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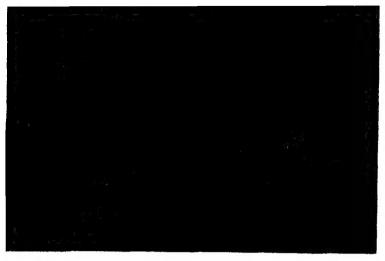
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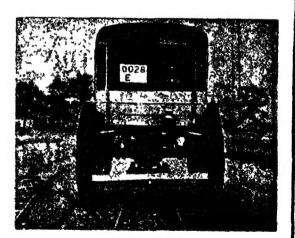
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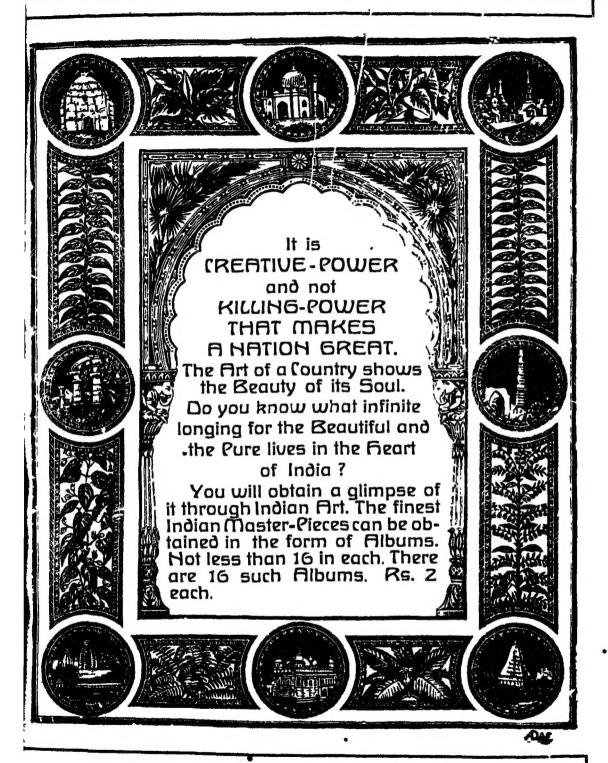
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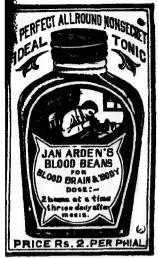
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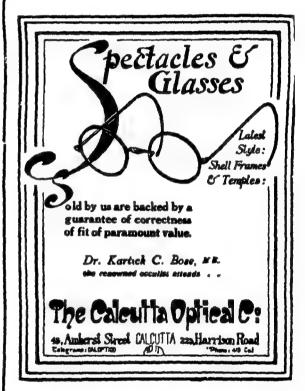
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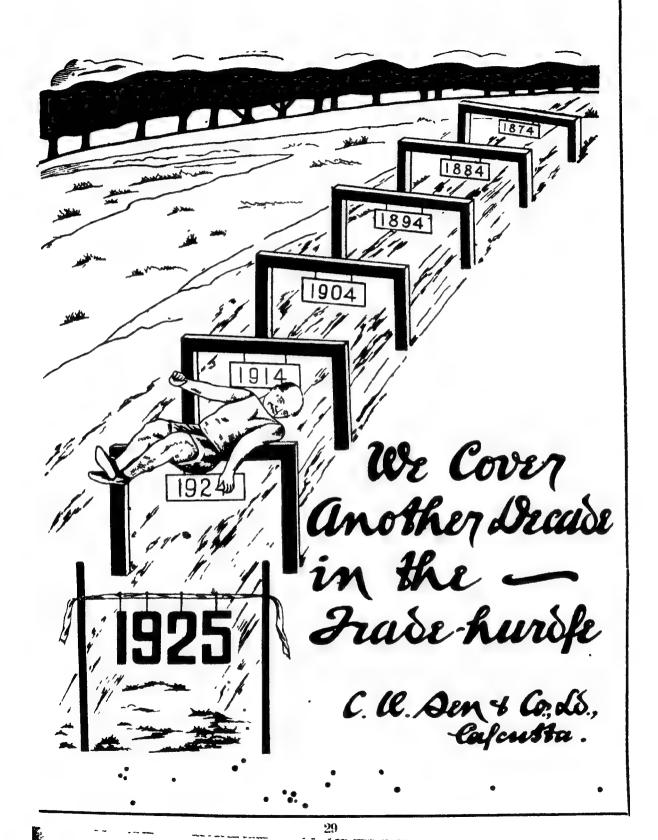
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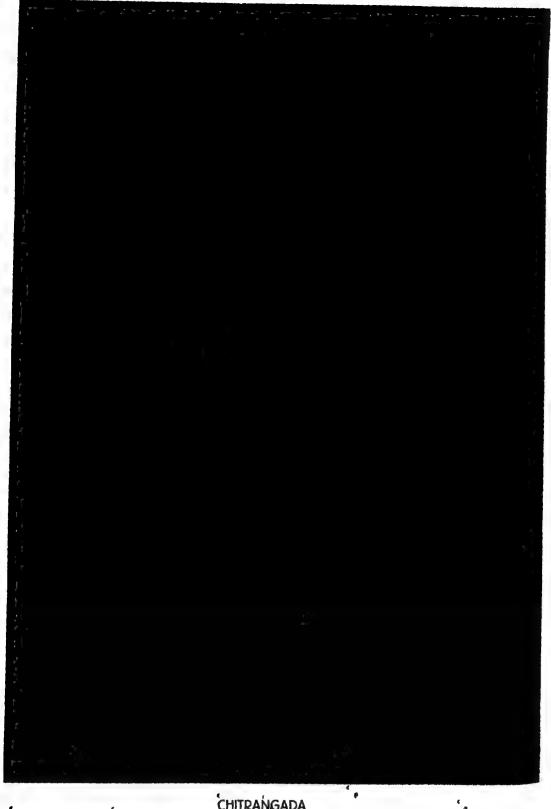
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BY SYAMACHARAN GANGULI, B.A.

LATE PRINCIPAL, UTTARPARA COLLEGE

CESSATION of war among the States of the world would necessarily be the first step towards a federation of all the States the world into a World-State. War has red a necessary part in the work of human lution. At first, wars were wars of rmination or extermination with partial avenuent. They gradually became less less cruel, and led to conquest of one ble by another and amalgamation of confor and conquered. Thus large States e to be formed, within whose limits e reigned normally. But the warlike t continued, and wars continued to be ed on between States, territorial aggrandent and military glory being the main cements.

Var fosters certain virtues, notably courage the spirit of self-sacrifice, and for this s counted among its advocates and adseven so great a philosopher as Hegel. war has always had its terribly evil side has nourished certain savage instincts. sould not fail to impress and hornfy the n mind. As interdependence between sut States increased, humane feeling ced, and war came to be less and less

India, so long ago as the 3rd century Emperor Asoka, after his conversion idhism, regretted the conquest he had of the Kalingas, as is recorded in Edicts ed on tooler and pillars. In Europe, glorification of war has had a long record life, the last public ory for

perpetual peace came out in the year 1713 A. C. in the Abbé de St. Pierre's Paix Perpetuelle, which pleaded for perpetual peace among Christian nations, Russia, however, being excluded for reasons not very clear. In 1795 Kant put forth his powerful essay on Perpetual Peace for the whole world as an ideal to be cherished and pursued, however distant its realisation might be., Kant's second Article of Perpetual Peace is this: "The law of nations shall be founded on a federation of free states." A federation of the world was thus an idea of Kant's.

The Napoleonic Wars were a sad commentary on Kant's advocacy of Perpetual Perce. Other wars took place in Europe after Napoleon's time, of which the chief were the Franco-German War of 1870-71, and the Ite Great World War of 1914-1918. This list war caused slaughter, suffering and devantion beyond all precedent; and it has thus roused all over the world a strong hatred of war. Though there are still advocates of war in the world, their opinion is of but small account against the vast body of public opinion now against war.

To Czar Nicholas II of Russia belongs credit of initiating the first practical stop for minimising the chances of war, and the Hague Court of Arbitration, started in 1899, is a noble memorial of the Czar.

President Wilson of the United States
America, who took a leading part in concluding
the Treaty of Versailles, tacked on to the Treat
a Convention for the establishment of

League of Nations, with the object of securing international peace and promoting international co-operation. But the Convention has its faults, and Wilson's own country, the United States, did not accept it. It is not an effective institution yet. It cannot at any rate bar out such national wars as the late one between Turkey and Greece and civil wars such as the one now going on in China or the one that lately went on in Mexico. It may be hoped, however, that the League of Nations may hereafter so transform itself as to be acceptable to all the world, and become the instrument for putting

an end to all fighting in the world Other factors besides the cessation of fighting among States are necessary to make the world one State. One of these factors must be the removal of the barrier of customs duties among States. Customs duties act as bars for parting nations, and the removal of these pars may well begin with the British Empire The British Empire or the British Commonwealth of Nations, as it is called, is the one political agglomerate in the world which approaches nearest to the model of the World Federation of the future. It extends over all parts of the world, and covers in round numbers, an area of 14,000,000 square miles out of the world's entire land surface of 55,500,000 square miles.* It contains a vast population, mostly non-British, consisting of men in all stages of civilisation Its mercantile marine is the largest in the world, being a good deal larger than that of the next maritime power in the world, the United States, and vastly larger than that of any other maritime power The work before it is the noble and heavy one of bringing up all the parts of the Empire to a civilised self-governing stage. To extremely backward races within Empire, such as the Andaman Islanders, fate awaits of extinction, such as has over-

taken the Tasmanian race.

The British Empire labours, however, under the disadvantage of not being, wholly or mainly, a compact territory, like the other big States of the world, measuring more than a million square miles each, namely the United States, Russia, China, Brazil and Argentina. This disadvantage is irremediable. But unification, so far as is possible under this disadvantage, may legitimately be wished for and attempted.

The present bond of the British Empire

is the Crown. But the Crown is not uni versally considered to be a permanent institu tion, for it stands on the philosophically unten able principle of transmissibility by inheritance of the highest political function in a State. Crown have been disappearing in Europe, and in Asi: which has long been held to be the strong hold of monarchy, China and Turkey havcast off their sovereigns. In the Unite States of America, which is now the chie English-speaking country in the world, the monarchical feeling is dead. Can feeling exist for ever in other English-speaking lands? The current of public feeling against monarchy cannot fail to reach even monarch themselves, and induce them to give up then inherited positions out of noble impulses. Mon archy is therefore likely to disappear from Britain, however distant may be the date of this disappearance.

One universally recognised function of a State is that it allows trade to go on freely throughout its entire extent without the levy of customs duties, while it imposes, with a few exceptions, customs duties on merchandise coming into it from foreign countries, and on merchandise going out of it to foreign countries. The British Empire, as a whole, does not exercise this function, and is therefore not a State in the usual sense of the term, but a Confederacy of State-Would it be too bold a proposal that a Customs Union should be made a bond of union for the whole British Empire?

Customs duties are a bad which tends to disunite mankind-to disunite even peoples who are united by the bond of a common language, and which gives a vast advantage to big States over small one-Goods passing over such long distances as that between New York and San Francisco are not burdened with the obligation to pay any customs duties, but goods passing over such small distances as that between Paris and Liege, both French in language, are burdened with the obligation. In a federated world, there can be no customs barrier between one State and another. For the comfort of those who regard protective duties as a good device for nourishing manufacturing industries in backward countries, it may here be pointed out that the granting of bounties by Governments efficacious and a more equally equitable device for encouraging industries. Bounties are contributions from entire communities, while protective duties! gan their ends only by imposing bartlens on consumers of the particular commedition. the

^{*} Whitaker's Almanack, 1923, p. 112.

panufacturing of which is sought to be

moouraged.

In forming a Customs Union, the British Empire would only draw nearer to the ideal of a federated world, and would at the same ame present a more united front to other States than it does now. The fiscal independence of the different units of the Empires a strong obstacle in the way of a Customs Union of the Empire being established. But the principle of Imperial Preference, which is now naking some way in the Empire, requires only to be pushed a little further to give full freedom of trade between the different parts of the Empire. Would such pushing further be an impossibility in the face of the great good it night do to the Empire and the world?

The abolition of all customs duties would be so promotive of the sense of human protherhood throughout the world that a natural impulse in favour of the abolition may well be assumed to exist everywhere. But there is a practical difficulty in the way lustoms duties are a mode of indirect taxation which brings in large revenues to states. If they are abolished, States will be ard put to it to devise some other mode of axation to raise revenues equal to part of the salue of those lost by the abolition and to ducate public opinion to accept that other hode. Universal disarmament must make vast aductions in national revenues possible.

For the unification of the British Empire, addition to a Customs Union, it would so be necessary to provide an organisation r the control of all foreign relations of the mpire by the entire Empire and not solely mainly by Britain With the least deparru from existing institutions, such organisan may be effected by the formation of a reign Relations Committee, consisting of Premier of Britain, the Secretary of State Foreign Affairs of Britain and the High mmissioners in London of the several minions—Canada, Australia, South Africa. w Zealand and India. This would give to tain two members, and to each of the minions one member. This would not out of harmony with Britain's position as metropolitan part of the Empire and its ereignty over the many British Dependbies. The Foreign Relations Committee could d consultations, whenever necessary, with cabinets of Britain and the Dominions.

In a federated world, there would be no im for a British Commonwealth of Nations, sisting of territories scattered all over world. The Commonwealth or Empire

should break up when a World Federation formed, and its several historical members of parts should become federation. Only such small territories as could not form States by themselves for representations in the world's Federal Council, would remain as dependencies of Britain. But the World Federation would take a long time to form itself, and so the breaking up of the British Empire would take a long time to come about. So long as the Empire remains, it should be as firmly knit together as possible, and, working in close concert with the great American Republic, which comes within the limits of Greater Britain, it should exercise a controlling power over the rest of the world, particularly in putting a stop to fighting among human beings. Britain now detests war, and America too now detests war. If they go hand in hand together in the matter of ending war in the world, there would be hardly any chance of war breaking out anywhere in the world. The united strength of the British Empire and the United States, standing in declared readiness to prevent fighting among the human race, by force of arms, if necessary, would overpower the fighting propensity all over the world.

Besides the cessation of fighting among the human race and the removal of customs barriers that now hamper free commercial intercourse among nations, another vital requirement for a world federation is the removal of the restrictions that now exist in some countries to the free immigration of people from other countries It is quite justifiable to prevent the immigration of unde-irables. But the test of undesirability should be physical, mental or moral deficiencies. and not difference of colour or descent. Unfortunately for the world, the greatest offenders in this matter are memberof the present dominant English race in the world now spread over Greater Britain The worst offenders are the Americans, whose illiberal policy of the past towards immigrants of non-European origin has become still more illiberal under the new Immigration Law. The British kinsmen of the Americanin British Columbia and Australasia are al-o averse to admit among them non-European immigrants. Whites in South Africa, British and Dutch, are also intolerant towards noncolour Till Europeans. the and race prejudice abates much in English-speaking lands there can be no World Federation. • But the prejudices are bound to abate and ultimately to disappear. The French are a

people of the same grade of civilisation as the English. In certain matters they have been the leaders of progress. Race and colour prejudice has grown very weak in France, and it can fairly be inferred that other civilised countries shall in this matter follow the lead of France.

TO THE PEOPLE OF JAPAN

By RABINDRANATH TAGORE

MY friends. The warmth of your welcome deeply touches my heart. I feel extremely glad that I have been able to meet you once again, and I offer you on behalf of my country our sympathy for the disaster with which you met only lately, and I must tell you how deep was our sorrow when we heard of it. We felt this sorrow because in the present age it was Japan which had aroused the consciousness of itself all through Asia, and for that we are thankful to Japan, and for that we all accept this disaster as our own This was the only reason which brought me to Japan this time I had no desire to speak to you or to prolong my stay in this country for any special pur-

pose of my own

I always feel it unfortunate, my friends. that you should know me as a speaker, which I am not My mind only speaks through silence and in solitude. I have not the training to speak before crowds of men, but I always have lived the life of a recluse in order to dive deep into the depth of my being and to seek for the voice that hes hidden there. But it has been my fate to be known as a speaker when I travel outside my own country. I know that some of you will go away with the impression that you have seen me, that you have known the poet who has some reputation, because you have come before me, you have been in direct contact with me through the visits which I have paid to your country, but nothing can be farther from the truth. Very likely when I shall be away, or when I shall no longer be on this earth, you may know me more truly than you can possibly know when I stand before you and speak to you.

No INSTITUTION-BUILDER.

There are men strong of arm and with strength of purpose who build institutions,

stone over stone, brick upon brick, every day, and they finish their building before the eyes of the public, but I do not belong to then class. I am like a seed-sower who just scatters few seeds on the soil and then does not have the time to see if they germinate, and I may go away with misgivings in my heart that such seeds will never come into their fulfilment But still this is my mission, and when I have come in your midst, I have come with this purpose. I cannot help you in building up some solid organisation—something which will be visible and tangible to you, but I shall walk among you, and very many of you will not know that I have done anything which is of any practical value, because it not obvious. This act is not obvious, and it effect also may not be seen for some time to come. And I have to be content with the mission of mine.

THE FOLLY OF PUBLIC SPEAKING.

You may think me very old-fashioned when I confess to you that I myself do no believe in this Western method of speech making. It is convenient when I have to wi something to a big crowd of people, but, like most things that are convenient, it is ver superficial in its effect and it misses the human element, it is sure to become some what formal and mechanical. It is ver difficult to follow the inner inspiration who one has to lecture before a big audience " this manner of a long continuous monologue which I consider to be an act of tyranny " which no rational being should submit. It is not natural. I do not know about the custom which was prevalent in your country, but know that in India and very likely in miss of the Oriental countries we never have had this form of lecture, not even in classes a plucational institutions. Our lectures—if the could be called lectures were more in

hat is to say, they were the product of the ninds of the listeners as well as of the peakers, and because they were not one-ided they were living. And these products of two minds had something which was a sort of creation, which was a surprise even to the peaker. It was not some set speech, some dealist phrases, but constant surprises of new rowth of ideals, and I believe that it is the atural and the rational thing which we hould be able to expect.

TEACHER AND DISCIPLE

In former times in our country our gurus. ur masters, our teachers, would keep to their wn seats and those who wanted to listen to nem had to come around them and through uestioning them, would find out what they ought. Now our speaker of the present day oes out hawking his fruit from meeting to neeting without knowing what the audience eeds, whether their attention is fixed on his rords, whether they had come out of mere uriosity, not prepared to accept any lesson hatever, and yet having to go on talking at iterminable length and then be assailed by newspaper reporters, and to satisfaction that these thoughts hrases had been distributed to a number of eople at their tea-table in the morning. It is ery superficial, and to my mind it is sadly nreal, and it is wasteful. I have never felt ny satisfaction in talking to a big meeting n the subjects which are dear to me, for hich I have deep reverence-in throwing iem about in a very cheap and almost vulgar nanner before the respectable people who ome to while away their time and most of hom are not serious in their attention. I unk the best thing is to keep one's best loughts in the seclusion of silence till they re besieged, they are stormed-taken by orm by the people who must have them, clamour for them; and then to It terrifies me-this vast silence of ne meeting. It is a difficult silence across hich my thoughts have to pass unaided, ithout any compass, without any tracks do not know what is in the mindf my listeners and I feel nervous because am not a born speaker. I have always lence and solitude, but is it necessary, my iends, that you should banish me away from our living mind upon a platform, and do ou want me to be pouring down my woods the void, without knowing whom I are

addressing? The best thing would have been for me to go down among you and—not all of you but some few could ask me questions and draw out the answers from my heart. That would have been more satisfactory, and that would have suited me. But I know that in the modern time we are hurried in all our efforts. We have not much time to sparethe time, the leisure which is needed for the growth of life to loving hearts. Rain-clouds take their own time to pour down their rains. To pack them up in neat baskats—as you do beautifully your luncheon—and to send them to different parts of the country—that cannot be done. The rainy season cannot be packed into convenient packages. The clouds wait for questions and answers The thirsty earth sends her questions, her warm breath up above into the air, and then the answer comes in the form of the shower, and it is the creation of the thirst which rises from below and the heart which overflows above, and this combination is necessary for this function of irrigation upon which depends the fertility of the soil. And the arragation of hearts with ideas is like this shower of rain which comes on the thirsty earth

But I do want to speak My heart is full. But does it depend on me? Am I able to say what I must say? Though I wish to speak to you the deepest thoughts that I have in my mind, is it in my power to do so? I have often gone through my engagements-I have spoken, and I have gone away surprised at finding that what I had come to say had remained unspoken, and the same thing may happen even now in Japan. Have I spoken that which I ought to have said when I was in China? But was I alone there? Was not there a multitude of others who had their other thoughts and who possibly were not ready to listen, and could I, unaided and alone. speak against mattention, against misunderstanding? It is not possible for any mortal to do so. And though my heart is full, my friends, I may go away like the rain clouds that often gather on the horizon and take their departure without disburdening the rain which they have brought with them. The same thing happens over and over again, and so it may be that I shall make speeches and lectures and you will applaud me and they will be reported in the newspapers—and nothing will be spoken t

Appreciation of the Japanese

I shall take this opportunity to-night only to speak to you a few words—not a thing

which is my own or yours, but yet which is the only thing I can say in this meeting. am not flattering you, my friends. I have a deep admiration for your people. You are a stout-hearted people. You are brave, you are undaunted in the face of danger and disaster. I feel that your country has come out from the shock of volcanic fire from the bottom of the sea, and in your character you have combined the brilliance of the fire and the fluidity of the water—the bravery, the determination and the brilliance of mind and with it the suavity and—what I felt when I was in Japan last time and I feel it now—the poetry of life. You have tried to make life beautiful. You have not merely made it useful. Though you have wonderful power of efficiency, yet you take an infinite deal of trouble to make your everyday life full of ceremonies and civilities. This bravery with its richness and variety, which is moulded and tempered by the poetry of life-it is a great gift which you have, my friends, and I have felt at home in your midst because of this. You have the power, you have the tact to make your guests happy—not merely comfortable but happy—which is a great gift, and for that I must offer you my thanks. And when I had your invitation, I was certain that I should meet that heart-felt love and sympathy and your respect, which is genuine, for a poet, would be offered to me and I should go back home satisfied in my heart. And I want to thank you to-night not only for the present visit, which has met with such a welcome, but when I came last time and met with friends whom I shall never forget 1 have been welcomed into the homes of many of you. Not all people can do it. I have met with admiration and friendship and comradeship in other land, but in your land -possibly not the same depth of admiration, not the same depth of understanding, but som thing which is deeply human. I have been able to come close to you This acceptance of your guests close to your hearts is not an easy thing in the present age, and I felt apprehensive that the callousness bred of the touch of the rude utilitarianism of the modern time might perhaps have dissipated the poetry from your life and reduced you to the same monotonous respectability of the modern civilisation from which I hope you will be saved.

THE BEAUTY OF DIGNITY

This profit-making age is vulgar. It sneers, but it does not know how to smile. It can

make you comfortable as an hotelkeeper o but it cannot make for you a place hearth of its home. It can be tacetious n humorous. And I ask my friends in East: Let us at any cost keep our dign which is beautifully tender, simply hum and which does not raise up barriers between man and man. Offer your generous hospital: not in a grudging manner, but in the beaut ful spirit of exuberant generosity, which you always have done, and let you remain, like your beautiful island in the surging sea o utilitarianism of the present civilisation; likyour beautiful scenery, which is hospitable and like your dignified peak of Fujiyama raising its brow in the cloudlands, keep your dignity of the Oriental mind, the beauty of sentiment and beauty of behaviour, and do not mingle yourself in the hustling crowd of money-mongers.

1-4 1 HAZ

Do you not think that God would be ashamed if his beautiful world all of a sudden lost its tender grass, its beautiful flowers and the soil became full only of stone roads and iron bridges and viaducts and the foundations for all sorts of office buildings and nothing else? He would feel ashamed of such a world which loses its colour, its tendernesits invitation to love and beauty, which becomes merely useful. He would be ashamed And God would be ashmed of humanity when it loses its power of sympathy and love and hospitality and becomes unscrupulously selfseeking and egoistic and nationalistic, with what these people call the Nordic quality of those fit to become rulers of men. Ruleis of men, this they are—only rulers of men and not human beings meek and simple only rulers of men with cruel purpose and

unscrupulousness

WHAT JAPAN GIVES TO THE WORLD

I hope you will not be disappointed because at this meeting I have not spoken in you anything about any practical problem of the present day I hope you did not expect any such discussion from me. I crave your pardon if any of you did think that I had come to give you any good advice about present-day problems of politics or commence or anything of that kind. I don't want be do it because to my mind these things however great they may seem, will pass off like shadows. Great empires arise and vanish and w does great 'wealth like that of Greece, they are reduced to dust, but the products of life and specit, which have the immortal value of beauty and tenderness, they never die. They

for all time and for all people. That ch you create from your spirit will be med by all humanity and for all time. that which you merely produce as terials of use and convenience—your own alth, your own arms and armaments, fur own political power—they clusively to you. Humanity has no claim on them, and therefore God's blessing, hich gives immortality to all things, is witheld from them. They are sure to perish, are to vanish some day or other But if on light your lamp of truth, the flame ill burn across the darkness of time like ars in the depth of night. And that you ave done. Your people have produced omething from their heart which is still urning in your society, giving out the bloom f beauty, and your works of art bear testi-

mony of your power of spirit, and they are claimed by all men And I, who come from a distant part of the world—I know that your people have given birth to these works of beauty for me for the individual me. And all the individuals in this world can claim these works which you have done from the Nuberance of your generous creative spirit And these you cannot keep only to yourselves. but they belong to all the world And for these you can be proud-not for death-dealing weapons, nor for wealth which is sure to vanish some day or other, but for the immortal creations of spirit I have come to claim these for all humanity. I have come to praise them for all the world. And this is the message of the poet who has come to von from India.

A MEMOIR OF OLD DELHI

By C. F. ANDREWS

CHAPTER II.

ZAKA TILAR'S FAMILY

UNSHI Zaka Ullah, the subject of this memoir, was born in a house situated between the Great Mosque and the slin Palace on April 20th, 1832. The mily, into which he was born, had been for any generations the trusted teachers of the yal house of Timur. Originally, its descent is traced to Abu Bakr, the first successor the Prophet. The name Sheikh is given those who are thus descended.

In early Moghul times, this ancient family lits home at Ghazn; but at a later date, fiz Muhammad Ali came through the aibar Pass into India and settled at hore. Afterwards, he was appointed, by al command, chief tutor to the Prince, o in later life occupied the imperial one at Delhi, as Akbar Shah H. From t time forward, the family became permattly resident in Delhi, as tutors to the peror's children.

On Hafiz Muhammad Ali's death, his son hammad Ibrahim, who was also a Hafiz a. s. one who could recite the whole Quan

and Zaka Ullah, the eldest son, became marked out from the first for the succession to the post of Teacher in the Imperial All his early education was based Palace on that assumption. The grandfather of Zaka Ullah, Hafiz Muhammad Baga Ullah, lived beyond the age of ninety. He was a wonderful old man, very well known and highly respected by the Muhammadans in Delhi. It was the joy of his old age to teach his little grandchild. The child, from the very first, Zaka Ullah. began to show brilliant intellectual powers. There is a story current in the family that

succeeded to his father's rank as teacher of the royal princes and princes-es. Then later,

the eldest son, Hafiz Muhammad Baga Ullah.

succeeded to his father's post as Teacher of

Hafiz Muhammad Sana Ullah became Teacher.

Muhammad Zaka Uliah was the second child of Hafiz Muhammad Sana Uliah. The first-

born child, a daughter, had died in infancy;

the Royal Family.

In turn, his own son.

old grandfather to administer punishment to his grandson for some offence. But the old man replied: "No, no. The boy is so clever and has done his lessons so well, that I can-

the mother of the little boy once asked the

not punish him for any fault which he may

have committed to-day.

The two of them, the old grandfather and the child, spent a great part of each day together; and it was from him that the boy inherited that deep religious nature which ran through his whole personality, making him essentially, when he grew up, a man of The father and mother, who were religion. both deeply religious also, added their own spiritual influence and moulded his character But Zaka Ullah used in other directions always to relate that his grandfather made upon him the first and deepest spiritual impression, and taught him to realise the Presence of God, so that prayer became a His religious faith was thus reality to him a direct inheritance from his grandfather

Hafiz Baga Ullah was known throughout the whole city of Delhi for his strong religious character and complete devotion to God. For seventy-two years he never missed saying the five daily prayers of his religion in the Great Mosque at Delhi He was kneeling in the Great Mosque at prayer at the last, when he sank down and died People regarded him as a saint and his memory was preserved after his death

Hafiz Sana Ullah, the father of the boy, was equally devout. There are people still living in Delhi who can remember his saintly life. They recall how he was never known to have acted fulsely, or to have told a lie throughout his long life. I have often spoken myself with those who knew him well have told me how he used to retire for meditation and how he would sit for hours repeating verses from the Sacred Quian Once, when he was in great poverty and his friends had asked him to go to a celebrated Darwesh, and ask for his intercessions, in order that he might be relieved from his poverty, he had replied: "No, no, if God gives me poverty I am quite content need anything, I shall seek it direct from God and not from man." This was his attitude all through his life. He waited upon God to supply every need.

Sana Ullah was more decisive in his actions than either Baga Ullah, or his own son Zaka Ullah. He had an extraordinary power of faith, which carried him through the most difficult times. His courage was equal to his faith, or rather was an essential part of it. He was the Tutor of Mirza Kuchak Sultan, the youngest son of the Emperor Bahadur Shah. When the city was on the point of being captured and the young

Prince's life was in great danger. Sana Ulli offered to make his own house into a harbo of refuge for the Prince, though to do might place the whole of his own family But the your imminent peril of death. Mirza, who had a deep love for his old tute nobly refused to take advantage of his offe and thus bring upon his tutor and his famil mevitable disaster. The Princ escaped by himself to Jaipur, whence he wa

taken as a prisoner to Rangoon.

During the days that followed. Sana Ullah' family had to suffer terrible hardships. Their own house which was near to the Fort wa demolished, and they had to wander homeleand often shelterless while the whole country side was ravaged by robbers and by looting soldiers Throughout the whole of this period Sana Ullah wherever he happened to be would keep openly and fearlessly the five of prayer each day which hi Muhammadan religion appointed. On Friday he could bathe washing his linen with his own hand and waiting till it dried. Then he would say the public prayer appointed for Friday, in complete disregard of anything the happened to be going on around him. son. Zaka Ullah would be very anxious at such times and would keep guard. When bands of looters drew near, he would come up to his father and urge him to fly. Bu Sana Ullah would take no notice whatever until his prayers were all completed.

On one occasion at this critical time, the whole family was brought forward, under strong guard of soldiers, before a British officer named Captain Wilson Martial Law n. then in force Sana Ullah and his son Zaka Ullah were called upon to give explanation as to their antecedents. When it was shown to Captain Wilson's own satisfaction, that they were pious and peaceable citizens, le released them and gave them an escort of soldiers to a place of safety.

Munshi Zaka Ullah used to relate to me that he really owed his life to the care and kindness of that British officer; because veroften, in those critical times, when passion and greed of plunder were let loose, even those who were acquitted were not seldon killed by soldiers or robbers as soon as the In the very place got Sutside the camp. where Captain Wilson had met them, there had been many murders of this kind, and was the Captain's order and escort, which had stood them in good stead and brought then info anfety.

Sana Ullah, after a long and eventful life

ring which he had bestowed every possible te on the education of his son, passed away acefully at the age of seventy-two. yers were said daily in the Great Mosque to the time of his last illness, and sen-ces from the Quran were the last words t were on his lips when he died. Though influence of his father and his grandfather moulding Zaka Ullah's life was great. acially on the religious side, the greatest uence on his character and his daily cont as he told me himself many times, came oubtedly from his mother. He was of those many leading Indians of the steenth Century, who owe their commandpower of inward purity to a mother's

From his very earliest childhood, Zaka h, clung to his mother with a child nt and impetuous affection She was a ian of very strong will, and she ruled children as well as loved them ld never allow a fault to be passed over, her displeasure was greatly feared. But had the gift also of so winning her chil-'s affection that they would do anything

lease then mother

Zaka Ullah would relate the incident. some years before the Mutiny the family been in straitened encum-tances and it very hard indeed for his father to suphis six young children. But his mother her ornaments and household things and hased with the money which she obtained them the books that were needed tor children's education Zaka Ullah could r tell this story without deep emotion n he himself, as a child of twelve, received iist prize-books at the Delhi Schools, an all the way home in great excitement stopped only when he came to his mother's and laid them there with mingled joy and This was the attitude of all the ig children towards their mother, to please became their greatest joy in life.

The son of Munshi Zaka Ullah has told the following interesting recollection it his father, which reveals the depth is teeling where the memory of his ier was concerned "Some eight years , he said to me, "my father came to my e one evening. He was talking in his I way about ordinary things, when, all of dden, he became silent and thoughtful. ast he said to me with strong emotion very day, seventy years ago, my mother ght me forth into the world, and then ried and sobbed like a child. I was my quite startled and surprised to see han

in that state of mind which continued for some time till the memory passed away What affected him so much is still a mystery to me even to this day But there can be no doubt whatever that it was of his mother that his thoughts were filled at that time Perhaps it was the recollection of all that she had borne and suffered for him that overwhelmed him at that moment Perhaps it was the fond memory of all her goodness and affection that moved him Perhaps it was the sudden hope of seeing her after his



Munshi Zaka Ullah

own death, which could not then be far off, since he had already reached seventy years of age. Whatever it was, I record the scene just as I had witnessed it with my own To me it gave a very remarkable impression of the depth of my father's love for his mother and the devotion that filled his heart. I can myself remember her in her old age; for I was nine years old when she died. She was very greatly respected and feared by all, and in the household, her word was always strictly obeyed. I can never forget seeing my father treating here as if he had still been her young child and my mother treating him in a similar way, and the terms of endearment he used to employ. She was never so happy as when she had him by



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- her side, and he was never so happy as

'He used to tell me that when he was a young lad, he and his brothers would come home together and one of them would say Father, I have caught such a nice pigeon "And another would say Father, I have learnt so much Persian', and another would say. 'Father, I have read so many passages from the Quran. His father, in his fondness for his young children, would embrace them all equally and be pleased with all their But his mother would only be answers pleased with those who had studied well and learnt their lessons, and she would scold the one who had wasted his time in catching the pigeon. Herself, she was never idle even for a moment From morning to night she was caring for the household or else attending to her religious duties.

"My father used to say that all he was in character he owed to her, and that his ingrained habits of regular work and industry, which stood him in such good stead all through his life, he obtained from seeing, when he was young, her punctual and orderly

ways"

It is not difficult with such material as this ready to hand to frame a picture of Zaka Ullah's childhood and early days. The laws of heredity seem to gain a special validity in the East in families where the whole current of life moves evenly forward in the same direction, and the same occupation is engaged in by grandfather, father and son.

That even current of life, which had run so smoothly at first was to be broken and to become a whitling torient in the days of

the Mutiny; but during the earlier period with which this chapter deals, the course of events went on very much as it had done in the past. The British protection, which had begun in the year 1803, had not disturbed the slowly decaying grandeur of the imperial Moghul Court Rather, for the time being, it seemed to have arrested its complete decay.

The Emperor still ruled within the Palana inside the Fort. The city of Delhi itself enjoyed a peace and calm such as it had no known before for many years. As one " the old inhabitants of Delhi, whose memory back to those times, graphically "The English Peace expressed it to me became a phrase which passed into the language of the common people". He added A man could go out to pray, to the toni of Nizam-ud-Din, and ask for the intercessions of the saint without any fear of robbery or murder" Another who is the oldest survivor still retaining a vivid memory of those time said to me "The city did not know what order was, till the 'English' Peace' began His own father used to tell him, how looting and robbery used to go on in the oper streets within the city-walls and no or could go outside the city-boundaries withou having an armed e-cort of from thirty t forty men, even these would sometimes to and rob the persons who hared them, and there was no remedy. It was during the later days of peace which had succeeded to days of violence, that Zaka Ullah was beand his whole childhood was spent. He is used often to refer to those days as a too of peace before the storm of the Mutin came which wrecked his father's house as very nearly rurned his own life.

(To be continued)

THE HISTORICAL NOVEL

By Prof. NIRMAL KUMAR SIDHANTA, N. A.

DISCOURSING on the function of history, Croce says: "History is never constructed out of narratives, but always from documents or from narratives reduced to documents and treated as such, so that if contemporary history leaps forth from life itself, the

contemporaneous also springs directly find life, for nothing but a present living into a can move us to seek knowledge of a past fact which fact, therefore, masmuch as it is drawforth by a present living interest, responds to a present and not to a past interest.

events of the past which, if properly untood, may be a guide for the present and future, the question for the historian is,

future, the question for the historian is. he is to bring out this tendency He try to unfold it either through fullth portraits of the great individuals whom akes as the representative men of the age: ie may investigate hundreds of records it the ordinary men of the time and try econstruct from them the national life of age. In the former case, the great men, heroes or geniuses, are supposed to be the on in little, for they sum up in themselves hat is best as well as most typical in rage; in the latter, we are asked not to ble so much about the best, but to erstand more fully what the ordinary man and for that we have to study hundreds etached incidents instead of the connected ts of a few lives.

We cannot here trace the growth of this ridea from Adam Smith to Buckle and m. It will suffice if we try to understand application that history is called upon to unt for "the vast mass unknown to your directions of kings and nobles". This ing of the focus of history from kings nobles to the people, from the "great" to ordinary men, means the substitution of

vidualities by generalities

The task of the older school of historians to marshal before us the noble acray of his of men, of warriors, rulers, reformers t actions and great thoughts were the letter individual representing the ideal age. The method of such a historian we may so term it, deductive. We rom the general conception of the 55 of the individuals, and their actions died only against the background of neeption. Then again he starts with all of the past age and what was best not he places that before the ordinary specting him to draw deductions from deal, deductions about his own ac-

historian of the type of Green or proceeds the other way. He follows may be called the inductive method. cos before the average man the picture average life of another day. The reconstructed from hundreds of inof ordinary folk, and from a study e examples we may infer the line of and conduct of the overyday life of e lt is an inference from one set of lar instances to another set, a general

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principle called a historical law is interposed between the two sets, but it is not the start-

ing point of investigation.

This substitution of the inductive method for the deductive is seen in imaginative literature too. Here we have the movement towards what is known as realism, for this seems to be the cardinal difference between the methods of the realist and the romanticist that the method of the former is inductive, that of the latter deductive. This analogy of imaginative literature, however, should not mislead us. We cannot assign any superiority to realistic fiction over the romantic or to romantic over realistic; somemay prefer the one and some the other; and a great work of art may be either.

But the works of history which employ the inductive method labour under an inherent defect if we judge them as literature. In drama or fiction, the aim of the inductive method is to create an individual, a creature of flesh and blood, but inductive history aims mainly at a general principle, an abstract principle, an abstract theory, if does not attempt to portray an individual as the older historians did. The disconnected facts utilised by the inductive historian are events in the lives of men but the author does not attempt to visualise these figures, they remain vague shadows. The result is a loss of dramatic interest.

In one respect, however, this attitude of the historian brings him into closer touch with works of imagination. When a historian tries to present a picture of the society of a particular age, he cannot neglect the imaginative works of the period. The pictures of men and women in these works may supply more valuable data than records of business transactions, or of legal doctrines Thus we may attempt to build up the society of Homer's time from a study of the Iliad or of the Odyssey, that of fourteenth century England from Chaucer and Langland, of Elizabethan times from Shake-peare and his fellow-dramatists, of the eighteenth century from Fielding and Jane Austen. For the writer of social history all such works are valuable and although the historian may not try to make his own work literary, he looks on literature with kindly eyes as here he sees part of the raw materials for his work.

e examples we may infer the line of The attitude of the literary artist to and conduct of the everyday life of historical works is something different. Every entries to another set, a general tural scene which is vaguely and indefinitely

As Stevenson puts it in his suggestive Gossip on Romance

"Some places speak distinctly, Certain dark gardens erv aloud for a murder, certain old houses demand to be haunted, certain coasts are set apart for shipwreck. The inn at Burford Bridge, with its arbours and green garden and silent eddying river, still seems to wait the coming of the appropriate legend Within these ivied walls, behind these old green shutters, some further business smoulders, waiting for its hour. The old Hawes Inn at the Queen's Ferry makes a similar call upon the fancy. There it stands apart from the town, better the waiting to the stands apart from the town, beside the piet, in a climate of its own, half inland, half marine—in front, the ferry bubbling with the tide and the guardship swinging to her anchor; behind, the old garden with the trees... The man or the hour had not yet come, but some day, I think, a boat shall put off from the Queen's Ferry, fraught with a dear carro, and come trooty night fraught with a dear cargo, and some trosty night a horseman, on a tragic errand, rattle with his whip upon the green shutters of Burford the unn at

It seems to me that the literary artist has much the same feeling while reading works of history The philosophy of history, the abstract tendency of things may not attract him. But some concrete episode, some individual figure has a special suggestiveness for him While studying Gibbon, for example, he will be attracted not so much by Gibbon's abstract hero, The Roman Empire, as by the figure of a Julian or a Marcus Aurelius, by the death of Hypatia, or the fall of Palmyra He will feel that there is something more than what the historian says, something of which a full record is lacking

He sets out to remedy this and completes by his imagination what has been left incomplete by documents He cannot look on Marcus merely as an indulgent father, a suffering husband and a tired defender of the Empire, he cannot think of Julian's German campaign as the crisis of his life. he cannot regard Hypatia simply as the spiritual antagonist of Cyril, nor Zenobia as the only individual affected by Aurelian's conquest of Palmyra He must body forth the suggestions which history does not fill out Hence "Marius the Epicurean", "Emperor and Galilean", "Hypatia" and "The Last Days of Palmyra" Hence the historical novel

But what is the historical novel?

Professor Ker, while speaking about the ballad, refuses to give us a cut-and-dried definition and says. "A ballad to the Milldams of Binnorie and Sir Patrick Spens and the Douglas Trugedy and Lord Randal and Child Maurice and dhings of that sort" So may we avoid an abstract definition by saying that what we mean by a historical novel is Warermi. mi. Muel.

eteers and Ninety-Three, The Cloister and Hearth and The Last Days of Pompeii, .

lambo and Quo Vadis.

Yet we have to explain why these such like novels should be called histori and this may be attempted simply by point out that in these works historical figu are introduced side by side with citions of pure imagination. But this will i be true of all so-called historical novel; a we may think of the Tale of Two Cities is The Last Days of Pompeii or even 's Cloister and the Hearth* and search in v for historical characters.

Nor would it solve the difficulty to that here historical events are treated alwith imaginary ones, that they describe ha penings which affected the fate of nations well as that of the individuals created i This may be true of the Tale the author Two Cities and The Last Days of Pompe but we look in vain for such a momentoevent in the Cloister, which does not base i claims to be called historical merely on a introduction of historical characters or even Or, to take it the other way round, a histori al event may decide the fate of the chair ters of the novel, and yet it may not a called historical Thus, for example, the bary of Waterloo has certainly an influence on : destiny of some characters of Vanity Fee. which nevertheless would hardly be calhistorical

Yet, again, an attempt may be made describe a historical novel as dealing wi the past and the distant, whereas other his els deal mainly with things of to-day. this will bring in the question of the so-cal comances which also deal with the p and the distant Lorna Doone has been cala historical novel and probably one may evthe term to the Master of Ballantrac, one feels shy of including in the class " stories of Stanley Weyman, not to men' certain things of Rider Haggard.

It will not do, either, to make a disti tion between bad and good historical material and to dismiss the romances as just ones. On the other hand, it is equally degult to place the Bride of Lammernion Guy Mannering among novels of continuous porary life. Nor, for the matter of that we know what is meant by dealing the "past". What is the downward will the past? Is it a matter of sixty ye is

The historical figures introduced are of perly speaking, characters in the novel; tic and not be called a historical figure.

or of the last generation, or can we bring it learer still? Can we call Disraeli's Coningsby or Endymion a historical novel, or apply he epithet to Mr Walpole's Secret

itu?

Then there is the question of a group of vorks which, for the sake of convenience, we nay call biographical novels. These are jorks like Gjellerup's Pilgrim Kamanita or loore's Brook Kerith or Sir Arthur Quilletouch's Hetty Wesley. Here we have an naginative rendering of the lives of people. ho have affected the destines of the human ice in spheres other than politics of war. hey may be leaders of spiritual movements in the three works just mentioned, or they ay be men who have made their mark in terature or art. We have an instance of the tter variety in Jokai's Green Book where introduces Poushkin as a prominent paracter; and we would have had such orks if Thackeray had confined his historicfigures in Esmond to Steele and Addison, id in Virginians to Johnson, Chesterfield

nd in Virginians to Johnson, Chesterfield id Horace Walpole. We may also think of ohn Inglesant which not only introduces nailes and Cromwell, but men like Nicholas

errars and Vaughan.

We understand, of course, that the historicfigures must be introduced under their al names and not disguised under pseunvms. In introducing figures from contemrary public life, the author has to put a in veil over the man, though he can be sily recognised by all interested in his But this method of historical allegory not that of the historical novel impole of Bleak House may represent Leigh unt and Boythorn, Landor; the General in othan may be a real leader of the Italian dependence and the Cardinal, that of the tholic Revival in England, Gushy and St u be in -Endymion may stand for Dickens d Thackeray But this method of disguisg historical characters is employed more ten by the critic of contemporary society an by the exponent of the historical novel, a latter, introducing, as he does, undisised figures from real life, has to tackle in dead and decently buried, if not ssilised.

So far then we have not been able to find t any essential characteristic of a historical vel. Some novels are called historical bease they introduce figures or events we set in the pages of historical works. Such a most of the novels of Scott and Dunas, ackeray's Esmond, Lytton's Harold, The

Last of the Barons and Rienzi, Ainsworth's Windsor Castle, most of G. P. R. James 8 works, and Kingsley's Westward Ho ore historical novels in this sense. But the historic interest of the Closser and the Hourth and The Last Days of Pompen, of Hypatia and Romola is different. It is not centred so much in illustrious individuals, or political convulsions, or deeds of might, that have changed the destinies of nations. Here is more of an attempt to portray the atmosphere of a past generation, to paint the life of an everyday world that is gone. Here humbler individuals have as much of prominence as an illustrious Monseigneur, the labourer's life is as much a part of history as the life of the chivalrous hero, and the keeper of the wayside inn rivals the leader of an army in interest

Of course, in literature it is never possible to form water-tight compartments in which to put particular works of art So we cannot say here that there are two types of the historical novel, one dealing with the illustrious figures and the great events of history, and the other describing the atmosphere of an age,— the normal life of the average man as distinct from the abnormal one of the here and the noble. We cannot have individuals without an atmosphere, nor atmosphere without individuals Esmond gives us some idea of the normal life of the days of Queen Anne, while the atmosphere of Hypatia is partly produced by figures who may be called historical, by Cyril the Patriarch, and Nonetheless, the distinc-Hypatia herself tion remains that in some novels the author is more interested in heroic deeds and aristocratic men, while in others he tries to come more into touch with the life of the man in the street, and, as we said in the beginthis distinction reflects a change ning. the of historian's m conception the duties.

The novels we have termed hiographical have points in common with both the classes we have noticed. They are interested in individuals exceptional in point of intellect. Yet these men by their birth and position in society are brought into close touch with the man in the street. Thus we have at least a side-glance at the everyday life of the day. Brook Kerith is as good an instance of this as any other work. Jesus and his disciples, Joseph and Pontius Pilate, supply the historical colours of the story. But the story of Joseph's childhood, the picture of his father and the people round about him, is an

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attempt to bring out the atmosphere of the time. The life of the Essenes, either in their original home, or as depicted by Brook Kerith, may be abnormal; yet even here the life of the shepherd on the hills may be taken as a true picture, while Joseph's trading expeditions across the desert, his life in Alexandria, his connection with the Pharisees and Pilate,—all these give us the colour of the times.

There is nothing much to be gained by a discussion whether these novels may be called historical or not. The number of biographical novels worth mentioning is not large, and even the good specimens rarely keep the balance between fact and imagination. There is so much of real fact in Helty Wesley that one is inclined to doubt if it is a novel at all; while in Pilgrim Kamanita the author has been led away by his imagination to picture a state of things which never existed

in the country he describes.

The reason why the biographical novel has been less attempted than the historical novel proper, is easy to explain. One reason is, that here it is more difficult to keep the main historical figures in the background, and centre the interest on an imaginary creature. A King like James I or Louis XI may be easily subordinated to a figure endowed with the proper head or heart of muscle,* but with a figure like Jesus or Buddha in the background, it is almost impossible to attract the reader to a creation of pure imagination; and there is an essential difficulty in making a historical figure the hero of a work of fiction in that it unduly cramps the ımagınatıon of the author Another difficulty, which the biographical novel shares in common with works like the Closster, is connected with the problem of giving an accurate picture of the life of the average man; and this brings us back to the distinction we have noticed between such novels and those like Iranhoe or The Talisman.

It must be repeated that no attempt is being made to place the novels in two water-tight compartments; and the introduction of historic individuals without any picture of the life of the nation at the time, is as difficult as the creation of the atmosphere of the corporate life of a past age without bringing in any of its historic figures.

Scott imagined that the historical colour

of his novels was adequately supplied by the introduction of kings and their courtiers, of chivalric knights and aristocratic villains. Figures from everyday life are introduced; but the interest is centred in the deeds of the illustrious. Even if the times represented are near to his own day, he cannot think of depicting the humdrum life of the average man, but must choose an atmosphere of unrest and trouble, involving the association of imaginary heroes with figures of history.

Reade proceeds in a different fashion. He takes an ordinary traveller forced to leave home through the stress of circumstances and to journey from Holland to Italy through the Rhine-land He goes on describing experiences which probably fell to the lot of many a Gerard of the late 15th century. We have a record of wavfaring life for Germany, and of everyday life for Holland or Italy. Practically nothing is removed from the normal and we have a vivid picture of the life of

the age. Perhaps one may make the point: clearer by taking an analogy from the drama. Shake-peare's History-plays have been termed Chronicle-plays by critics endowed with the modern idea of history. They have their justification in this that Shakespeare was content to make his history deal only with kings and nobles, their wars and their troubles. I think there are individual scenes which may satisfy the present-day ideal of history The Bates-Williams scene in Henry I brings out as much of corporate life as any historical critic would probably want But, for historical plays satisfying his ideal, he has to go to the works of Goethe and Schiller, to Goet; and Don Carlos and the prologue to Wallenstein. Unkind critics suggest that these German' writers were incapable of drawing individuals and then colourless creations may be taken by us as representations of corporate life, or whatever else we may term it. But it is there, and it satisfies the modern historian, whatever its

This analogy holds good only partially for the novel. We cannot call Scott's works Chronicle-novels, though his conception of history is not the modern one. That Scott-novels are not a closer parallel to Shake-peare historical plays, is due to the difference between the two media. In a drama the number of characters has necessarily to be limited; and when the author's intention is to bring out a few well-carved figures, he is careful not to distract the readers of

^{*} The main defect of the Fortunes of Nigel is that the hero has no such attractiveness about him?

ctators' attention by adding too many or characters. Henry V admits of it as it one-man play; (boethe and Schiller could it in works which suffer in dramatic ellence, through the lack of vitality in the ing characters,* in proportion as the oric ideal is carried out.

Scott, on the other hand, could introduce nany characters as he liked. Thus in Mortality, the historical interest is in deeds of Claverhouse and Burley; yet have a picture of the times so far as the like and unsettled atmosphere of the story allow it. We see the behaviour of some nat Scotchmen, but under abnormal conness. So again the Fortunes of Nigel

One may take as an example Posa of Donos,

opens with an admirable picture of the London street-life of the day, but we soon leave normal surroundings and are taken to "ordinaries" (not taverns) and Alsain quarters, if not to the royal presence. The point is that the atmosphere has to be induced by a number of minor characters; if the author tries to embody it in a single individual, he is likely to produce a colourless abstraction like John Inglesant, or Paters Marius

The novelist has the advantage of having a wider net than the dramatist, and, though he may care more for the royal and aristocratic catch, he can drag in numerous smaller fry to bear them company. The question of the normal and the almormal brings us back, however, to the vital issue of the literature of recent times—the issue of realism and somance.

ARTIFICIAL GEMS AND THEIR MANUFACTURE

By S. R. M NAIDU, FRS (Sc.) TRAY, WSP, STEE, etc.

S early as 1837 Gaudin made artificial rubies by heating ammonia, alumina, and potash by means of an oxy-hydrom blowpipe, the intense heat volatilised e potash and alumina afterwards producing ystals in rhombohedral (figures of four equal des with unequal angles) forms identical ith those of the natural stone, and having a same specific gravity and hardness. Me-ods of producing crystals of corundum, ruby, pphire, etc., were discovered about 1858, It both these and Gaudin's processes had it little commercial value, the great expense ecluding their adoption. Until quite recentthe only artificial gems known to com-erce were coloured glass, and in some cases av-preparations backed with silver or a proury amalgam Now however, the chemist n produce imitations that, in hardness and stre, equal the real gems. Here the word nitation" perhaps is not the correct word, the composition of both manufactured and tural stones is the same. Sometimes it is ite impossible to distinguish between the o kinds of gems, although, generally, examin on under the microscope reveals some fierence. When seen through a microscope. Mark The Land

natural rubies contain minute cracks which show the lines of cleavage, the artificial gem shows very minute bubbles or gas holes Analysis has proved that the sapphire is pure alumina, that is oxide of aluminium (AlrOs) This is found in the form of a white powder fusible at high temperature only. The colour of a sapphire is supposed to be due to the presence of chrome, and is dichroitic, that is, it varies with the point of observation; thus it 15 successfully imitated only with difficulty. M. Sidot, the French Chemist, accidentally discovered a method of producing gems that possessed dichrotic properties. His method is to heat an iron-pot to dark red colour and to place in it 4 oz of superphosphate of hme; this is brought to the same heat and stirred with an iron rod it becomes converted to crystallised pyrophosphate, which on being further heated becomes a fluid resembling molten glass. It is supposed that in this state a part of the phosphoric acid is changed to a tribasic phosphate. The fused mass is stirred continuously until it is quite transparent and free from bubbles, when it is transferred to another pot, and kept at a white heat for two hours, the stirring being

kept up all the time. After standing for an hour, it is poured on to a metallic surface and allowed to cool slowly until it is as soft as putty, when it is put on plate glass When cold, a number of stones almost equal to the genuino sapphire may be cut from the plate. Another formula is -Smelt a mixture of 4 oz. of oxide of aluminium and 4 oz of red lead (PbsO4), and stir in 10 gr. of bichromate of pottasium (K2Cr2O7) and 17 gr. of oxide of cobaltum (CoO) When cold, stones may be cut that are as hard, if not quite so brilliant, as the genuine ones The ruby also is oxide of aluminium coloured with chrome Crystals of the rose-coloured 1 uby may be produced by melting together aluminium oxide and powdered silica, with the addition of floride of barium to form a flax, and then adding a trace of bichromate of potassium, 500 lbs, of these ingredients after perhaps a week's fusion, will produce rubies of 5 or 6 carats which may vary much in colour, running through all the shades of bluish sapphire and rose to the deep colour of the so-called pigeon-blood ruby. Ordinary borax fused with a little chromium oxide for a week or so produces large ruby crystals; but 200 lbs of ingredients may be required to obtain even two or three gems of any marketable One method of making artificial rubies is to smelt a mixture of 4 oz of exide of aluminium and 4 oz of red lead, and add trom 7 gr. to 16 gr. of bichromate of potassium. Natural emeralds are a combination of the rare element of beryllium or glucinum

with silicon; chrome gives the colour. By. llium is too expensive for use in producing imitations, so oxide of aluminium is used, 4 of this being smelted with 40z. of red lead, ... which from 8 gr. to 12 gr. of uranate of sodium (Na2U2O2) have been added. Perry and Hautefouille, the French chemists produced beautiful emerald crystals by fusing silice. alumina, glucina, and a trace of chromiui oxide with acid molybdate of lithia. After a fusion of 15 days some very small crystals having all the mineralogical and physical characters of the natural emerald, may be obtained. The longer the fusion the larger are the crystals. Emeralds and other genis have been produced from gas retort refuse by a method discovered by Mr. Greville Williams, F.R.s., who modelled an emerald composed of from 67 to 68% of silicia, 15 to 18% of alumina, 12 to 14% of glucina, and traces of magnesia, carbon, and carbonate of lime. The colour was an intense green, duit is believed, to the presence of sesquioxidof chromium Imitations of the amethyst topaz, etc., have been made very successfully by Donault Wieland, of Paris, whose method of preparing "Parisian Diamonds", or "Alaski Diamonds," is to smelt a mixture of 65% pulverised crystal quartz, 20% of red lead 8% of pure carbonate of potash, 5% of bon? acid, and 2% of white arsenic The brilliance of the resultant stone depends principally of the purity of the red lead and the carbonal of potash

NEGRO EDUCATION IN AMERICA

with such strides as have the Negroes in America since their emancipation. At the close of the Civil War (1864) only 2 per cent of the Negroes could read and write. The Negroes were handicapped in every way economically culturally and socially. Today after sixty years of hard struggle more than 65 per cent. of the Negroes can read and write and Negro achievement in Arts, Science, Music and the professions is a remarkable thing. In fact when one considers that the history of the American Negro was

slavery for more than three hundred out one must admit this people has made most remarkable advance and progress possifor any nation in a given time

yatching Negro progress it is clear that self-assertion of the Negroes in Americal move on faster than ever before, because younger generation of the Negro people most analous to secure education of they realize that it is essential to better the condition. The Rockefeller Foundation lately promised to contribute one mill

rs, or more than thirty lakhs of Rupees, Negro education provided a similiar ant be raised by private subscription. following news item will be of great rest to the Indian statesmen and educators

GIFT OF \$1,000,000 TO NEGRO SCHOOLS

nptone-Tuskegee Endowment Fund Announces Donation by Rockefeller Board

DR MOTON ENTHUSIASTIC

eader Declares Period since 1919 Has Seen he Greatest Advance in History of Race

40,000 NEGRO TEACHERS

1000 Children Now Enjoying the Advantages of the Public Schools, Educator Reports

Hampton-Tuskegee Endowment mored yesterday a gift by the Roskofeller General ation Board of \$1,000,000, which was called I the largest sums ever subscribed to the cause gro education. The gift will become effective ion as the trustees of the two schools for

education raise an equal amount announcing the gift the Hampton-Tuskegee wment Fund the offices of which are at an Lane hailed the action as insuring the constitution lane. ico of the progress the American negro has

since 1919

'he period of the greatest advance in history for negio has been since 1919 said Di Robert oton, Principal of Tuskeger and a truste at oton, who is in New York in the interest of the sment fund. A statement he gave out in ction with the announcement of the gift read it as follows:

e most liberal appropriations ever made by outhern states have been made since then and time since their emancipation have the negroes greater strides in education agriculture bus, work and business development

n North Carolina, for example, the amount by faxes alone and spent for negro ducation sed from \$250,000 in 1913 to \$4,000,000 in while the value of school property rose from 200 to \$5,000,000. Other Southern States are

ring North Carolina's lead here are now 500 normal schools and colleges gross in the United States with an enrollment 5000. There are 40 000 negro school teachers 000,000 negro children in the public schools instrutions in the country have accomplished mstructions in the country have accomplished uch to bring about a wholesome co-operate where the white and colored races as have ton and Tuskegee. The former was founded in by Brig. Gen. S. C. Arnestrong for the purpose tructing negro youth of both seves in industry and practical Christianty. The school today note than 2,000 students with 250 teachers (modern plant comprising 1,000 acres and than 150 buildings.

"From its foundation Hampton Institute has been maintained by the joint efforts of members of the white and colored races. Men and women of national prointnence have always associated them of selves with the institute. The mesent President of the Board of Trustees is William Howard Taft Chief Justice of the United States Supreme Court." The Executive Committee of the Hampton-

Tuskegee Endowment Fund which was organized to meet the conditions of the General Education Board's meet the conditions of the General Education Board 8
\$1 000 000 gift offer, consists of Clarence II Kelsey,
Chairman, Chellis A Austin, Vice-Chairman
J. Henry Scattergood Vice Chairman Homer
L. Ferguson, W. Cameron Fothes Dr. James
E. Gregg, Charles E. Mason Dr. Robert R. Moton
George Foster Peabody Julius Rosenwald Dr.
William Jay Schieffelm Dr. Anson Phelps Stokes
Poul M. Warburg and Charles A. Wickersham

We are quite sure that the Negroes and the American friends of the Negro will raise the amount in a short time so that the handsome donation promised by the Rockefeller

Foundation may be secured

In the Modern Review we read that the Science College of Calcutta University needs ten lakhs of rupees. We also note that the Viswa-Bharati lacks support of the people of India, particularly Bengal We wonder how it is that the people of India, not to speak of the trovernment of India do not attach primary importance to the educational progress of the country. We know that the people of Great Britain annually receive hundreds of millions from India We know that the American Missionaries take greater interest in the education of India than the British who make profit from keeping India The British during the course in subjection of their occupation of India have literally taken billions of dollars from the Indian people. Is it not time that they did something to aid the Indian educational movement, the Science College of the particularly Calcutta University and the Viswa-Bharati founded by your great poet Tagore ?

What the Negroes are doing to promote their national welfare and what is being done by the American people to aid them in securing education, can be done in India. If it is not done, it is the fault of the people of India and their Government. This is the view-point of an American, one who wishes to see that no child of any land be demed

the opportunity of education

New York, Oct. 8,1924.

"Kawai "

THE IRRIGATION MOVEMENT IN BANKURA

THE District of Bankura in Bengal is clearly associated with the idea of poverty and recurring famine, but the problem has never been carefully studied and no systemstic effort has been made to find out a solution Chapter VI of the District Gazetteer of Bankura by Mr L S S O'Malley deals with Bankura's chronic hability to famines and gives a short account of the famines which occurred in the district in the vears 1866, 1874, 1885 and 1897 In the census report for 1921 it has been stated that serious crop-failure "happened twice within the last decade (1911-21) and on both occasions famine conditions had to be relieved by gratuitous distribution of both private and public charity "*

The magnitude of the last two famines. which occurred in 1915-16 and 1919 may to some extent be realised from the fact that the expenditure incurred by Government on these two occasions, on gratuitous relief and relief works, amounted to about 14 lacs of rupees The relief given by Government was supplemented by considerable sums of money raised by public subscription from all parts of India and, in some cases, from places outside India In addition to gratuitous relief, the Government had to advance, as loans to agriculturists, a sum of Rs 841,878 in 1915-16 and of Rs 5,33,413 in 1919 to enable them to tide over the difficulties and to live until the next harvest of paddy

It can well be imagined that such widespread disasters must have had a marked effect on the population of the district and this supposition is home out by the census figures, which show that m the decade 1911-21. Bankura suffered a loss in population to the extent of one lac and nmeteen thousand souls. This decrease, which works out at 104 pc. is the heaviest among all the districts of Bengal Although during the time when the district was actually in the gift of famine, the efforts made by trovernment Officers and the public tended to reduce to a minimum the number of deaths resulting from want of food, there can be no doubt that the loss of vitality due to the famines. accounts mainly for this appalling decrease

in population, which threatens, unless it checked, to end in absolute depopulation the district.

In the following pages an attempt will made to set forth the real causes that 1, to repeated crop-failures in Bankura and give a brief but self-contained account of the movement recently set on foot for renders famines normally impossible in the distri In dealing with this subject, the writer is borrowed freely from (1) "A Bengal Dish Choice between Life and Death, the Story its Lesson" by Mr († 8 Dutt, res, form Collector of Bankura, published by the Bee-Co-operative Organisation Society, and The Report of the Bankura District Agritural and Welfare Association for the perending on the 30th September, 1923 writer has no hesitation in commending to publications to the notice of all men interin the welfare and material advancement the district and other areas similarly enstanced

To people not perfectly acquainted the condition and physical characteristics the district, it may appear that the sea Bankura is barren and not naturally sun for cultivation. But this is not so in and the hability of the district to reperiop-failures is not due to any such immand irremediable causes. It is true Bankura differs widely from the in Bengal.

Bankura may be described as a connectable tween the plants of Bengal on the East Chota Nagpur plateau to the West. To the and the North-East the land is a low-lying tract presenting the appearance of the enco-field of Bengal. Towards the West the gradually rises and the lovel plant gives an undulating country interspersed with hillocks and broken up into low ridges and Taken as a whole the district consists of expanse of gently undulating ground in the rivers and streams flowing from Note the South-East which divide it into a of parallel strips.

This peculiarity of the country has cultivation more difficult than in official than in official the province, in the first place, to water is speedify drained off by innustreamlets into the larger freams and and within a short-time after rain has a

** Bengal Instrut Gazettem, Bankura, i -

^{*} Census of India Bengal, Part 1 page 16.



Water overflowing A Lock-gate in a Bandh in Bankura (Bengal)

trace is left of the moisture secondly, is no annual mundation bearing a rich fertile deposit of silt. The intelligence sagacity of the pioneers in cultivation Bankura, however, found in this very back an easy and effective remedy for problem, and provided the district with ritable network of irrigation tanks, or, as are locally known, bundles

in the benefit of those who are strangers to rn Bengal it might be explained here that an non bandh is a reservoir constructed ing up an embankment in sloping ground for teliment of water flowing down from the levels. In the undulating country of in Bengal this serves as an easy mexicusive estive method of storage of water for the e of registion and drinking. Nowhere was stem of registion tanks and bundles cond with such systematic thoroughness and ing wisdom as was done in Bunkura and arts of Western Bengal covered by the old Mallabhum by its old benevolent landlords Mallatonian TV its old benevolent landfolds the Rajas of Vishinupui who ruled over it as again have the narrow selfishness folly cell is blindness of subsequent generations at to bring this elaborate sy ten of tanks the on which the health presperity and like of the population depends into such cay and destruction. Upon the healths etc. is and in rows and tiers along the stopes undulating ground in and around the lifes and our among the fields, these tanks dhs were constructed with a thoroughness almost screening processon which even in resent runed and mutilated condition the admiration and wonder of the be-

Dutt estimates the total number of engal Districts Choice between Late and Death, p. 12.

these reservous to be between 30000 and 10,000

Some was almost as large as lakes each mugating everal thousand bughas of land, which inigating everal thousand bighas of land which they rendered inimum—from divergent throughout the year while others—though smaller and of a more inclosed descriptor—were councily (flowtween serving the land for the protection of which they were designed. The Va2+ handles were supplied with adet channess for the reseption of the water of their each limits areas and with an elaborate and carefully worked out system of distributances for serving the water to the lands protected by them. These tanks and lengths for only supplied water to the field but furnished a sure and adequate supply of drinking water to men and cattle. men and cattle.

Bankura to-day is a district of dead tanks of tanks and large briefly which have either completely vanished out of acceptation or of which only a tragment of an embankin nt here and there is rainto indicate the evidence of their are conservations or of their shrunk, and imutilated remains in the form of shallow salted up poets of water γ

The inevitable consequence of this state of things is that paddy and other crops which could fermerly be irrigated from these reservens are now dependent extracts on the caprices of the weather, and if it does not rain, when rain is wanted the unfortanate cultivator sees the crops do and blank starvation states him in the face

The urigation movement in Bankura and at restoring these reservoirs to their fettaet state of efficiency and thus making fumines normally impossible in the detrict. The problem is by no means a smalle one, but

I Bound Ibstrace Characterists in Proceeds

⁺¹⁴ p 13

all the same the difficulties with which it is beset must be faced and overcome if the district is to be saved, from depopulation.

The first question naturally is that of finance. Where is all the money to come from that is required for the re-excavation and repair of these 30,000 tanks? If the modest sum of Rs 100 be spent on each tank, the total expenditure would be about 30 lacs of rupees But in most of the tanks. a hundred rupees would be absolutely inadequate. It is clear therefore that such an enormous expenditure cannot be met from the funds of Government, much less from those of the Bankura District Board Under the present system of land settlement and the sub-infeudation of tenures, it would be idle to expect the zamindars or tenureholders to take any interest in the matter. We have therefore to fall back upon the cultivators living in the villages of Bankura as the only party by whom this great task is to be shouldered, for it is they and they alone that suffer most when crops fail. But these men are poor, ignorant and disunited Ignorance and want of unity are met with in other parts of the province But the degree of poverty prevailing in the faminestricken villages of Bankura can be imagined by few people not intimately acquainted with the condition of this unhappy district How can such people find the money that is necessary for the re-excavation and repair of their tanks. The answer hes in one word, Co-operation Co-operation which gives to the proverbial straw the strength to restrain the elephant

The irrigation movement in Bankura furnishes yet another example of the protean shapes which the principle of Co-operation is capable of assuming for the relief of suffering humanity The system which is being followed in Bankura is to organise the persons, whose lands will be benefited by any 1711gation project to form themselves into a co-operative irrigation society, for the provision of necessary funds and for the execution of work For the sake of illustration. let us take the case of a bundh which is capable of nergating 200 bighas of land if properly re-exeavated. The cost of re-exeavation and repair is estimated to be a thousand rupees, so that the cost per bigha works out at Rs 5. The villagers holding land to be irrigated from the tank are called together and the project is explained to them. The natural and mevitable reply to 1 .. that they are poor and unable t

to pay the money. It is thereupon explained to them that if they raise a sum of Rs. 200. at one rapee per bigha, and organise themselves into a society, registered under the Co-operative Societies Act of 1912, they can borrow the rest of the money, i.e., Rs. 800 from a Central Bank, and later on they can repay the loan, together with its interest, they go on paying one rupee per bigha for another five or six years. The payment of the first instalment is difficult, because few people have any money to pay from. By once the first instalment is paid, and the society is organised and registered, the ied is all, comparatively, plain sailing. the loan, which the Central Bank is willing to advance to the society, the entire money is found with which the tank can be properly repaired, and restored to its original condtion of efficiency. From the next year the paddy crop on these 200 bighas of land insured against drought and when the cult vator has a good harvest, he feels no diff culty in paying the subsequent instalmen on the loan

But the protection of the paddy crop by no means the only advantage which i sults from the re-excavation of the tant Go to any village in this poverty-strick district and you will hear stories of the ge old days when the tanks were full of war and the lands produced wheat and musta and sugarcanes "so stout that it had to split into four pieces before being put it the press' With the provision of water, has been possible to cultivate the valua soona crops winter crops) on a larger . tion of the lands Mr. Ramananda Chutter Editor of the Modern Review and I basi, visiting certain irrigation works winter 1923-24, actually found wheat potatoes growing on lands which had in in former years, yielded a good harves' paddy. After the completion of the ution work at Panchmura, the cultivators been able to grow melons of a size latt unknown in that part of the country

The re-exeavation of the irrigation 1 has also a very important effect on water supply, because most of the tanks so situated that they serve the dual purificultation and water supply

Scarcity of water for drinking and do ic purposes is more or less acute through this once, "well-watered" province, on though the question has engaged the tention of many, it has not yet been possible to arrive at a satisfactory



A Lock-gate in a Bandle in Bankura (Bengal)

ie peculiar conditions of Bankura enable us solve this difficult problem with comparate ease, through the combined and volungy action of the villagers themselves

In addition to the improvement of Agriliture and water supply, the people are nefited in other ways by the re-excavation the tanks. The deterioration of these ks has led of recent years to remarkable creity of fish, which is the only animal d comprised in the dietary of the ordinary ngalee household The re-excavation of iks has resulted in a marked increase in growth of fish. Then again, on the empakments, renewed with fertile soil from the d of the tanks, vegetables of all kinds grow undantly for two or three years. I have d some stress on these points, because se are collateral advantages which are apt be lost sight of, when our attention is ed upon the more important aspects of the estion. The merease in the produce of and vegetables, however, is a substantial lition to the food-supply of the villagers cerned and is often of great assistance to

them in paying off their loans. We learn, for example, from the report of the Bankura District Agricultural and Welfare Association, referred to above that several societies had obtained, from fish, and vegetables alone, a sufficient amount required to pay off the first instalment on the loans taken by them

The right of fishery leads us to the question of the conflict of interests between the several parties having rights in the same To understand this difficulty at must be realised that the tanks in Bankura Distriet were, most of them, originally constructed with a view to facilitate irrigation and to protect the crops against destruction by drought. The catchment, the tank as well as the cultivated lands (arranged below the tank in the form of terraces), all belonged to one and the same proprietor and formed parts of what may be described as an agricultural unit. These units came into existence, when the woodlands of the district were gradually *brought under cultivation Even today instances are not avanting where people on taking settlement, or purchasing a mouja, intherto

uncultivated and covered with jungle, begin by selecting a suitable site for the irrigation tank and then gradually prepare plots of land for cultivation, below the tank, and capable of being irrigated from it. Now, so low as the monja, with the tank and the lands it diligates, returns its integrity and remains the property of one person, everything goes on well and the tank is maintained in efficient condition by its proprietor. In coms of time, disintegretation sets in, and probably after fifty or a hundred years, we find the tank in the possession of a single individual or a body of cosharers who enjoy the fish grown in the tank, while the lands below it have passed into the possession of a different set of persons, by inheritance, sale and otherwise. Some of these persons may not cultivate the lands themselves and they are seldom together by any common tie of relationship or domicile. In the circumstances the gradual detereoration in the efficiency of the tank is rnevitable

But through all the changes in the ownership of the lands and the consequent subinfeudation, the relationship between each plot of land and the tank remains intact and is all along claimed and recognised. In the recent settlement operations in Bankura the plots of lands having the right of irrigation from each tank have been ascertained and specifically recorded with tolerable accuracy In many cases, of course the right has long ceased to be exercised and exists only in name. Sometimes in years of drought the right of mirigation leads to serious quarrels between cultivators seeking to irrigate their lands from the same tank which does not contain sufficient water for them, or between cultivators and the owner of the tank who apprehend that the fish will suffer if the water is drained out: these quarrels are sometimes dragged into cenit and end in ruinous litigation. It is needless to say that the obvious remedy for these 10 ards 15 16excavation of the tank so tret it may contain sufficient water to satisfy the mode of all

It may appear at first sight that this conflict of inferests between the owner of the tishery in any particular tank and the cultivators having the right to ring ite their lands from it may become an insurmountable barrier in the way of organisation of co-operative occities and that the attempt at such organistic a may not infrequently result in a tension of feeling between the pairies. But the objection is not re-theoretical than real. In the first place, he re-excavation of a tank necessarily means.

an enlargement of the reservoir of water an a consequent increase in the fish production. In the second place, the organisation of the societies, under the system at presention to the district, does not confer or any individual or body of individuals and inght which he or they did not previously possess, or deprive any body of any right which he has hitherto been enjoying

When, as is very often the case, the righ of fishery belongs, not to the cultivators but to the owner or owners of the tank, the former often objects to re-excavate the tank of the ground that the other party would derive a pecuniary benefit without making any contribution to the cost of re-excavation. It has been found that the best course under the circumstances is to induce the owner to settle fishery right with the societies, either in perpetuity or for a sufficiently long term of years.

A passing reference has already been made to the question of financing but any account of the irrigation movement would not be complete without a somewhat detailed examnation of these arrangements It is welknown that co-operative societies are financed by co-operative Central Banks

Accordingly, at the very outset of $t \circ$ movement, two Co-operative Central Banks have been established, one at Bankura and to other at Bishnupur, with authorised capital of 5 lacs and 25 thousand rupees respective Capital in our country is proverbially sle and it is more so in the backward district Bankuta, where moreover the number of the men is very small. When these facts a taken into consideration, the response wh has lutherto been made for subscriptions? these Banks must be regarded as satisfactor The money that has been collected by mer of share capital and deposits has been -> crent for the very small number of socie which the Banks have till now been caup in to smance. But as the movement glesses and if we want to make any appr able effect on Banking shability to erop-taand famine we must have more money in Banks For this so depend on the 1 public as well as on the Government

During the iccent years a very lamber of Leitral Banks have been estable all over Bengal, and generally speaking have received sufficient financial support the people. Then working has, on the value of safe factory and, conducted on safe factory and, conducted on safe factory alike to the research and the borrowers. The Central 1

rganised in this district for the irrigation invenient are, to say the least, quite as safe; other organisations of a similar nature, scause the advances made by these banks e directly spent in increasing the productive pacity of the soil and consequently the lifty of the borrowers to repay their loans.

It would be a traism to state that the obabity of a man's repaying a loan vanced to him depends not so much on his nesty as on his ability to pay and judged this standard the lirigation Central Banks of extremely safe means for investment

The experience of the last 2 years had monstrated that, although the co-operative igation societies are of limited liability, he is practically no risk of non-realisation had debts

The banks charge an interest of 9% per nt per annum on the advances made by them dit is satisfactory to find that the Bankura ntral Bank has been able to declare a ridend of 4 per cent at the close of the first ar of its existence. It is confidently hoped at it would be quite easy to pay a dividend between 7 and 8 per cent per annum when the nks are properly established and working

If the paramount need of this unfortunate strict can be expressed in one word rigation,' the means required for achieving object may likewise be expressed by the word "Organisation". The movement has ng passed the stage of experiment and vestigation. The activities of the Bankura strict Agricultural and Welfare Association pring the last two years have demonstrated yond doubt that it is possible, by organising po-operative society, to airlange for the repavation of an existing irrigation tank as It as to construct a new reservoir where ne existed before—It will appear from the ort of the association referred to above t by the 30th September, 1923 as many as Co-operative Irrigation Societies, large and III, had been organised and registered and in many of them the work was complete had been nearing completion. It will her appear from the same report that the ration of these societies, covered an area over 26000 bighas of land, the annual urn on paddy from which may be estied at over 5 lacs of rupees

The irrigation tanks which it is necessary beeveavate are spread all over the district the people who have to be organised corporate bodies are, for the most part, rant, backward and poor beyond all ription. These inherent difficulties apart.

the field for the co-operative movement is practically unlimited and there is no doubt as to its potentiality to transform the district of Bankura from a land of recurring famines into one of unusual prosperity and liappiness. It was in consideration of these facts that Mr. Dutt said in his paper to which reference has been made above that "the rate of progress that can be attained is limited by nothing but the organising staff, official and non-official, available for the purpose the staff for drawing up plans and estimates for the larger schemes and the manning resources available from the Central Bank and Government."

In this remark, Mr. Dutt has put in a nutshell the whole situation about the material advancement of Bankura and the experience gained by the working of nearly two years which have elapsed since the paper was read has only lent confirmation to the truth and sagacity of his observation. We can do no better than take up, one by one—the several points mentioned by Mr. Dutt

We want in the first place a sufficient staff for organisation. At present there are two Inspectors of co-operative societies working in connection with the arrigation movement Their efforts have been supplemented by a few Honorary Organisers specially appointed by Government and by the Sub-Deputy Collectors, who are posted in the district as Circle Officers II this staff was found by Mr. Dutt to be inadequate in 1922, it must be more so today when after the lapso of two years the people even in the remotest villages have realised the necessity for ningation and are willing to organise themselves. In a district, where there are nearly 30 000 ringation projects, large and small to be taken up the services of one or two Inspectors are nearly a drop in the ocean, and andess the Government takes up the work in rapid carnest and puts on it a sufficient staff it, tricked organisers, the difficulty will not be really solved.

It must not however be supposed that we are entirely dependent on Government help, and that the people have nothing to de In the relentless war which we have to declare against poverty and tamine every man will have to do his bit and the duty of advising, organising and guiding the others will naturally fall on the educated classes. With utter annihilation staring us in the face, it might well be urged that a tone has come when we should all suspend our notical activities and devote our combined and

organised efforts to this great task of selfpreservation until the entire 30,000 tanks and bandhs of Bankura are restored to their original efficient condition and famune. poverty and water-scarcity have for ever become things of the past. This may be taken as asking too much, but if we consider that agriculture is our basic industry, that the ceaseless struggle for existence which goes on in the market-place and in the law-courts become a meaningless tragedy if the crops die every year on the fields of the cultivators, we can grasp the inwardness of the situation But unfortunately, it is not yet necessary, to resort to any such revolutionary measures and much may be done and the progress can be immensely accelerated if the educated classes of Bankura take an active interest in the movement

Next to the organisers and, in addition to them, we want a staff of supervisors. Their duties are thus described in the report of the association.

"Their main duty is to see that the land lists are prepared correctly and in accordance with settlement records and that the accounts and other books are properly kept."

It will be clear from this description, that supervisors, though lower in rank, are of great importance to the movement and that without their assistance it is not possible for the organisers, officials and honorary, to perform their work. Later on, when the Central Banks have a large working capital, it will be possible for them to entertain from the margin of the profit, a stait of supervisors to look after the societies affiliated to the Bank But even then, it will be necessary to have a separate body of supervisors for helping the organising of new societies. At present when the banks are in their infancy, it is not possible for them to pay for any supervisor Accordingly such supervisors as have hitherto been employed here have been paid by Government or out of the funds of the District Agricultural and Welfare Association which are mostly collected by public subcrip-Up to September, 1923 the Association had already spent a sum of about Rs 1100 on this, but the want of sufficient funds has stood in the way of the employment of a larger number of supervisors, with the result that the progress of the movement has been greatly retarded

The next thing mentioned by Mi Didtt is an adequate staff for preparing plans and estimates of the large scheme. In the

of schemes for the re-excavation and repai: of irrigation tanks. In addition to this, it has been found possible to arrange for the irrigation of large areas, from 1000 to 10,000 bighas or more, by utilising the water of the perennial streams which are fed by the flow of subsoil water and of which there is a large number in the district. There is sufficient evidence to show that the proneers in cultivation did not fail to tap this very important source of water-supply, but they were handicapped by want of engineering skill and the ability for a large number of people to act in unison In spite of these drawbacks the remains of large irrigation works which are still to be seen in various parts of Bankura, "even in their present ruined and mutilated condition to use the words of Mr. Dutt. "excite the admiration and wonder of the beholder Unlike the projects for re-excavation of existing tanks, the schemes for the utilisation of perennial streams are beset with great difficulties. In the first place, the stream and its neighbourhood have to be accurately surveyed and a plan and estimate have to be prepared of the project. This requires money for payment of surveyors and surveying epenses. In the beginning the schemes wer prepared by the District Engineer of Bankin but latterly the Government have appoint a special Engineer for irrigation projects Tr Government have also sanctioned a staff a surveyors but no provision has been made for the expenses of survey Unless th expense is paid by Government the progre of survey must necessarily be retaided.

When the plan and estimate of project a prepared and sanctioned the proper author. (who is ordinarily the Superintending Engine of the Circle) we come to the stage of or A scheme which comprises ab-5000 bighas of land would probably have individual members living in 4, 5 or m villages. If it is difficult to get ten pers to agree to act together, the difficulty organising a co-operative society with 500. more individual members can be 💢 imagined -And the progress in the organ tion of such societies must necessarily very slow. Within the last four years ! Auch big societies have been organised in district. The Salbund Society in Vishen sub-division is designed for the irrigation 5000 bighas of land from the water of Harmmuri Khal The work is nearing (pletion. The Gurusaday Society have compl athf edustruction of a masonry weir at a of rupces 17,000 for the arrigation of



The Taldangra Rukm Canal, Bankura (Bengal)

D bighas of land The Rukni Khal Society been formed with the object of irrigating it 1000 bighas of land from the Khal after the water is held up by ch it is named earthen dam and taken to the village by ns of a canal constructed at a cost of 300 The last is the Brajadurlay Society, h intends to construct a masonry were so the Kukra Khal at a cost of Rs 28,000 rrigation of about 4500 bighas of land he last point mentioned by Mr Dutt, is provision of money for financing the ties Experience of the two years indithat the utmost that we can expect is the Central Banks, if properly supported to public of the District, will be able to with a normal growth in the number operative societies for the re-excavation inks. It may, with the help of deposits local people and loans from the Pro-I Federation, be able to finance larger ies (those relating to construction of across streams) if they are organised present rate. But it has already been that in order to remove, to an apprecilogree, the famine condition now prevailthe District the progress of the work be considerably accelerated and pari passu must be an increase in the ability 3t nks to finance the societies. We therefore.

hope that the Government will be prepared to assist the Central Banks as necessity arises, in view of the large amounts which Government had to advance as loans to agriculturists during the two famines which occurred during the last decade it is certainly not too much to expect such assistance. Prevention is better than cure and nobody can say when famine, which is hanging like a Damocles' sword on our heads, will come down upon us

In this connection the following extracts from a letter which has been addressed by His Excellency the Governor of Bengal to the present Collector of Bankura after HFS Excellency's visit of inspection to Bankura in January last, will be read with interest

Government House Calcutta, 30th January 1924

Divir Mr. Hyrry,
I should like you to know how very pleased I have been to see the interesting examples of Co-operative Self-help which were shown to me in the Bankura District. The work which is long done by co-operative irrigation societies in providing by local efforts against the dangers of district and crop-failure, is most encouraging and the loss possible guarantee of the future prespectly of the district. The members of these societies have shown how wealth can be created even by very poor communities and I hope that their example will be widely followed. I have said on other



The Bundh on the Rukm Canal Bankura (Bengal)

occasions that Government help ought to be proportioned to local effort and according to this principle the people of Bankina have established a strong claim upon the assistance of the Government I shall not forget this admirable effort and shall see that it is properly encouraged.

I was also very interested in what I learnt of the work of the District Agricultural and Welfare Association. This body seems to have been very successful in developing a spirit of self-help and co-operation among the people and thanks to their effort some 26 000 bighas of land have now been rendered immune from drought and cropfailure to which they were previously subject.

Yours Sincerely, (Sd.) Lytrox

To B Hazra Esq

But it is not by Government officials alone that the importance of the work has been appreciated. During the last cold weather Mr. Ramananda Chatterjee, the editor of this journal, paid two visits to Bankura with the object of acquainting himself with the work that is now being done for the material advancement of the District. The result of his observations has been published in a signed article in the Baisakh issue of Prabasi Says he:

"The movement now on foot for irrigation is being conducted on right lines and there is no doubt that the societies are doing extremely useful and important work. In irrigation is involved the question of life and death. At intervals of a few years Bankura suffers from famine and has to save

its life by begging from others. To prevent shame and indignity it is incumbent on us to ornise irrigation societies. These will provide waalike for agriculture and drinking. Agriculture vigive rise to wealth, and wealth in its turn of facilitate education, health, and improvement other directions.

When we think of the conditions prevaing in the villages of Bengal,—appalling prefix and disease, ignorance and want unity, apathy and fatalism, born of despair we must recognise that the movement has moral aspect, apart from that of mere material advancement. A co-operative irrigation socialize or small, is a living and forcible illitration of the power of self-help and unit action. The villagers are made to feel the they are not like bits of straw borne also the current of circumstance, but that the can do something. They also realise that is good to forget petty quarrels and jealou and to act together for their common good.

It is impossible to close an account of the initiation, movement in Bankura with the referring to the services of Mr. Gurusad. Dutt, I C S who, as Collector of Bankur initiated and fostered the movement. If progress achieved by the movement in the two years 1922 and 1923 is mainly during, energy and enthusiasm and his wonderful power of organisation. In the report of the District Agricultural and Welfare Associated

services have been acknowledged in the awing terms:

n the midst of his heavy and engrossing as as the head of the district he found time to also and direct a movement embracing the entire district in the scope of its operation. Those who were associated with him in this noble work can alone realise how keenly he felt for the people and how untiringly he devoted his energies for their welfare."

A WORKER,

EDUCATIONAL EXPERIMENTS IN GERMANY

By EMMA GOLDMAN

IE German system of education under the old regime is not a matter of mere theory to me. In my youth I exmed four years of its brutal discipline deadly routine, I felt its crushing tupon the mind and spirit of the child unately, it lasted only four years, but years helped me later to understand nature of Prussian militarism. I realised it was the culminating expression of the and coercion prevalent in German vational institutions.

Most writers on Prussian militarism have pletely ignored the relation between that system and the formulable hine dreaded by the whole world ally near-sighted are those who still ube Germany as a continued military ace, while ignoring the changing spirit of cation. To them the sabre-rattling of the tionaries is the strongest indication of a ving military spirit. Yet it is not that ch will decide whether Germany is again e under the iron hoof of Junkerdom, or row in breadth and vision. The decision finally test with the changing modes of

Two distinct educational tendencies are at work along these lines, the Decisive pol Reform movement (Die Entschiedene ale Reloim) and the Experimental Schools e Versuche School) The Decisive School orm movement embraces teachers and cators who work within the folds of the School, but who strive to enlarge scope of education by various reforms a modern lines. How difficult their is can be judged from the fact in Prussia especially the schools are still er the police regulations and restrictions lifty years ago. A striking example of

the antiquated conditions in the Berlin schools was given me by Professor Paul Oestereich, a leading pedagogue and head of the Society for Decisive School Reform A school teacher in one of the public schools in Berlin attempted closer capport with the children in his classroom by doing away with the traditional arrangement of the benches The school authorities compelled the teacher to replace the benches in their former position at his own expense, for, as the Germans so fondly say, 'Order there must be.

The school reformers see in this kind of order a paralysing factor upon the mind and body of the child. Then efforts are directed to freeing the school from the dead past by educational methods that will develop the child and its character. Some of the results of their work so far can best be seen in the types of young students in the trade schools which exist specially for the continued education of apprentices. It must be mentioned that the employers look with disfavour upon these schools, because they take the young workers away from the job for a number of hours during the week. But as it is obligatory upon them to permit their employees to attend, they must submit However they leave nothing undone to to irustrate the efforts of the reformers

Recently I was present at a public meeting of the society. The students spoke of their conception of the function of the schools and teachers. Several prominent members of the Ministry of Education were there, but that did not deter the grils and boys from voicing their grievances, and presenting their ideas upon the telation of pupil and teacher in a manner that showed a remarkable degree of intelligence, logical thinking, and independent spirit. The bear-



Boys and Girls Studying Anatomy-Helle trau Experimental School

ing of these students was most refreshing—refreshing even to the conservative school heads present. Thus, one of the latter during the discussion remarked that he had been school principal for twenty-five years, but had never understood his living material as he was made to understand it that evening.

Undoubtedly the efforts of Professor Oestereich and his colleagues are slowly producing the harvest of a new young generation—one that is not likely to fit into the

straight-jacket of Prussianism

The originators of the Experimental Schools do not deprecate the value of the work done by the reformers. They contend, however, that too much energy is being expended in lighting the obstacles and traditions of the old regime. The teacher has neither strength nor energy left to devote himself to his main task of reaching the child. For this reason, they have created a new field, the experimental school—emancipated from the superfluous ballast of the past Nearly every large city in Germany now has such schools. Hamburg has twelve,

Stuttgart, Leipzig, Frankfurt, Bremen, ha them They are to be found even in sor remote country-sides

Thuringen and the Harz have a char of country-homes (Landheime), based on trideas underlying this experimental education work. The limited space of my article whost permit of treating many of these victures. I have, therefore, chosen two of standing experimental schools, both located in Saxony. Helieran and Dresden

Hellerau is half an hour's ride from Dresden, a small settlement organised by venturesome artisan fifteen years ago be established a workshop of artistic furnition and gathered round him people of advance ideas. Later, artistic metal work was added Hellerau is not unknown to Europe at America, for it has since become fame because of the Daleroze School of Rhythm Dancing. But my concern at present is fourth that anstitution. It is, with the experimental public school, which has an attendam of 600 children.

That school, while of pre-war origin, denot begin its constructive work along model

es until 1921. It was then that a group young teachers, inspired with new educahal values, essayed to apply them to life leir guiding principle is the recognition of b inner life of the child and the developent of its latent powers To them the ild is the starting point-and education, e medium to create the proper backound and atmosphere that will bring the ld in close rapport with life and the work the world As their school journal express-" Not the traditional methods or dead tine within the classroom will prepare the d for its place and work in society, life itself,-life, with its varied and sating events and interests" It is their contion that the supreme mission of the teacher o learn to understand the nature of the d, to win and hold its confidence, and er to lose faith in its innate goodness

oung Scientists at Work at the Microscope— Hellerau Experimental School*

y seek to create a new relationship bein teacher and pupil. The former is no jet the authority, the dreaded judge and in . He is the friend, counseller and rade. Not external power, but confidence love now determine the attitude of the child towards the teacher and the latter's influence upon the pupils

The daily experience of the Hellerau teachers seems to bear out this point of view. In my interview with the Director, Mr. Max Nietzsche, I learned of numerous examples A particularly interesting experience is that of a young teacher who had not yet adjusted himself to his class. One morning he had prepared a lesson on geography East Africa was to be the subject. Just as the class assembled, a child ran in, new-paper in hand, breathlessly announcing an earthquake in Chile. At once the whole classroom was in commotion, and the well-laid plan of the young teacher was destroyed by the events of life.

"The map! Let's find Chile," shouted all in one choice. All the heads were glued to the map and everything else was forgotten. "There, I have it. America. South



The Children of the Helleran Experimental School have their Own Weekly Paper which is posted on the Bulletin Board

America • the West Coast At once the far-away people and their sufferings became vivid to the children. "They live across the big sea. They are the same as we. Their



Gul Students Cleaning up at the Hellerau Experimental School

children go to the school as we do They feel joy and pain as we They are our brothers." For a long time the class would have nothing but Chile, and in the end they mastered the subject as no amount of lessons on geography could have accomplished

Where the breath of actual life is permitted in the school one event follows another The interest of the children carries them "from Greenland to Africa from Germany to India, and even a jump to the moon may be ventured." Using life as the source of education, the experimentalists lead the children out of the school into life Classroom work is not abolished, but it is used as a laboratory for the impressions received in contact with life. The children are taken on long trips through the country, through forests, fields, across mountains and valleys, and everywhere they are introduced to the forces of nature One week's tramp gives them more of the fundamentals in geography, geology, natural history, and botany than months of class-room instruction. The first plans, train schedules have to be read, distances between stations figured out, plans written home and to friends. It result the smaller children begin to feel need of being initiated into these "myster: The out-of-door life does more. It develocably bodies, litheness of movement, independence. It cultivates the power orientation and absorption, and increases eagerness of the children to learn more the rudiments of knowledge picked up dot the tramp. Back in the school, they be feverishly to classify, elaborate, to deeper information thus gained.

The journeys into nature are valid excursions to museums, stores, watch to factories, railroad vaids, and other place human effort. Here the children learn the interpretable of values of values of values forms of labour. Here they come face to face with the underly principle of human helpfulness at the base all production.

The experimentalists hold that ""



The School Orchestra at the Hellerau Experimental School

d age, guided by the precept 'Each for elf and the devil take the hindmost, al helpfulness is particularly needed spirit of co-operation in the daily life work of the school is fostered, beginning the lowest grade. The results are "most leial masmuch as it gives strong and ted children a large scope for expression,

the weaker and backward ones thus encouragement and confidence. The ice of mutual helpfulness creates an phere of comradeship and sympathy awn in the old school. The Hellefau brosden experimental schools teed several feds of the poorer children, the greater of the food and labour being contributed e other children and their parents.

allerau, a small community, populated an advanced element, may not be an priate criterion for the larger, more it world. Therefore I also visited the an achool to study, the application of a methods in a large city. The school ated in the very heart of Dresden and indeed by 550 children from every con-

dition of life. While attendance at this school is not obligatory children come from temote districts, preferring it to the old, which speaks in favour of this experimental endeavour.

From the annual report which gives the aim, practices, and experience of the teaching staff, I learned that the actual modern attempts were begun in 1920, though the school is in existence since 1913. A group of Dresden teachers, comprising six women, and sixteen men, joined the experimental school in that year. The salaries of these teachers as well as those of Helleran are paid by the State, while the buildings in both places are supplied by the community Dresden also contributed substantial sums toward furnishing the equipment of the school. Its main support, however, in money and labour, comes from the parents. The parents. Mr Minkert, the School Director, said to me, are a most essential part, of the work. They contribute. the element which makes of our school a true and vital community center. By actively interesting the parents in the school and its



Boys and Girls of the Hellerau Experimental School at Play A Snow-ball Fight in which the Teachers Join

efforts the experimentalists have developed a remarkable degree of understanding between parents and children—not only their own, but all children

A striking feature of the schools in Hellerau and Dresden is the novel arrangement of the class-rooms The old austerity is gone, gone also the torturous military benches and desks Instead, one beholds cheerful living rooms, with comfortable tables and chairs, the walls ornamented with warm colour designs, lamps covered with lovely shades. Nearly every-thing in these rooms is the collective work of children and parents, and speaks of their devotion and love to the school. Mr. Minkert emphasized again and again the soothing effect of the tables and chairs on the children, then conduct and work The new arrangement makes it possible for them to collect in groups, drawn together by temperament and mutual interest, a circumstance which has raised the morals of the class-room and has almost entirely done away with necessity of outer discipline Unfortunately, lack of funds compel both school to still retain the

old arrangements in several class-rooms, to evident detriment of harmony

As concerns discipline, Mr. Minkert that the greatest obstacles to its entire altion are those parents who are still steem the old idea of coercion and punishm. The children who first come to the expmental school from the old institutions also imbued with the same spirit. "My fat said, unruly children must be thrashed", sa child remarked to the teacher. The lateplied "But I'm not the judge here, the policeman. I am your friend We you do injury to your friends?" "X replied the youngster, "of course, not to friends." "Well, then, what is to be deto keep, order?" The children deliberator for a number of days, and finally dead that they would have to keep of themselves.

In the higher grades the encouragem to free initiative and self-reliance has protein an aid to self-discipline, and has developed strong sense of responsibility within different groups. A teacher related to me

se of a boy who had pilfered a piece of rying wood from the work-room He was scovered His classmates discussed the nd of punishment to be meted out. One y suggested arrest That was hotly resented the lest as likely to throw a stigma on the hool and to cause great sorrow to the boy's ients Another one said, "I do not defend e act, but I do not blame him so much cause his parents are at work all day, and has no one to help him" Another boy lysed that the graduation papers of the ilprit should state that he had committed a ime That also was repudiated because. t would bar him from all sporting clubs and ould 'queer' him with every employer should After a long begin his apprenticeship scussion the class came to the decision that e defender be induced to restore the loss it of his carnings at odd jobs. The old ethod of terrorising, humiliating, and often arring first offenders, was replaced by the meal to the sense of responsibility of the

The Dresden experimenters stress the eat importance of impressions derived outde of the class-room "By introducing a child to the larger outside life he adually learns to appreciate that all progress ld labour are based upon mutual effort is does not always create social consciousss, but it paves the way for social feeling d activity. In illustration, they related children's experience with a plot of land esented to the school - Some of the children inted a portion allotted to them for their vate use. Then desire was satisfied by Fmall patch which was given each one hers preferred to work them land in comn Belore long 'the property ewners' dised that they had made a bad bargain. t they continued their work undismayed hen the community lot yielded a larger antity of fresh, lovely vegetables while the ividual patches grew very liftle, the ldren announced that mutual effort was erior, and that they wished their plots to included with the rest

The new educational methods afford the chers opportunity to learn to understand psychology of the child and its reactions art instructor, for instance, discerns four finct types among his pupils; the inventive reh in new ideas but never taking time elaborate them; the adaptive who avail miselves of the new ideas, adapt them to it own needs, and apply them with great e, the initiative who appropriate the

;·..

successful efforts of others, simplify and reduce them to generalisation, these are the numerous beaters of tradition; finally, the dull kind who are the onlookers until some day they suddenly awaken and fall in with the third class. At work these types again subdivide into four categories. The variators concentrate more on diversity of form no house at the feudal market-place is like any other, no two workers on the railroad track are dressed alike The decorators absorb themselves wholly in colour and ornamentation The imitators constantly repeat themselves, their houses and people are the same whether depicting Dresden or South Africa Then there are the prosaic ones who content themselves with sober representation of essentials

The serious contact with life is not permitted to dull the capacity for joy and Quite the contrary All learning is acquired through play. Thus reading and writing are gotten more easily by interest in acting and mimicry than by the primer The theatre holds a very important place in the life of the experimental schools as does music, thythmic dancing and various games, Not only the mind, but the body and spirit find untrammelled expression in the experimental school. In summing up an essay on the place of the child in the school, one of the teachers writes "The child should not be stuffed with educational twaddle: Rather should it be brought close to the wonders of its surroundings. Not sated should the child leave the school, but rather he should be imbued with vearning to add to his knowledge by independent pursuit'

In the light of the educational experiments carried on in America, for example where there are dozens of experimental schools, the efforts at Hellerau and Dresden may not appear very novel. But it must not be forgotten that with America, the new educational ventures are almost entirely of a private nature, on a small scale, and accessible only to children whose parents can afford the luxury of modern education. Moreover, in the United States the municipalities take very little interest in the experimental schools, they are, as a matter of fact, usually antagonistic to them.

In Germany, on the other hand, the educational experiments are on a wide scale, and embrace large numbers of Children and thers parents. The two ventures I have described represent communities of nearly three thousand people. One of the vital forces pertaining to the schools is the official interest and support they receive from their communities

In trying to get at the correct estimate of changes taking place in a given country, it is a mistake to compare it with any other country where every condition of life is radically different. To appreciate the radical changes in educational standards achieved by the experimental schools in Germany, one

must compare them with the German sche of pre-War times, or even with the Pruss schools of today. Only then can one real their value and effect upon the future of country. The former barrack, tortu chamber and grinding mill, the cradle bureauciacy and militarism, turned a playhouse and workshop for the idevelopment of a now generation is an attersurely worth knowing and watching.

NOTATION OF HINDUSTANI MUSIC: ITS POSSIBILITY AND DESIRABILITY

By Prof. N. S. PHADKE, M. C.

/INHE instinct of recording is deep-rooted in man and it is the source not only of History which is the record of events but of many other sciences also which together lend order and system to human life Man is so made that he cannot rest satisfied with seeing or hearing a thing only for once He craves for the repetition of the experience The dog that pants by the side of a globetrotter may look at the glorious sunset from the heights of the Himalayan peaks, perhaps it may even feel a thrill at the sight of the wonderful vision, but it is doomed to forget the sight as soon as the darkness of might shrouds it in its folds. Not so with the globe-trotter He cannot rest content with a himself single peep into the sunset's glory He cannot suffer the vision to pass away irrevocably With a skilful click of the Kodak he will record the splendid scene and console himself with the assurance that he has secured in his pocket something which will at least partially pacify his eyes thirst for the grand and the beautiful What is true of the eye is equally true of the car A man will instinctively attempt to record a maddening note with the sole purpose, if not with any other, of enabling himself to repeat it whenever his heart yearns for its joy. Everything in nature is evanescent. Its sounds and sights come and go. And man 1- ever fighting against this evanescence. Himwlf but "an exhalation that is and then is not" struggle is to give permanence to the fleeting

aspects of mature A strange from, fithere it is "

The notation of Music is not, thereto an extraordinary phenomenon. As the hunt runs after the deer, so the annotator chas-Music, easting huge nets of all sorts of siand words in which he hopes to catch a volatile strains. Leaving aside the case nations or rather communities, whose Musis but in its infancy, we could hardly poout any instance where a nation posses great Musical traditions without possessione system of Musical Notation. The Mu of India is as old as the Vedas, and it history were ever written the historian won have to trace back the first attemptwriting Music down, though not to the Vid yet to protty ancient times. A research " the ancient treatises, however, will show [11] the question of a System of Notation, in 1 sense in which we understand the term day, though then vaguely present to be Indian mind, was neither very eagerly be elaborately discussed by the ancient music scholars And even skipping over a period of some centuries, and considers that period in the history of Indian Man in which it was so exclusively studied at monopolised by the Muslim artists that came to be called the Hindustani Music. 11 the period of Muslim rule in India--we ship vainly look for any definite attempt to his one system of Notation. In the case of Hinds stani Music, therefore, the question of Nil

n is more or less a modern question--idern in the sense that it has come to the refront owing to modern influences If we lect together the various systems of Notan that are at present fighting for universal ognition, the first thing that strikes us is t theirs is a growth of hardly half a cen-I have already indicated that Indian olars were aware of the question of Notan even in the ancient times of 'Ratnakar' reatise which is universally recognised as best ancient authority on matters of han Music. It will be wrong to assert t the idea of Notation was unknown to nent India But it will be equally wrong deny that the question of Notation, in the m in which it is discussed to-day, is very When Hindustani Music cly modern he in contact with Western Music in more ys than one, when European scholars, in oble spirit of research and comparative ly, took to Hindustani Music, when some the progressive Indian Musicians and plars were fired by the ambition of popusing and reviving Hindustani Music and sequently felt the great need of some uum through which Hindustani Music d be imparted in Musical schools and demies, when standardisation of Music e to be regarded as extremely necessary the life and progress of Hindustani Music as then that the question of Notation came c regarded as the central and vital ques-And since the forces of which we have spoken have been active not only in one of the country of in the case of one ted individual, but all over the land and numerous individuals in the field, the ral result has been that each intellect tackled the question in its own characterway, and to-day we find more than a n systems of Notation, each with its sets miters and opponents. The sight of more a dozen systems of Notation warring st each other for the supreme place n ugliness about it. And those whose of Hindustani Music and anxiety for its ess is not vitiated by prejudice or anship have for some years past been t to evolve a system of Notation which most efficiently express Hipdustani and would consequently be acceptable whole nation. It is this attempt that sts, or rather ought to suggest the two questions of (1) the possibility, and desirability of a Perfect National Music.

Is a 'Perfect' Notation, in the real sense of the word, possible in the case of Hindustani Music? This seems to be a very strange question at first sight, a question which would only be asked by a sceptic of the hopeless type. If Hindustani Music is quite mature. developed and definite, and if we possess the necessary amount of ingenuity to invent symbols for all the details, there should be nothing to foil our attempt to evolve a 'Perfect' system of notation. That is how common reasoning would run But a close study of all the characteristics of Hindustani Music would enable any one to perceive how the case of Hindustani Music is infinitely out of the common, and how the question of its Notation cannot be judged by the ordinary criteria

Notation means 'noting down writing' down And only that can be 'noted' or written' down which is not so subtle as to defy expression. The question of the possibility of a Perfect system of Notation for Hindustani Music can, therefore, he settled by inquiring into the nature of the latterthe characteristics which make it what it is A careful comparison of Hindustani Music with Western Music will bring into bold relief some considerations which are of the utmost importance in this connection. The Music of a nation is not only the mere way in which notes of certain values are collected together and used by its people. Music is an art. and like all other arts it reflects in itself the whole mental and spiritual poise nation. A nation's Music reveals its temperament, its likes and dislikes, its reverences and meverences, its whole philosophy, its entire way of living and thinking It need not surprise us therefore, if Hindustam Music is vastly different from what may be generically termed as Western Music. To point out but one or two essential characteristics which mark this difference between the two kinds of Music it may be said that -

ugliness about it And those whose Hindustani Music and anxiety for its is not vitiated by prejudice or inship have for some years past been to evolve a system of Notation which most efficiently express Hindustani and would consequently be acceptable whole nation. It is this attempt that is, or rather ought to suggest the two questions of (1) the possibility, and desirability of a Perfect National of Notation as regards the Hindustani Suarus whose firsts delightfully intermingle Consequently it occupies a length of time

which may very well puzzle a European listener who is accustomed to hear songs that

quickly expire

2. And again, a truly Hindustani song is such a subtle affair that to put it on paper and claim to have caught it is like putting the dead body in a coffin and claiming to have captivated the Man As Rabindianath Tagore has comewhere very aptly remarked They in Europe go to listen to a song, while we in India go to listen to a singer'. Unlike a European song a Hindustani song derives much of its grandent from its accompaniments. The amiable fight between the singer or the instrumentalist and the drummer, and concerted and complementary performances form the very essence of a Hindustam song The European song is only a special thing It has no temporal aspect of importance But a true Hindustani song vibrates both in time and space Special and temporal undulations run across each other, and a Hindustani song, if it is a faithful expression of Indian Art, is a network of vertical and horizontal fibres

These and other similar considerations ought to convince anybody how futile it is to record a Hindustani song---when it is really Hindustani Listen to any famous Hindustani singer and you will find that every Suara that comes out from his throat is not a bare Suara that can be easily put down on paper as Ma or Pa or No of the Musical scale, but it has its own bre-notes, its 'frills', as we have said above, or its own 'atmosphere' is true that many systems of Notation have attempted to indicate difficult actions like a Meend by some sign like an arch The signs invented certainly look ingenious and demand our allegiance to the eleverness of the inven-But let him, who really knows what a Meend or a Gamuk 18, pause awhile and 1eflect if a simple sign like an arch is sufficient to convey the full significance of the action connoted, to a novice who tries to learn Music with the help of a ready-made Notation placed before him. None who has really understood the essence of Hindustani Music would deny that the peculiar atmosphere which surrounds every Suara when a firstrate Hindustani Artist sings is incapable of being fully expressed by one or many lines, vertical, horizontal or arch-like, however ingenious and elaborate they may be in their Take, for instance, the first line of • the famous song, "Itane Johan Par Man Na Keeje" in Bhoop Raga. Granting that you have developed a very claborate system of Notation, and that you have trained one many students in reproducing songs from Notations conforming to your system-evi granting all this, the reproduction of the h in auestion by the best of your students w undoubtedly lack the peculiar atmosphe which surrounds the line as it comes to the original first-rate Artist You may indul in this experiment as often as you choose varying the circumstances in as many w. as you can conceive, and your experience y invariably be the same It can never be med that there are certain 'heights' in Him stant. Music to which no system of Notat can ever reach, certain 'subtleties which d

all expression

The most important characteristic of Hin stam Music which we cannot afford to ign that much of its heavenly charm derived from what the Artist sings 'impromias if by divine inspiration. Take an eas Hindustani singer soars onwards and upw as the performance progresses, and when one reaches the supreme heights he loses himse the rapturous harmony of his own crea Then it is not so much he himself as voice that sings. Then he does not plan collection of notes nor is he in a position remember the wonderful constructions sound, as if by themselves, through his if He is like the maddened soldier who in on into the thick of the battle and then not know what he is doing lister Hindustani song sung by a set of stuaccording to a definite plan rendered con by some sort of Notation papers placed ! The song may perhaps please But it cannot stir your soul, and Cul will refuse to call it real. Hindustani The case of Western Music is different Western song like the much too famou a long way to Tipperary", when once Notation, gets standardised, and then it same whether the renowned Harry Law the commonest soldier sings it (Thoug) here it is worth noting that it is only Lauder's song that sets the heart of the ence beiting because there is a peculi spired 'impromptu' element in it which above the region of Notation) ∡his way standardize a Hindustani son iob it of its real grandeur. It is like o the sun in a potful of water. splendour of Hindustani Music owes itto what the expert Artisk performs pore' in inspired moments, it ough clear that even the most elaborate st Notation, when applied to it, is do

leat its own purpose, so far as the real lence of the Music goes. It will fail to press and record that essence, because by very nature it is mexpressible. Hence no item of Notation for Hindustani. Music can claim to 'Perfection'. There is a limit ere all systems of Notation will have to it and admit their own futility.

Within these limits, however, a system of tation has its value - A system of notation ich is humble enough to concern itself v with the elementary aspects of Hinduhi Music, and frank enough to confess that function is only to guide the novice up to certain point, would be the most rational tem of Notation and would deserve the atest support. If scholars are endeavourto evolve a universal Indian Notation y should first understand and openly admit even granting that such a system is lived, its use will be confined only to the ression of the lower levels of Hindustani sic and to teaching its rudiments to new otees of the Art - That will bery greatly tribute to a healthy understanding between Musicians and Instrumentalists on the hand and the Pandits and research-lovers Every language has an alphathe other But the alphabet're only used as a leadstring for small boys. The art of torv is an altogether different aflair

alphabet cannot be expected to make orators of the boys, however diligently they may learn it. A system of Notation has much the same value as an alphabet. It may tell you But it can never help how to read Music you to become a real singer And it can contain real Music---of course, we are speaking of Hindustani Music---as little as an alphabet can contain real inspired speeches. A system of Notation is after all meant for the beginner The higher regions are not accessible to any system of Notation, nor do those who excel in the art depend on any standardised guidance. If all these qualifications, are accepted and an attempt is made to reconcile the numerous Notations that are at present current in India, and to fix a common system, nothing could be more desnable, and profitable. Evolving a 'Perfect' Notation for Hindustain Music is like running after "The Will of the Wisp" Once this is realised much of the bitterness created by the present controversies will be mitigated, absurd claims and ambitions will be weeded out and a clear ground will be in view where all schools of thought can meet and come to common conclusions It will then be easier to compare all the prevalent systems of Notation to adopt an eelectic method and to give the nation a universal system of Notation. Let us hope that day is not far distant

THE RELATION OF THE SEXES

BY MAJOR B. D BASU, I M S (Retired)

E question of the relation of the sexes is an important one in the consideration of the subject of the uplift of Humanity is also necessary, because the sexual lise is naturally so strong, that without er control, it not only ruins men and en in body, mind, morals and spirit but he long run saps the foundation of ty and brings about the downfall of its irresistible nature of the sexual lise brings into existence degraded humanity. It has been very rightly said by an ent psychologist that

any case the sex appetite is more vibrant grestible than either of the others. Truly

appalling is the swiftness with which sensually and lewdness may infect a people. In a mushroom mining camp defauchery is swifter than drink in breaking down steady habits. This is why no society can afford to let its members say or publish or exhibit what they please. Lust is a monster that can be fulled to sleep only with infinite difficulty whereas a pra-prick a single stoicatio note is enough to arouse. The ordered sex relation is perhaps, man's greatest achievement in self-domestication. Common sense forbids that the greed of purveyors of 'suggestive plays pictures or literature be suffered to disturb it. Moreover if as experience, seems to show the social evidenment be utterly stamped out in cities it is better to sweep it aside into some 'tenderlom or levee' than to let it align in the frequented streets."

^{*} Ross's Social Psychology p 126

Marriage is intended to regulate the relation between the seves. Hence the institution of marriage brings about, or gives prominence to "chastity". The survival value of "chastity" in nations which hold it in high esteem, especially as far as their womanfolk is concerned, is proved by history. The Hindus and the Chinese are pre-emmently the two nations who have survived the cataclysms of conquests and revolutions This is to be attributed to a great extent to the chastity of those races. While "confiscation of women" practised by Muhammadan conquerors brought about the extinction of Christianity in countries bordering the Mediterranean Sea, such as Syria, Egypt, Morocco, and Algeria This was not the case with the Hindus when India came to be conquered by Muhammadans Most Hindu women cheerfully mounted the funeral pyre and reduced themselves to ashes rather than suffer themselves to be polluted by the touch of their Mahammadan conquerors

Says Mr T W Rhys Davids

The people (of India) in the 6th cent B C had already built up for themselves, quite independently of religion, a social code regarding sexual relations ([Encyclopaedia of Religion and Ethics III p. 490]

Buddha laid great emphasis on chastity

In the Iterataka Buddha is represented as declaring that the life of chastity is not lived for the purpose of deceiving or prating to mankind nor for the sake of the advantage of a reputation for gain and one's own affairs but this life of chastity is lived. O monks for the purpose of Insight and thorough. Knowledge while 'by mutual relisance. O monks a life of chastity is lived for the sake of crossing the flood (of earthly longings), and for the sake of properly making an end of misery.

There is little doubt that Buddhism borrowed the ideal of chastity from the Hindus. To quote the above mentioned author

All that Buddhism did was to adopt the highest ideal current among the clans and to give it additional clearness and emphasis. It was this ideal that it carried with it wherever it was introduced

The percentage of illegitimate births is low in those countries where the influence of early Buddhism has been greatest and its canonical literature is chaste throughout [E.R. E. III], p. 490].

This reflects great credit on Hinduism and India.

Regarding the chartity of the Chinese women, Mr W. Gilbert Walshe writes.

Chastity in females is regarded by the Chinese's a virtue of prime importance ... In the city of Hangchow is a well into which hundreds of hinese guls threw themselves when the city was

threatened by the Tai-ping rebels. Instances as these afford more reliable evidence as to high standard of chastity which undoubtedly ex among women in China than any deduction of the methods which seem to reflect upon the fencharacter, and which are intended rather as increase to virtue than preventives against vice. Houses of ill fame exist in the majority of cibut they are generally unobtrusive in their chater, and their existence is known only to habit. The immates are recruited by kidnapping or chase from destitute parents very few of them willing votaries. The immorality which is obsable at Chinese treaty-ports would not be to ated in inland cities. "E. R. E., III. pp. 490-4

While early Christianity laid great stron chastity and censured re-marriage either sex, for it was looked upon as a matest sign of incontinence, in Christian cotries in modern times, chastity is not protised as it is in India amongst. Hindus of Buddhist countries.

In Christendom, two thousand years hassed in an ambiguous unreasoned, and in worst sense superstitious attitude towards sexual life. Westermarck finds that 'irregular energions between the sexes have on the wheekhibited a tendency to increase along with progress of civilization and Gibbon had alternoted that, although the progress of civilization as undoubtedly contributed to assuage the fire passions of human nature, it seems to have a loss favorable to the virtue of chastity. Men in an hurry to solve the question which more than other involves the future prosperity of race. In the meantime the practical question sexual life is a hand to mouth affair when it is given over to false ideals or degraded vanilly. A E Crawley in E R E III p. 4861

Some of the races called savage worthous as far as sexual morality went believe came in contact with the Christ nations of Europe

"Several of the virtues, and among them chart were more faithfully practised by the [Amer-Indian race before the invasion from the East to these same virtues are practised by the white of of the present day" [A. B. Holder Amer-Journal of Obstetres, XXVI-1]

Mr Havelock Ellis, in his Studges in a Psychology of Ser, Vol III, pp 207 et seg, with

When prestitution is attributed to a sixtepeople, we must almost invariably suppose all that a inistake has been made, or that the people question have been degraded by intercourse with the peoples for among unspoilt savages custom that can properly be called prostitution that can properly be called prostitution of savages. When, therefore, we are considering chastity of savages, we must not take into a contract with Europeans.

In his Work on the sexual life of time, Ivan Block has devoted a chapter ! "Sensual Life," in which he writes that

"He who wishes to characterize in a few world

European civilisation of the present day may that its nature consists in epicureanism, miti-d by toil and the struggle for life: . Our sual life to-day has now degenerated into a sual life to-day has now degenerated into a vulsive search for the most violent sensations vinsive search for the most violent sensations sible, into a wild hunt after the strongest sible and most frequent enjoyments, because the e is lacking for a peaceful, harmonious tence

For the majority of those living in great towns isement is equivalent to a continued succession superficial sensual pleasures, as preparatory ruli for an equally fugitive and debasing sexual

The frequently heard and favorite plinases to hrough with it', to live one's life', 'to sow one's loats, &c, have all the same significance in sense of preparation for sexual indulgence by ns of such stimuli. We include too often in ıal intercour≤e

He quotes the psychologist, Willy Hellpach says that

The whole arrangement of the sensual life culates in the stimulation of erotic activities. Such idency is inevitably associated with the developt of the modern large town and there ensues mutation of the sensual life of large towns in ller towns, and even in country villages

Ivan Block says that the sensual life of time

Also possesses its literary guides and course of nuction in the form of the nuncious printed thooks for the world of pleasure. All the ous pleasures of Paris for the eve the cu and sense of taste, lead ultimately to—woman the sexual impulse is, in every possible way enced, increased, elaborated and complicated he civilisation of the present day. Especially life of great towns where the essence of arn civilisation is found in its most concentrated is a sexual stimulant in the highest degree to old England and in the new the excessive imption of meat and of alcoholic beverages has turally stimulated the sexual impulse and has ncted it into devious paths - The sexually lating influence of bixurious feeding is d a well-known fact of experience — alcohol the evil genius of the modern sexual life ke in a malicious and underhand manner it is its victim to sexual misleading and corrupto venereal intection, and to all the conse-es of casual sexual intercourse."

exual Impulse is a biological instruct n it is not always safe to repress mote again from the work of the last d auther

sed by the necessities of civilised life and coercive force of conventional morality instincts still slumber in every one? but

he evil results of conventional morality been depicted by the Danish poet, J. P. sen who has characterized this double

the upper hand in him by an overwhelming force he was driven to the coarse lust of coarse enjoyhe was driven to the coarse list of coarse enjoy-ments he yielded, overcome by the human passion for self-annihilation, which while the blood burns as blood only can burn, demands degradation, perversity dirt and foulness, with no less force than the force which inspires the equally human passion for becoming greater than one is and

Regarding sexual morality, writes English author

At present the sexual morality of the civilized world is the most illogical and incoherent system of wild permissions and insure prohibitions foolish tolerance and ruthless cruelty that it is possible to imagine. On current civilization is a sexual luna-To approach it (the discussion of the matter) is to approach excitement. So few people seem to be leading happy and healthy sexual. Irve that to mention the very word sexual is to see them stirring to brighten the eve lower the voice and blanch or thish the cheek with a flavour of

guilt.
The essential aspect of all this wild and winds business of the sexual relations is after all boths. The presumment value of sexual questions in morality lies in the fact that the lives which will constitute the future are involved

Mr. Wells also sass It is possible that in the last hundred , as in the more civilized states of the world the average of humanity has positively faller. All our philanthropists all our religious teachers, some to philanthropets all our regions teachers somethat he has not of informal conspirate to preserve an atmosphere of invented ignorance about those matters which in view of the irresistible nature of the sexual impulse results in a swelling tide of miserable little lives consider what it will be to have perhaps half the population of the world in every generation restrained from a tempted to evade reproductions

To the sociologist, the problem of the relation of the seves derives its importance from the fact that on its right solution depends the suppression of prostitution, and of venereal diseases as well as the happiness of the home and welfare of the race. Because this onestion has not been properly tackled, therefore, there is so much misery observable in this world of ours. It is therefore that Ivan Block writes

It is not by chance that prostitution is an anix a product of civilization, that it finds in civilization its proper vital conditions, whereas in primitive states il cannot properly thrive

Prostitution degrades humanity physically It diffuses venereal diseases, the evil consequences of which to the family to the offspring and the race are too well known to be mentioned here Hence the necessity of moral and physical purity in the relations between the seves

t when he had served God truly for eleven 'F Lord Sydenham of Combe, Chanman of the coften happened that other powers gained Royal Commission on Venercal Diseases said

But men do not often lead pure lives, because purity is not taught in childhood. From statistics of schools in Christian countries of the West, it is evident that at least 90 per cent of the boys attending schools are addicted to self-abuse. Dr. Dukes, in his work on "The Preservation of Health" writes

"I believe that the reason why it is so widespread an evil—amounting, I gather, although from the nature of the case no complete evidence can ever be accurately obtained, to somewhere to 95 per cent, of all boys at boarding schools is because the boy leaves his home in the first instance without one world of warning from his parents—and thus falls—mio—evil ways from his innocence and ignorance alone"

In "Youth and Sex" published in the series of "The People's Books," Di F Arthur Sibly says that the box

"has long been accustomed to caress his private parts, and the pleasure with which he does this is enormously enhanced. He does not suspect that indulgence is harmful. This pleasure, unlike that of eating, costs him nothing and is ever available. His powers of self-control are as yet undeveloped.

It is necessary to teach every child selfcontrol.

Self-abuse with its corollary, un-natural offerce in childhood leads to further un-controllable passions in early manhood. Regarding the results of youthful impurity the above-mentioned author says.

Another injury done by impurity to the growing mind of the lad is that in all matters relating to sex, he learns to look merely for personal enjoyment. In every other, department of life he is moved by a variety of motives by the desire to please, the desire to excel by devotion to duty by the love of truth, and by many other desires. Meanwhile as regards the sexual appetite—the racial importance of which is great, and the regulation of which is of infinite importance for himself for those who may otherwise become its victims for the wife he may one day wed and for the

Appalling as are the effects upon individuals who have contracted disease by contagion. I believe that the results of transmission are more dangerous to the race as they are certainly more insidious. Sterility still births and infant mortality are largely due to this cause. To them must be added large numbers of children who die young or who linger on under some great disability which prevents them from ever becoming useful citizens and relegates many to the care of the State at large expenditure. Thus not only is the birth-rate being lowered at a time, when other causes are operating in the same direction, but the whole standard of public health is degraded, and the vitality of the race is undermined.

"Thoughtful men and women can render no higher service to the State than by promoting with ceaseless vigilance the chastity of its people for such national foundations are as indestructible as those of licentiousness are destined to decay (Race

children, legitimate or illegitimate, that he beget-his one idea is personal enjoyments.

He very rightly observes that,

"considering how large a part the sex-plays in the lives of most men and women sidering how it permeates the literature an of the world and is—as the basis of the hom most potent factor in social life, its profanatial terrible loss."

It is this impurity of boyhood whitesponsible for many of the evils prevale society. Dr. Sibly says

'As a result, young men become power face the sexual temptations of manhood, and who in all other relations of life are admirable in this matter into the inite of prostitution class demoralizing but far crueller sin of sedu

less demoralizing but far crueller sin of sedu. Into the contamination of this inferno active support of this cruel infamiv, mai many a young man is led by the impurity of boyhood.

This impurity then leads to the dection of women. Di Clement Dukes wil the work already referred to above,

This evil is I believe, the root of evil of prostitution and similar vices, and latter evil is to be mitigated it can only be mind by making the life of the school-boy p

How is it possible to put a stop to this t social exil. How is it possible to elerate, while the demand for them for base purpso great? We must go to the other end scale and make men better. We must train boxs more in purity of life and chastity befor passions become uncontrollable.

Whereas the cry of every moralist phropist is let us put a stop to this prostioner and claudestine. This cannot be efficient, much as it is to be desired the door it is too great even possibly greater the supply. If we wish to cradicate it we must to the fountain-head and make these who the demand puter so that the demand falling supply will be curtailed?

Di F Arthur Sibly after quoting approval the above passage from Dr | I work writes

To this I venture to add that by to chastity we not merely decrease the dense prostitutes, but we greatly diminish the Few girls if any take to the streets until have been seduced and the antecedent duction are the morbid exaggeration of the appetite the lack of self-control, and the hedonism which youthful impurity engend is So blind, so callous does impurity make eventured and generous, that many a young take can be a good son, a good brother a noble is a patriotic citizen, will doom a girl whose fault is that she is physically attractive possibly tog affectionate and trusting—to independent travail, to disgrace, and in inferior out of twenty to ostracism and the infaministreets,"

edge and purity teaching, as well as in tic suggestion. He writes

there is a remedy—I believe a specific can rapidly and, I think finally restore h to the enfectived will and order the unpirit to come out of the man. It is hypnogrestion—In hypnothy hands hypnotic ion is a beneficent power which has no sand no drawbacks and to decline to use accept a very serious responsibility

t while chastity should be aimed at of necessary to bring into existence es of either sex in any society. Celibaas be good for a few individuals

either from choice or compulsion, but certainly it is not a virtue for the welfare of Humanity It is incompatible with the haimonius development of all the faculties of man By suppressing one passion, other passions are, as it were let loose beyond bounds

Then again statistics collected by the Federal authorities in America and edited by Professor Wilcox of Cornell University, show conclusively that married men have a much better chance of life than bachelors. Men of all ages die twice as fast if unmarried

Accession No. 48649

"RISE OF THE CHRISTIAN POWER

CAREAGEN

icar a lot about peace and order under ritish rule but of late the weekly reports of confies in Bengal must have made many of what sceptical on the subject. In the first of the nineteenth century during Lord regime the state of things was so serious reall forth the following comment from the numes Will. This class of offences id to a degree highly disgraceful to the ion of a civilized people. It increased under

thish Government not only to a degree of there seems to have been no example, under stive. Governments of India, but to a degree ing what was ever witnessed in any country ch law and government could with any of propriety be said to exist.

d Ramit Singh been a far-seeing state-man uld have formed a confederacy with these also chectains and weided all these states united Sikh empire. But he was no states-He was bent on the destruction of these arthur. Was he we may ask the author Indian monarch who was guilty of such the duess of The history of pro-British India in such instances. The Vighaic minister Singh had a truer approciation of the 1 of the foreigners, he had to deal with one writes that he did not think that we plain as we prefended to be — He frankly that we had the character of being year g and that most people thought it necessary yery vigilant in all transactions with us perhaps one of the reasons why the winte not yet succeeded in taking upon himself den of governing Afghanistan is a sacred the people of the country

eposition of Mr. Holt Mackenzie before the formulter on the 23rd February 1832

neath pats the Government's I vess policy as a nutshell. The here in tercourse with Europeans hads to include on the use of wire and spirits which though it may be damented on the score or morals must be be noticed to the receipt.

The Charter of 1843 satelled Irda a non-Christian country with the est of the clor all establishment. It is a down all minister and an anacurousne with hearings stories day, and the system could not last for a sugge day under a sollgoverning togithe

The story of the detailer of the mountain tortress of Kubanga in the Nepal companyo of 1814 to Ballyadia Smale and has three launded followers reads like a founder and is as callant a teat . heroic self-minutation as any uniocitalised by the baid or lustorian. It is pleasant to note that the British have except a small mornment in the forests of Debia. Due as a colore of espect to our gallant advisory B ld hadra Suigh

The author gives manerous examples of the wonderful ger its which the British possess of acintrigues and constructive and for thisting matters by holding out temptations and specialis proposes in the camps of on oppositions and through a forms the expression occidental aromaey assume who reads these volumes car tally will are any one to bound to agree that to had ample just bear from terms and the words to those since. The forms more methods of what passes for themsal dayle-macy pule into inscribiance before the meso-refined and scientifications practiced by meso-sermpulous politicians of the West in our masses. then netarious ends

The peaceful penetration of British cyclisist on is resented by Mghanistan at one end, and Nipse at the other. Amar Singh Thapa present the policy of keeping out the Luglish at all lests from Negal and Colonel Shakesparie writes of arm. Who shall

of the Chieffer Power in India. Vols IV and Amily Colonier Sumkespecies writes of arm to write the 1st place Greening Road Calcuta. Proc. R. Sav. he was not wise:

Major Basu is rather hard on Color l. Tod.

is opinion. Tod tried to produce in the minds of he Rapputs bitter hatred against the Marathas by

iolently exaggerated accounts of their misdeeds.

The author quotes the following from Burke's speech on Fox's East India Bill of 1783: "I engage nyself to make good to you these three positions first, I say, . there is not a single prince, state, or potentate, great or small, in India with whom they have come in contact, whom they have not sold—a single treaty they have ever made which they have not broken Thirdly, I say, there is not a single prince or state who ever put any trust in the Company who is not utterly ruined, and that none are in any degree secure or flourishing but in the exact proportion to their settled distrist and arreconcilable enmity to this nation.

The tollowing from the Marquis of Hastings Journal will stand repetition to this day, though it

was penned in 1814; "Instead of acting in the character of ambassador he [the Res dent attached to a Native State] assumes the functions of a dictator interferes in all their private concerns countenances refractory subjects against them and makes the most ostentations exhibition of this exercise of authority

After the renewal of the Charter in 1813 English manufactures were exempted from customs duty manufactures were exempled from customs duty and began to be freely imported in India. On this Wilson, in his History of India makes out a strong case for Protection. The arguments used by him long ago are equally applicable to-day. As similar long ago are equally applicable to day. As similar immunities were not granted to the manufactures or products of India in the ports of the United Kingdom, this was a piece of selfish legislation in which the interests of the dominant country were alone consulted and those of the subordinate dependency deliberately injured the latter being not only deprived of a legitimate source of revenues. but being further exposed to an unequal competition under which native industry was already rapidly It might be argued that India benefited declining by the reduced price of the commodities imported from Great Britain in propertion to the amount of the duty remitted But this was disadvantageous in another respect, a it rendered the articles of domestic production still less able to compete with foreign articles in the market, and further dis-couraged native industry. The competition was unfair India was young in the process of manufacture, and was never likely to improve if her manufactures were to be crushed in their infancy Could time have been allowed for the acquisition of experience and the introduction of machinery, her cotton fabrics and her metals would probably have been saleable in her own markets for a less cost than those of Europe A native sovereign would undoubtedly have given India a chance by the imposition of protective duties

It is interesting to note that one object of sendmg King William's presents for Runjit Singh by water, was to ascertain as if undesignedly the trading value of the Indus, a trick which was strongly denounced by Sir Charles Methalfe. It was the first step to the conquest of Sende the iniquity of which beggars description, and the pushing forward of the border to the frontiers of Afghanistan, which has led to so much waste of

India, that haughty spirit, independence, and | thought, which the possession of great was sometimes gives ought to be suppressed. They directly adverse to our power and interest. directly adverse to our power and interest and not want generals, statesmen, legislators want industrious husbandmen." Truly did Pres de Abraham Lincoln say. "There is no man go enough to govern another man. It is equally to that there is no nation good enough to govern another nation," and Macaulay echoed the set sentiment when he wrote, "Of all forms of tyrair I believe the worst is that of a nation over pation

nation"
A tract entitled "The Government of India state of the renewal of the Charter in 1873, contains some home truths the miserable condition of the Indian raise says at the state of the truth of the Indian raise says are tracked that is being gradulated. sed it is society itself that is being grain, destroyed. The race of native gentry has alreadmost everywhere disappeared, and a new disappeared. has arisen that in another generation or twe cultivators will not be worth having as subject for moral debasement is the inevitable consequence of physical depression. Already the Police "become the engine of oppression and a greater of the corruption of the people." As to educate this is well known that whereas in Hindu to work all the corruption of the people. every village community had its school, our truction of village societies or municipalities deprived the natives of their schools, such as were and has substituted nothing in their shaft to public employment the following of would go to show that the policy pursued in quarters of a century ago did not substan-differ from what it is to-day. In our earlier b career natives were employed in the most me ant and confidential posts of our government regiments were officered by natives in many; we had native agents and representatives, where we were then obliged to make use of a talent. But gradually this use of patrye was displaced and every post of profit of trus value transferred at enormous addition to the of governments to Englishmen, until it became and parcel of our established policy. The dibetween the covenanted and the uncover-services is still kept up though the covenant is absurd and ridiculous. and the purpowhich it is maintained is to draw an artificial by means of which the natives may ever however educated able and competent to be ed from all high and lucrative appointment any real share in Government administration and responsibility is denied to the people of h In a petition submitted by the people of Mi they complain, that in order to ruse revereardent spirits the Government is forcing diness on them, -a complaint which has a accumulating in force and volume ever sme

Kayes indignant remonstrance against garbled accounts of the first Afghan war, 1880 the shape of parliamentary papers, applies to blue-books and white books, which, as Freena said, is the chosen region of lies, "I omitted," says Kaye, "suppress the utterance abhorrence of this system of garbling the correspondence of public mon wee. The distance by which he upon he is palmed upon the what not one redeeming feature. If public inch. men and money in the search after the ignis future by which he upon he is palmed upon the search after the ignis future by which he upon he is palmed upon the search of a "scientific frontier". When Bentinck was not one redeeming feature. If public needs fovernor of Bombay, Mr. William Thackeray, a member of his Council wrote in a minute. "in wilfully, elaborately and maliciously to bear."

ss against their neighbours, what hope is for private veracity

d Auckland, in his speech in the House of on the 5th July 1833, said "Our very ice in India depended upon the exclusion of tives from military and political power in country." Has his lordship's policy, one is, become so very much out of date now as ould foully hope?

garding the conquest of Scinde, Kaye writes British were the first to perpetrate a breach of faith They taught the Annis of Seinde eaties were to be regarded only so long as it invenient to regard them. The wolf in the hid not show greater eleverness in the dis-of a pretext for devouring the lamb than the 1 Government has shown in all its dealings

he Amirs. ily did Sir Richard Burton write: "When the ily did Sir richard burden with a light concerning the coment of secret service money in India the

sement of secret service money in India will learn strange things. Meanwhile those who have lived long enough to see how y is written can regard it as but little better poor romance." British Indian history has thout been a case of the lion painted by if and to extract truth out of it is as impos-

is to extract ruth out of it is as impos-is to extract sunbeams out of cucumber in Napier, the hero of Scinde, in a moment of rightness wrote as follows. "Our object quering India, the object of all our cruelties ioney. More than a thousand millions sterling id to have been squeezed out of India in the kty years Every shilling of this has been out of blood, wiped and put into the rers' pockets, but wipe and wash the money will, the damned spot will not out

will, the damned spet will not our Mahaiaja of Gwalior the only sovereign India in the forties of the last century was I to a feudatory during Lord Ellenborough's alty "All his arguments, all protestations says Mr. Hope, "as would those of a goose of the equal pertinacity declined the professed hungry fox." In quoting this, we do not make intend to lay the whole blums of means intend to lay the whole blame on The weak, the improvident, the unwise t. The weak, the improvident, the and in who are wanting in political sagarity and in danger. er of combination against a common danger here go to the wall. As a writer in the Journal of May 1821 has truly said, "we to down as certain, that whenever one-hour of the population of India becomes dent and as scheming as ourselves, we shall t again, in the same ratio of velocity again, in the same ratio of velocity incurse of our original insignificance. The are betraved by their leaders, who were yethe British as at Plassey and everywhere after Basic savs "the British should have amed of their conduct," and that Asiaties implicitly of their hearts could not fathom a of duplicity, want of scruples and hypothe occidental diplomatists. While far and on the conduct of the British, we feel the the occidental diplomatists? While far inding the conduct of the British, we feel say that this defence of the Indian traitors justified. No war has ever yet been conabsolutely righteous, methods, from the Kurukshetra downwards. The enemy ry to seduce and create dissensions n come in contact with ignorant peasants llages, who, in spite of all their apparent which is really due to their ignorance rty, are full of wiles and duplicity in

regard to matters within the reach of their intelligence. Their duplicity does not prevent their falling victims to village touts, who employ similar weapons against them with superior intelligence, but the town-bred gentleman unaccustomed to their devious ways, cannot thrive in such atmosphere. The tactics employed by the British in their wars with Indian princes did not, in our opinion differ in kind from those which the latter would be glad to avail themsolves of, if only they knew how to do so. It was not a case of diplicity against simplicity but of ability, organization, patriotism and trained intelligence on one side against the want of all these

qualities on the other

The story of the second Burmese War is told at length in the fifth volume and prepared as we were to find that this particular war waged by Loid Dalhousie was not less iniquitous than others in which England had engaged in the East we confess we were not prepared for such shameless and downight injustice and such total subversion of the elementary canons of international morality. Lake everything else in Major Basu's monumental work the tale has been told as far as possible in official language and a pamphlet of Ruhard Cobden of anti-coin-law fame based entirely on supports called from narlamentary papers has Cobden of anti-corn-law fame based entirely on materials culled from parliamentary papers has been largely drawn upon The readers will be surprised to hear that the Burmese Government readily agreed to satisfy a totally untenable claim for £920 and the casus belli consisted in nothing more nor less than the fact that the deputation which went ashore to enforce the claim was kept waiting in the sun for a full quarter of an hour! It is not as if the Burmese efficials had shown fight or the people had behaved rudely. In the words of Mr Cobden 'a covery of partialges with a hawk in view ready to make its fell swoop or a flock of sheep with a wolf's eyes glaring into the fold could not shrink more fundly from that the fold could not shrink more finadly from that terrible and irresistible few than did the Burmese officials at the prespect of a hostile collision with England. But that is perhaps exactly the reason why any sick was considered good enough to beat them with In this mad world of ours the weak have always to go to the wall however just their cause may be. The cost of the war was of course borne by the people of India. Mr. Cobden justly enquires. What exclusive interest had, the nstly enquires. What exclusive interest had the half-naked persant of Bengal in the settlement of the I fantastic I claims of Captains Siepperd and Lewis that he should be made to bear the expense of the war which grow put of them?

None whatsoever except that the neek and helpless Indian peasant can be bled white without a word of protest Well might General Cass say in a speech delivered in the Senate of the United States in December 1852. The whole history of human contests since the dispersing of the family of man upon the plans of Shinar, exhibits no such national provocation followed by such national punishment

The annexations of Nagpur Jhansi Satara, and other important states were treated as affair of high politics, but the annexation of Tanjore, on the same ground of failure of heir, as if the British Government had any divine right of entry in such an event was judicially questioned, and though their lordships of the Prey Council considered the seizure to be an act of States with which they were not competent to deal they made the following pronouncement on the Tanjore spoliation:

"It is extremely difficult to discover in these papers any ground of legal right on the part of the East India Company or of the Crown of Great Britain, to the possession of this Raj or of any part of the property of the Raja on his death and indeed the seizure was denounced by the Attorney General as a most violent and unjustified to receive the seizure was denounced by the Attorney General as a most violent and unjustified to receive the seizure of the seizure and unjustified to receive the seizure of t

fiable measure

Herbert Spencer the philosopher has the follow-t on Anglo-Indian rule. The Anglo-Indians ing on Anglo-Indian rule. The Anglo-Indians of the last century whom Burke described as birds of prey and passage in India showed themselves only a shade loss (fuel than their prototypes of Peru and Mexico A cold-blocded treachers was the established policy of the authorities. Princes were betrayed into war with each other and one of them having been helped to overcome his antacomst, was then himself dethroned for some alleged unsdemeanou. Always some muddled stream was at hand as a pretext for official wolves. Even down to our own day kindred iniquities are continued. Down to om own day, too are continued the grevous salt-monopoly and the pittless taxation that ring from the poor ryots nearly half the produce of the soil. Down to our own day continues the cuming despots in which uses native soldiers to maintain and extend native subrection.

Attocities alleged to have been committed on women and children during the Sepoy Mutiny have been proved to be pure fabrications. The Indians are not like the masses of western countries, when under the influence of strong drink in regard to these matters. Says Williustin McCarthy in his History of Com Coun Times. The elementary passions of manhood were inflamed by the stories happily not true, of the whole-ale dishonour and barbarous mutilation of women. As a matter of fact no indignities other than that of compulsory that no indignities other than that of compilsory corn-grinding were put upon the English ladies. There were no outrages in the common acceptation of the term upon women. No English women were stripped or dishonoured or purposely mutilated. But listen to the story of the reprisal folin Kaye, the historian of the Mutiny writes. Soldiers and civilians were alike holding bloody assizes or slaying natives without any assize at all regardless of ser or any Afterwards the thirst for blood grew stronger still. Englishing the not besitate to least or to record their leasting in not he state to boast or to record their boasting in writing, that flies had spared no one and that perpering away at niggers was very phasaut pastimes enjoyed amazingly. And it has been stated in a book patronised by high official authorities that for three months eight dead-carts, daily went their rounds from sumise to suger to take down the corpses which hime at the cross-roads and

market-places? Sn Charles Dilke writes 'revels thus hanged or blown from guns were taken in arms but villagers apprehended on atrocities were committed at w DICION Monamad Toglak himself would have stood asha It is certain that in the suppression of Mutiny hundreds of natives were hanged Queen's officers who unable to speak a word any native language could neither -underevidence not detence

John Malcolm Ludlow in his history of Bi dia (1859) says The establishment of India (1859) says. The establishment of English power in India is an ugly one. It be in bebleness and cowardice it is pervadi-japacity it closes with a course of traid and i hood of torgery and treason as stupendons as lay at the foundation of a great empire' five volumes of Major Basicare only an an amp tion and illustration of this theme

It will be news to many that the transfer of Government of India to the Crown was made in the interest of the people of India 'to whore seems to be a matter of indifference (Metcall) to encouraging Englishmen to colonise in 1 and for their special benefit. This is quite and for their special benefit. This is quite from the official records of the times and the petition submitted by the East India. Communication of the control of the contr

to the Houses of Parhament

Major Basu has carried his history down to Muthy and the assumption of direct govern by the Crown We have given some extracts the last two volumes of his work. His con-of materials no less than his stupendous and cannot fail to evoke the reader's admiration of and pamphlets long out of print blued despatches parliamentary papers and records no longer available have all beautiful contribution to give us an inside visiting to the local parliamentary papers. matters which British historians naturally it gloss over as much as they can. At every the author has fortified himself by long e from these documents and tried to prove the conclusions he has arrived at, are the only a able conclusions which follow from his pa-The work is a monument of the authors palabours. Nevertheless it cannot be properly a history at is a long indictment, before the public opinion of the iniquities of the East Company's rule in India and as such at a value and when there is a conspiracy among British historians with regard to ti serious of them, that value is great, indeed letter-press and binding etc. leave nothing desired, and printing mistakes are except

THE POSSIBLE FRANCO-GERMAN-RUSSIAN COMMERCIAL UNDERSTANDING

By TARAKNATH DAS 191 (c)

T present Great Britain is suffering more than unemployment fat According to the France and Germany st available figures, we find that the nber of the unemployed in Great Britian 1,180,000, whereas the numbers of the imployed in Germany and France are 214 and 7.837 respectively. As for the real se of the present unemployment situation Great Britain, the Prime Minister, Mr donald, just before the recent dissoluof the British Parliament, put all the ne for it on the French efforts for making many speed up her production, so that rewould be reparation payments. This This hurt British trade considerably

lanation will not be acceptable to all French people, mespective of all party rations, resent it. In fact M. Poincare a vigorous article published in the New & Erening Post of Oct. 27, 1924, has ated out the fallacy of the position of

Macdonald, who, according to M. Poinp, like Mr. Livod. George is ungrateful to nee. M. Poincare gives the following from on the possible effects of revival of man industry on. British enterprises.

recently had the occasion to show—with conveniences to prove it that at the rate thingsiong German coal will soon supersede English in the most important markets of the world hat soon German metal products will victoring the figure of the products of the Imperial lies and even of England. But what is invalid in the statement of the intellectual attainable is that men of the intellectual attainable of Mr. Lavod George and Mr. Macdenald have realized that Germany has arrived at this role economic expansion, which was seen but by General Dawes and other expertise in the last five years she was relieved of reparation builden and that not having been med in her industries nor by invasion nor ittles she was easily able to rise again, even than the victorious nations.

One of the net results of the World and the Peace settlement is that there risen a serious. Anglo-French rivalry continent of Europe and other parts world. Great Britain is imightily us to curb French power. Great Britain rking to bring about isolation of France.

in World Politics—while the French statesmen to avert that calamity are trying to bring about a continental concert for self-defense. Great Britain is trying to recover her position in world commerce. This explains her solicitude towards Germany and Russia. However, France is not idling her time allowing Britain to steal a march on her France is also trying to win over Germany and Russia for political and commercial reasons. In this connection the following report of the speech of M. Herriot, is very illuminating.—

Lyons I rance O t 27-Frances need for the restoration and extension of trade a lations with Germany and Russia was voiced by the Premier Herrot in a speech before a banquet of the foreign trade councillors here vesterday. The time had come said the Premier to create anew international made currents in which France should have her proper place. Negotiatives for a commercial treaty with Germany had begin he said and within a few days barring any untoward meident the French would see the roads to the East reseptened to them. Allow meeters ay personally the Premier went on that it is well for us to think of buying in the East to be able to struggle against the untavoiable situation created by our constant buying in the West. I am partisan to buying in the East—buying creats wood and petroleum. The Premier declared France needed new markets. She now was an industrial country of fast rank and should work out a broad plan of action. He urged that colonial trade be developed so that France would be able to obtain raw material from her own territory. If we always depend on Gregon supplies, he added notably from the United States we are in grave danger of seeing our cetton and silk industries exposed to disappointment.

Less than two days after this speech had been delivered by M. Herriot France accorded de pure recognition to the Soviet Government of Russia. The following are the texts of the notes exchanged between France and Russia.

Paris Oct. 29 (Associated Press -The texts of the French note to Russia and the Soviet highly as given out officially and

given out officially (cad)
Following the Ministerial declaration of June 17-1924 and your communication of July 19-last the Government of the Republic faithful to the friendship which unites the Russian and French peoples recognized de pure from this date the Government of the Umon of Soviet Socialist Repul-

ics as the Government of the territories of the ormer Russian Empire, where its authority is scepted by its inhabitants, and in these territories is successor to the preceding Russian Governments Consequently it is ready at once to establish regular uplomatic relations with the Government of the nion by the reciprocal appointment of Ambas ador-

"In notifying you of this recognition, which annot affect any engagements entered into or reatics signed by France the Government of the Repullic behaves in the possibility of a general arrangement between our two countries of which the resumption of diplomatic relations is a preface in this respect it wishes it to be understood that it expressly reserves the rights of French citizens acquired under obligations contracted by Russia or its rependants under anterior regimes obligations the respect of which are guilanteed by the general principles of law which are for us the rule of international life. The same reservations apply to responsibilities assumed since 1914 by Russia towards the French State or its dependant-



Dr Taraknath Das

"In this spirit the Government of the Republic ishful once more to serve to the utinest the terests of peace and the future of Europe designs seek with the Union n just and practicable settleent which will permit restoration between the o nations of useful relations and normal exchanges ien the French conscience shall have received e appeasement to which it is entitled.

"As soon as you have made known your assent

more particularly of an economic order, we welcome to Paris your delegates, furnished welcome to meet our negotiators.

Until a satisfactory conclusion of the negotiation.

the treaties, conventions, and arrangements ha existed between France or French citizens, and line shall not have effect. The individual legal relate formed before the establishment of Soviet por between Frenchmen and Russians will remain hitherto and the auditing of accounts between two States shall be deferred in all respects measures of conservation in France being taken about to be taken.

Finally it must be understood once for all a non-intervention in internal affairs shall rule in

relations between the two countries

HERRIOT

"The Soviet reply reads ---The Central Executive Committee of the 19 of Soviet Socialist Republies has received with a satisfaction the proposal of the French Govern fully and entirely to restore regular diplo-relations between the U.S.S.R. and Fran-the reciprocal dispatch of Ambassadors, and open immediately negotiations with a vew instituting friendly relations between the per of the U.S.S.R. and France
"It expresses confidence that the questions

of the French Republic of today's date settled by full agreement between the U S S R France goodwill existing on both sides in as absolute respect for each other's interests

The Central Committee of U.S.S.R. a greatest importance to the removal of all m-standings between U.S.S.R. and France the conclusion between them of a general agreeapable of serving as a solid basis for them 6 relations. Allowing itself to be girded to constant despe of the U.S.S.R. to attain guarantee of general peace in the interestworking people of all countries and to friendship with all peoples the Central IX Committee of the U.S.S.R. draws pe attention to the immense advantages which for the two countries from the manguration 1 them of close durable economic ralations ! development of their prospective powers at trade exchanges

"As does the Figure Government the 'Executive Committee of the U.S.S.R. that mutual non-intervention in internal disan indispensible condition to relations to states in general and with France in iand greets with satisfaction the French Govern declaration in that regard

"In accepting the choice of Paris as " for the negotiations between the U.S. I France the Central Executive Commun. U.S.S.R. informs the French Government. has instructed the Council of the People ! sames and the Commissariat of the Foreign ! of the Union to take all necessary mersionen the negotiations without delay and them toward a friendly solution of the Uniteresting the two States, and we explain hope that these questions will be the transfer of the trans settled in the interests of the two countries the general peace.

nin, Premier Rykoff and Foreign Minister tcherin.'

The motive behind the French recognition he Soviet Government is commercial as l as political. This point has been made ir by the following wireless dispatch from is to the New York Times

There is little doubt that underlying the whole ch attitude is the hope that within a year of Russian wheat supplies can be again made able In a country like this where bread is staple food, its price is the first consideration all Governments, and none dares risk being lly dependent on American harvest, especially in ne when American exchange is so much against e ... Beyond that argument in favor ie resumption of relations, there is this, of which the Temps recognizes the importance that seven years experience of nothing doing

iot's action provides the only remaining chance ectively defending our rights and of binding Soviet Government in agreemnts freely arrived which will be in the interest of Russia to we if she really wishes to recover her place to family of nations and really desires coston in a committee recovery."

ation in economic recovery

It is rather interesting, if not significant, France accorded recognition to the let Government at the very time when Anglo Soviet relation had become strained the so-called Zinovieff letter, inciting the ish Communists to revolt in England he eyes of the Soviet Government and rs British labor is no less imperialistic the British Tories or Liberals So M k, in the *Pravda*, makes the following rk regarding the French recognition of Soviet Government

ontrary to England, which strives to control a-routes leading to Soviet Russia and hates you (Soviet) for journing to hatted the people of and Middle East by the mere fact of its exis-France has not any existing territorial its which should inspire her animosity to-Russia

is reminds us that although the Tsar nder III hated French republican and i ideas as most obnoxious, he found it advantage of Russia to form an alliwith the republic The French were also to forgot the autocratic rule of the Tsar pre the alliance which afforded security t Great Britain and Germany and the Franco-Russian Alliance came into exisin 1893-.894. It can also be pointed out on after the conclusion of the Russose War, Russia and Japan came to an

and Russia to further, it is only natural-that these two States will come to some kind of understanding.

It has been predicted by Premier Rykoff of the Soviet Government that Japan will soon recognise the Soviet Government. It has been reported that the Russian Piemier has said that

"France's action was prompted by its economic interests, the pressure brought upon Herriot by French business circles and European inclination towards peace. With the possible recognition by Japan, which may follow in the near future soviet Russia will consider the task of re-establishment. ment of relations with European countries and others bordering on Russia whose friendly relations are politically ital to the Union as fully guaranteed America is the sole outstanding country. Even should the coming elections being on changes in the United States Government America is finding itself isolated on the Russian question and will hardly be able to retain its unreconcilable attitude The continued growth of Soviet trade its economic progress and influence should serve as the final argument even for such an irreconcilable country as America

Mr Tchitcherin, the Foreign Minister of Soviet Russia, who is regarded as one of the cleverst statesmen of the world, has given out an interview which clarifies the Russian official attitude

Pans O t 30-In a highly important interview given by Google Teintcherin three declarations regarding the French recognition of Soviet Russia are of vital consequence. First it is made clear that the Russian Government is ready to treat with goodwill the question of the reimbursement of the bearers of Russia bonds. Secondly, that in certain conditions Russia is prepared to open its markets to French capitalists. Thirdly, that the Russian Government presents a character of stability and gives promises which fully justify the Herriot gesture. European necessities demand that states-men should recall the phress of Talleyraid, you cannot solve the German problem without England and Russia. The Franco-Russian rapposed ment and the development of the Entente Cordide will help determine the Franco-German understanding. Mr Tehitcherin sud

"The Poincare Government favored all the

enterprises against us. This policy was opposed to the interests of France for we were always happy to find some fair method of dealing with small holders of Russian bonds. We propose to give a maximum measure of satisfaction after a loyal conmaximum measure of satisfaction after a loyal conference. Where differences can be discussed. The financiers and industrialists of France have considerable interest in the resumption of comme cut relations with us for we dispose of immenters and industrialists of France in the resumption of comme end we and industrialists of France have no of immenters and industrialists of France have no of immenters and industrialists of France have no of immenters and industrialists of France in the resumption of commenters and industrialists of France have no of immenters and industrialists of France have no of immenters and industrialists of France financiers and industrialists of France have no of immenters and industrialists of France have differences can be discussed. The financiers and industrialists of France in the resumption of commenters and industrialists of France have differences can be discussed. The financiers in the resumption of commenters and industrialists of France have differences and industrialists of France have differences and industrialists of Fra

serious crisis. Russia offers a grent market. From the view-point of security our Government gives every guarantee. The principal guarantee is the Governmental stability. We are about to celebrate the seventh anniversary of the Soviet regime. We have elaborated new legislation which gives particular attention to contracts companies and trade circulation. There are two sorts of concessions—first, those in which the Government participates probably to the extent of 50 per cent. The economic situation while not good is improving. The principal radioads are working normally. Money is stabilized, prices are lower and commerce free If nations do not re-establish peace relations the ruin of Europe is certain but happily. Russia is now on the point of concluding an accord with France. We are profoundly profist we want to he reduced by torce.

French efforts to secure commercial understanding in the East, i.e. with Germany and Russia, would affect the British industrial and economic position untavorably probably cause further misunderstanding between France and Great Britain in world-To offset the loss in trade due to politics. Franco-German-Russian commercial co-operation Britain will try to dump her goods more and more in India and the rest of Asia particularly China The Tory Government which will soon come into power in Britain, will advocate protection for Britain and Imperial preference for the colonies, and particularly in India Great Britain will fry to keep her grip over the Indian market and economic life in general at any cost. As the Indian people are not the masters of their own house so that would not be able to offset British commercial and economic domination to the detriment of Indian interest by means of legislation or constitutional agrtation Any vigorous attempt on the part Indian people to boxcott British the goods will be made with constructive repression , / /, putting people in pail without any trial as has been the case m the past. But economic and political supremacy cannot be attained without struggle and the people of India vill have to overcome a great many obstacles before they can be masters of their own country

However, the British will find a very different situation in Coina. They will accserious Japanese competition in the Chinese market Angio-Japanese commercial in the Orient has already become a factor in political rivalry between Japa Great Britain, the late partners in the Japanese Alliance. None should forgo Britain will try to use India as the in the economic and political conflict Japan as she did in the past against and Turkey.

It is not at all imaginary that w short time Germany will also be a factor in the Chinese market - It in there be a commercial understanding France, Germany and Russia, as has suggested by M. Herriot and favor French industrialists and the German cians who are known as 'Continental ker, then it would be naturally t interest of Japan to co-operate as imp possible with this grouping of Powers. out fixing her hands in any definite w. fact, owing to the change of world con-Japan has a good deal in common with in the Orient Both France and Japan that Britain's Singapore naval base i (which has been only temporarily aban and surch will be taken up by the I fore tovernment) is directed against Germany and Japan can come to close i standing politically and economically, be Germany has no colony in Asia and because both Germany and Japan have mon interests in co-operating in China-

To sum up then France has a d conomic policy to do all that is possisecure: Franco-terman-Russian co-oper and this in all probability will lead to Fe German-Russian-Japanese co-operation, ing British interest very unfavourable offset this situation (creat Britain wi India in every possible way so long British policy is to keep India under from and to long as India must have to for herself to assert her position as a internationally it is desirable that the l state-men should ponder over the p re-arrangement of Powers politically a as commercially to preserve her own the interest.

New York City,

No. 1, 1921

REVIVAL OF INDIAN ARCHITECTURE

By SRISH CHANDRA CHATTERJEE, A.M.A.L., M.R.A.S.

index of the civilisation of India is imprinted on her ancient Architectural Monuments. The iconoclastic zeal early Turki conquerors of India and f the later Indian Muhammadan rulers in responsible for the destruction of a lany specimens of Hindu Architecture. Muhammadan fanaticism destroyed ents at first, it made amends by giving a somewhat new type of architecture abining Arab—ie, borrowed Byzantine resian elements with the Hindu styles)

owning glory of which is the Taj, one greatest heritages of Indian civilisation

the distant south of India, in the Tamil and Kanada countries, in the of Rajputana and in the far away remote from the high way of marching man aimies or in out-of-the-way places the temple and idol-breaking arm of oslem could not reach or wholly work l, a great many specimens of Hindu ecture have escaped intact and have rumanity richer by the possession of and Ellora, Mahahalipuram and Madura, er and Abu, Khajuraho and Bhubane-Dwarka and Mudhera. The Architecraditions of Hindu India are a thing few countries can approach in the at results they achieved, not only India itself—in the magnificent ancient liaeval works like those of Sanchi and -but also in the greater India of ina and Java where Angkor and dui still remain architectural and narvels

architectural traditions of India a remote past. Formerly no specimens of Indian architecre ancient than a few Maurya s of the 3rd, or 4th century, B C recent discoveries of Sj. Rakhal Das in Mohen-10-Daro in Sindh have the presence in India of a finished ural style as old as 3,000 B. C. He avated an old site by the Indus in District, and has found out remains brick structures and glazed tiles, d staircases and conduits, all of construction, which resemble greatly the oldest Babylonian structures These ancient Indian things are to be associated evidently with pre-Aryan Dravidians. Other important articles have been found there which are now being studied by Archaeologists. Sir John Maishall, Director-General of Archaeology, India, has written to the English and Indian press on the stupendous importance of these discoveries of Si. Baneriee He says "that five thousand years ago the peoples of Sind and the Punjab were living in well-built cities and were in possession of a relatively mature civilization with a high standard of art and craftsmanship and a developed system of writing

Fergusson remarking about Indian Architecture says—"No work was too gigantic for the Hindu Architects to attempt, no design was too minute or elaborate for them to accomplish for an honest, purpose-like.... art, there is probably nothing much better to be found elsewhere. Competent authorities have spoken nothing but unstinted admiration for the achievements of India whether under the Hindus or under the Muhammadans—for the Muhammadans nobly carried on the building

impulses of the people of the land

Palaces of Agra, Delhi and Rajputana that were erected a few centuries back are so elegant, graceful and faithful to the purpose for which they were conceived and built, that all lovers of frue art have felt with pain the decay and degeneration of this craft in India. It was a great shock to the writer when after seeing the most beautiful buildings of Hidustan and Rajputna that had appealed to his aesthetic sense so much—he stood in front of a hybrid monstrosity like a portion of the much-talked-of Lakshmi Vilas Bhavan, Palace of Baroda, the new Durbar Hall of Indore, the Scindhia's Palace at Ujjain, the public offices of Jodhpur that face the Rar-kabag Palace station, the new public offices under construction and Military Barracks at Bikanir. the Railway Station buildings of Udaipur and Chitore. Guest House at Jaiselmer, the Nizam's Palace at Hyderabad, the Hospital Buildings at Mysore, modern offices adjoining the Thebaw's Palace, Mandalay, and other similar creations" in the lands which draw people from distant Europe and America to admire

their architectural remains

All this is due to an unfortunate admixture with English styles He has noticed that English type of buildings has been constructed in the Shan Monasteries of the remote Myitkyina district in the Burmo-Chinese frontier and around the sacred temple of Badrinath in the upper Himalayas at an elevation of over ten thousand feet,-such has been the terrible route of Indian Architecture before the onset of Anglo-Indian The writer is buildings in the new style not speaking of frank attempts to adapt European styles, Greek or Gothic or Renaissance-which must remain as alien in the land and which with the growth of common sense in India will be abandoned as a matter of course. But what pains him and other true lovers of Art is that when Architects consclously set about designing in the Indian style they should so persistently refuse to be inspired by the noble remains of our ancestral culture. And specially when we have Anglo-Indian Architects catering for Indians by bringing in this "revived Indian" things we do not know whether to laugh or to weep

Foreign Architecture has slowly been driving out indigenous style of buildings as Manchester cloth drove out the muslin In fact, it has been killing our culture and nationality in one great side of domestic, civic and religious existence, the houses we live in and carry on our business with our fellow of a or dedicate ourselves to the thought

beings, Higher Being

Even now the older quarters of towns like Gaya and Ben ares, Delhi and Udaipur, Poona and Bijapur, Madura and Tanjore, Jaipur and Jaisalmer, Ahmedabad and Ujjain appeared to the writer to preserve in their architecture the charming Indianness. But our modern towns and modern quarters of old towns have totally lost their individuality—they have become cheap and garish and hybrid, and where there has been a combination of wealth with vulgar display, positively ugly. To seek the Indian thing in Indian towns, artists and foreigners are driven to the dilapidated quarters. Modern municipalities in a Philistinical zeal to be "up-to-date" and "sanitary" seek to make clean sweep of the older quarters by removing old buildings and narrow streets and opening up new roads with drains and gas-lights complete, and flanked by ugly modern buildings of the Calcutta or Bombay type. There is never the slightest attempt at

conservation by preserving the oldbeauty while introducing sanitation, suchas been done, we are told, in the old of Europe like Venice and Naples, Fran and Edinburgh, in their older quarters

Fifty years from now, if this stat things is to continue, India will become barbarian copy of all sorts of scrap European Architecture—not a bright profor the people whose ancestors built the

Bhubaneswar and the Taj

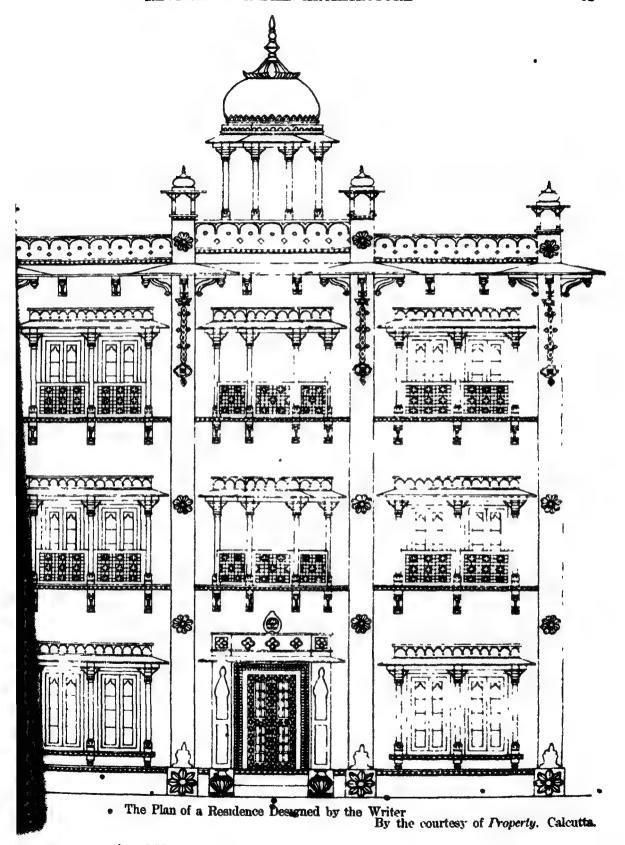
And yet it should not be so. The still enough talent in India. After all in only strove to know and realise ourselve could easily do it. An acquaintance we building according to the styles of Rajpin Mogul India or of earlier periods is not a difficult task than an acquaintance was building along French Gothic or by Renaissance styles or a building according to style or no principles of beauty what

Mr K H Vakil has in his paper Revival in Architecture (Property N September) truly said that "civic desan artistic endeavour, adjust needs of the city ... creating a environment perfectly artistic ... an ponsive to the noblest demands of a The most outstanding feature of that ement is the City's buildings. That medium by which the Architect can and interpret the spiritual and aspiration of the community."

The state is worse in Bengal Hen types of buildings are very few in Bengal does not produce stone and her Architecture, in Hindu times, was few costly temples of stone, or building to be better with the few costly temples of stone. Most of the have perished together with the few wood architecture which we used by recently in our Chandi-mandaps. To thus no great buildings to inspire the of Bengal The present day styles bastard copies of South European introduced by the Portuguese and English

Students draw inspiration for architecture. They cannot have true and partiotic spirit unless and undeal in, or move along avenues of which are really great and which of the national life and culture

The Central Avenue of Calcutta a failure as regards Street Architectannot create any true civic entropy for Indians in Calcutta—whether Res



Hindustanis or Marwaris. It has been laid with massive buildings which have been designed after the Banks and other mercantile buildings of London, but, unfortunately it has failed to render that massiveness, strength, elegance and charm which the London edifices do. There the Architects knew what they did and why they did it. They had a true perspective, being acquainted with the history of house-building in Europe and elsewhere Here our "Architects and Builders and Contractors" helplessly copy Englishmen's work The little smattering of European terms and styles which they read about from books in their Engineering Colleges do not and cannot give them any ideas

Indian Architecture is not taught in Sibpur and other Government Engineering Colleges. It is a standing disgrace that our Engineers and Builders and Graduates of Engineering should know nothing of our National Architecture It is like turning out research students of Indian history without giving them even an elementary knowledge of Indian History, but spoon-feeding them with doses of modern English constitutional history. This state of things is disastrous

for national well-being.

The writer, of course, was pleased to visit the Kala-Bhavan of Baroda, the Arts College of Jaipur and such truly national institutions

where students are trained in Indian Arts But how few Architects are recruited therefrom to meet the needs of the

country 1

The Government of India as its first duty when building with public money in India should pay attention to this. Many lovers of Art of India have repeatedly urged upon the Government to do this duty. The Government however remains silent in this matter and goes on building in its usual style, with a sop thrown here and there to legitimate demands of art by giving us something in the Indian style like the Lucknow Medical College, or Mathuia Hospital, or Prince of Wales Museum of Bombay. And it seeks to ease its conscience by creating a mongiel Indo-British style.

And all this, because it is easier for the British Engineers who are at the helm of the Indian Engineering Departments to design and instruct construction of buildings in English style with which they are familiar, rather than leasn Indian Architecture which is always a bother and to use which means taking assistance from Indian Architects with

are still to be found here and there, means lowering British prestige, perhap

There are standard text book-Engineering and Drawing in Indian Co. written and published in London and sta building plans and specifications for " tion of buildings in the Indian P.W which are almost copies of those in En but with very slight modifications to local atmosphere and local building mate But as specifications are mainly those in ed for English buildings they are inval found unsuitable for Indian P W. D. buildings are rarely strong durable works, apart from their ugliness.

Our forefathers had different specifical As the writer was touring studied an unfinished tomb of Sultan Shah over which a heap of dry mortar seen! At the death of the Nawab the was suddenly stopped by order, and the tar remains there up to this day-et compact as stone. He has also, with a knife, examined a joint of the Taj The mortar could only be sent masonry with much effort. Still there are roofhouses in Calcutta which have had hit no repair since the date of their cons tion But Government building roofin the very year of construction vingredient "approved by P.W.D.", has driven away the native Indian thinglatter should be revived if any new public private houses are really to stand comm with the old ones

Indian architectural traditions can be made to take their proper place in l life. It has been for some years the p of the present writer to bring back the tage to our people. Connected as let with the inner workings of Bengal P for over eight years, during and after period he made time to read publicated Indian Architecture and travel exten all over India and Burma and Chinese frontiers-Rajputana and South he toured three times and Burma tall study the problems scriously and d material and photographs, he has some nite views as to how Indian Architectal be revived. He hopes to present the ! and the solutions he proposes beld public. Two great accusations again revival of Indian Architecture they do not suit, or cannot be made to

Colonel Maddock operating upon Mahatma Gandhi in the Sassoon Hospital of Poona.



, modern conditions and modern materials lengal. The writer hopes to demonstrate Indian buildings can be done cheaper buldings in the barbarous styles now in ite, and they are at least equally strong the same price, and more graceful and can be built with Reinforced Concrete he modern materials of which even ships

are built in America. He hopes to prove his statement by actually carrying out several works.*

* The writer expresses his obligation to Dr Sunit: Kumar Chatterjee M.A. D Litt (Lond) Khaira Professor of Indian Linguistics of Calcutta University for many valuable suggestions,

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed Assamese, Bengali English Gujarati Hindi, arese, Malayalam, Marathi, Nepah, Oriya, Punjah, Sindhi Tamil Telugu and Urdu Newspapers, ideals, school and college text-books and their annotations pamphlets and leaflets, reprints of magazine cles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowed, nor any quenes relating thereto answered. The review of any book is not guaranteed. Books should cut to our office, addressed to the Assamese Reviewer, the Hindi Kervesor, the Bengali Reviewer etc. rding to the language of the books. No criticism of book-reviews and notices will be published—to, M.R.]

ENGLISH

r John By George Bernard Shau (Constable Company)

great critic in England has said that two publications of 1924 that he values are E. M. Foister's "A Passage to India' and orge Bernard Shaw's St. Joan'. So much has written about this latest production by Shaw it is difficult to write any more on the subject ce it to say that those who have read it will e with the almost universal praise that has given to it, and those who have not have in tor them a most delightful treat. In writing it so romanite a personality as Joan of Arc. it ifficult to keep a perfectly fair and open mind life of Joan of Arc. has been treated from y points of view. In Henry VI Shakespeare ets Joan Schiller's Die Jungfrau Von Orleans iomance which does not attempt to give a historic account of the principal character aires. La Pucelle is an obscure publicationing in all decorum and deceney and merely an ise for an attack on all ecclesiastical and social tutions that he held in abhorrence. Mark in attempted a life of Joan. Anatole France g ante-clerical and ante-mystic was fundatally unable to believe there was any such on as the real Joan. This so much annoyed rew Lang that he too wrote a life of Joan. The is a summary of what Shaw has to say the Maid in Literature. None of these points ew give any real idea of the character of the of Orleans, and Shaw sets himself with that y of view, and courage to face facts that in the play of view, and courage to face facts that iterizes all his works to give in his preface he play (Shaw's prefaces of course are always are of great moment), a considered view of which he illustrates in the play and led he ken to seriously and thereby tend to lose

with an epilogue extremely clever but almost farcical. He begins his preface as follows. Joan of Arc a village girl from the Vosges, was born about 1112 burnt for he rest with right and sorvery in 1131 rehabilitated after a fashion in 1456 designated Venerable in 1904 declared. Blessed in 1908 and finally canonized in 1920. Shaw of course cannot refrain from one of his characteristic touches, 'she was says he the pioneer of rational dressing for women. As Joan was 'pure upstart' and as she asserted herself in numerous ways amongst kings and generals as her pretensions were beyond those of 'the proudest. Pope or haughtiest Emperor' there were only two opinions about her. One was that she was unitarities extually. She seemed neutral in the conflict of sextions, we are told was the daughter of a working farmer. She worked on the farm but she never experienced the sordid poverty some have attributed to her. As to her voices and visions. Shaw holds that Joan was unusually sane but her drainatic magination played tricks with her senses George Bernard Shaw analyses very particularly certain of her voices or divisions and compares the modern attitude towards such matters with the old romanne ideas in a most instructive and interesting manner. The author sums up Joan as 'a sane and shrewd country girl of extraordinary strength of mind and hardihood of body.' She was very capable, a born boss. In dealing with her trial the author comes to the conclusion that it was comparatively fair. There are several other headings in the preface the whole of which will hold the readers' attention. It is a great piece of work and one destined to show the worthlessness of humbing and cant as applied to religious and moral subjects. It must be read in toto. At the end of

the Preface Shaw has a dig at his crities. It is impossible to do justice to this book in a short review. It has had a great success as a play both in New York and in London. In New York it was performed by the Theatre Guild in December 1923 with Winifred Lenthan in the title part and in London it was performed in March 1924 with Sybil Thorndylle as the Saint It is essentially a play to read as well as to see and contains, as do all the plays of Bernard Shaw, much matter for reflection put in a forcible and in some instances startling manner. It shows that Rationalism can be romantic. The mind is joused by various means to grasp truths that would be neglected were they set down in a matter of fact and conventional form. It would not be fair—indeed it would be impossible—fully to describe the play. There are six scenes of which perhaps the most interesting are scenes IV and VI. In scene, VI the Inquisitor makes a very long speech setting forth the spirit in which the trial should be approached, this is very effective as is also Joan's recantation, and her with-drawal of such recantation. The Epilogue could only have been conceived by G. B. Shaw. It must be left to speak for itself. This is a very great work and one that will make a very great appeal to every cultured reader of English. It is published like the other plays of Shaw in a very handy form. Those who miss reading St. Joan will miss a great intellectual treat.

 $R \in B$

The Antifert Growkapite of India By Alexander Ounninghum Edited by Swendrunath Ma unidar Shastri, MA Reader Patna University Published by Chuckerverty, Chatterjee & Co. Ltd., Culentia (1924)

This is a reprint of the edition of 1871, published by Truebnei & Co, which has been very long out of print. The book was becoming so rare that old copies were selling at fairly prices. Messis Chuckerverty, Chatterjee and Co, have done a public service by their present venture which we hope will not fail to be appreciated by all lovers of antiquity. To add to the value of the book portions of which have become antiquated owing to the progress of research and scholarship during the last fifty years. Babu Surendianath Mazimdar has added an introduction and notes which have made the book quite up-to-date. It is understood that Mr. Mazimdar got his P. R. Studentship on the present thesis which easily strikes one as a painstaking performance. The printing is excellent and is just what is expected of Sri Gouranga Press. Except for a few mistakes in transliteration and proofing, no other blemishes have as yet come to our notice. The present price has now brought a rare book within the means of many and we hope the publishers will continue their ventures. In this line, and thereby earn the gratitude of the public.

A G

AT THE ROOTS OF THE GRASSES By Municl Strode (Maffat Yand and Co., New York)

The extending vogue of prose-poetry to-day is not a circumstance on which the world of literature deserves to be congratulated, but it is difficult to complain when a poetess starts with the very laudable aim: "I want to serve the God in man, the beautiful and if the beautiful unit apparent?

I want to bring it forth, to give life to it, to nourish it." In view of such a declaration one is indeed inclined to overlook the absence of such an essential feature of lyric poetry as metromised the strong of the beauties of nature and generally of everything in the universe, and of the vorse sometimes deteriorates into a form which can only be characterised as being the Walt Whitman, she can still be read with enjoyment "I bring you beauty whose on't use is beauty—you cannot ride it, you cannot hitch it to your cart like mares.

It some and sings—you cannot harvest it is your gamer, not sell it in the mart—There is no market quotation on gassamer wings and

n stasy]

Students of aesthetics may find it necessary to question of modify, in some measure, the implications of this statement, but there can be no to opinions about the value of such a message prote by the publisher informs us that these poors were written in the intervals of a career in busy mess, 'now atop New York buses, in busy dependent stores' and so on, and it is significant of a real poetic inspiration that it could not be stirll even in such surroundings.

DEADLY STEDS OF HISTORY By Patent Gradies (The Modern Publishing Co. Bombay Rs 2

One more proof of the uch and comprehen culture of Prof. Patrick Geddes is furnished this publication which is a Masque of Ancellearning and its many meanings, being a page of education from primitive to Celtic time. A very well-informed mind and a powerful midmation have combined to produce these profine which should meet with wide appreciation in educational institutions. From the record explored civilisations of Babylon and Assyria, don't to the Universities of our own day, through all types to the Universities of our own day, through all types advancement of learning is traced step by the advancement of the laymen as well as it serious student. It may not be possible for expressions student. It may not be possible for expression and allegorical interpretation introduced the primes by the learned author, but it will segment that he has undoubtedly made a value contribution to the effective visualisation of the important aspects of the story of mank? A bibliography at the end would have probe enhanced the value of the book.

OCCASIONAL MEMORIS OF THE NUMERATIC SOFT OF INDIA II, HISTORICAL STUDIES IN MUGHAN NO. MATICS: By S. H. Hodivala, M. A. Baptist Mos. Press, Calcutta, 1923.

The name of Principal S. H. Hodivala and haps little known in this country but among ontalists he possesses the very enviable reputation being equal in rank with William Irvine and Nath Sarkar. Mr. Hodivala is the only Original with a personal acquiantance with Institute the original with a personal acquiantance with Institute the original Numismatics and medals. This country ton has made him to-day the foremost a that on Mughal Numismatics. His identification of number of obscure mint-towns of the Made Empire and a long and intimate knowledge of the state of the state of the Made Empire and a long and intimate knowledge of the state of the Made Empire and a long and intimate knowledge of the state of the Made Empire and a long and intimate knowledge of the state of the Made Empire and a long and intimate knowledge of the state of the Made Empire and a long and intimate knowledge of the state of the Made Empire and a long and intimate knowledge of the state of the sta

re of that dynasty could have accomplished ask. The Memoir now published by the smatic Society of India is really the most le contribution to Indian historical literature the pen of Mr Hodivala. It consists of y-five different essays on Mughal Numissillustrating every possible phase of Mughal connage including the chronology of the dynasty ssays on the earliest phase of Mughal connage un-khis", "the Nisars", "the Mahmudis", and ally the freak coinage of Jahangi such as codiacal Coins" and "the portrait coins of rir" deserve special mention. This collection and really consists of materials arranged in zir" deserve special mention. This collection averaged to consists of materials arranged in our a first class introduction to a Mughal matics. Many of our Indian Universities rescribe a course of studies in the Mughal of Indian history. Wherever the Mughal of Indian history is studied, Mr. Hodivalas ook should form a part of the curriculum R.D. Bantrii

PALT

HDHANAPPADIPIKA Edited by Muni Jingi igaga hed from the labad Ciunat Punatatra-Mandina

s a Pali lexicon by Moggallana of Cevlon who hed in the reign of Parakramabahu the Great AD) and is exactly what the celebrated thosha is in Sanskrit First it was edited (for nud time in 1900) in Ceylonese character Subhuti making it useful for both his country-nd the English-knowing people by writing ial notes in Ceylonese and English and a full of words together with some appendices rmavisarada Sthavira Jianananada Swam the edition poorly in Bengah character in The same original edition without the Engntion is now published again by the venerable linavijayaji in Devanagari. The Devanagari will undoubtedly facilitate its wide circulapecially among the Indian students. As the lictionary of R. C. Childers and that of the ext Society (not yet complete) are highly priced At Society that yet complete are mighty prices, to who cannot afford to buy any of them re not able to read Ceylonese script should with them a copy of the present edition of pk. Pali books in Devanagari are badly needing the control of the complete that the complete that the control of the complete that the control of wo books in the current year published in Bracter, viz the volume under notice and stampata edited by Prof. P.V. Bapat, Poona VIDHUSHUKHARA BHATTACHARYA

SANSKRIT

Labhaya, M.A., sometime Research Scholar ofessor in Sanskrit University of the Panjab a Kanda Fusiculi I—III Published by the h Department D.A.V. College, egards the original text of the Ramayana of the condition is the same as with that of habharata of Vyasa. In course of time the undergone so much change that there veloped a number of recensions of both of teat epics some of them being already d. The Bhandarkar Oriental Institute, has undertaken a contral edition of the has undertaken a critical edition of the rata with a view to restoring its genuine text being perfectly free from all sorts of and interpolations of which it is now full

RAMALANA OF VALMERI. Edited by Pandit

in its present form. The tentative volume of the Viralaparran issued by that Institute is very promising, being edited by Mr. Utgikar whose sudden resignation has caused a great disappointment in the minds of those who are watching the progress very closely. The public have reason to hope that in near future they will be presented with the Mahabharata in its true and original form. So far no such attempt has been made for the Ramayana. far no such attempt has been made for the Ramayana. The object of the edition under notice is not the same, for it is not intended for getting the first original text of the Ramayana, but it supplies only a particular recension of it which the editor calls the North-Western Resension. The only calls the North-Western necession. The only point, therefore, to be examined as if the edition represents the recension as correctly as possible. As the entire book (Avodiva-kanda) is not yet published, nor is the description of the apparatus sufficient, nothing can safely be said about it. Yet, so far as the materials at our disposal are concerned one may say that the edition is hardly up to the mark. In all twelve MSS have been used of which No 1 ("about 100 years old) is taken as the basic one but the editor does not tell us why nor does he enlighten us as to why MSS Nos 2 and 3 are not collated up to the 15th sorga Nos 7-12 are collated only for the first four sarges because they "are too divergent on words. For the same reason No 4 is left out where found too divergent." We do not know of what kind this divergence is but at any rate they should not have been discarded only

any rate they should not have been discarded only because they have too divergent readings.

It is said Nos \$-12 form a strange Side Recension. Is it recension or group? They are collated, as said above only for the first four sargas and judging from the readings quoted therein one should like to call it a group and not recension, one or two slokas here, and there either control on subball do not necessarily prove it to be a did one alloyed on the constant of the said of the subball do not necessarily prove it to be a did. or added do not necessarily prove it to be a dif-

ferent recension

There is a question Should one consult in determining readings of a particular resension those of the others either in print of MSS which are in fact indentical in most cases though with some variations. The answer must be in the affirmative. The present edition has however, ignored the fact altogether
The method of editing is not quite satisfactory

The method of citting is not quite satisfactory nor is it the same in all the fasciculi. We write this samply in order to raise the standard of editing books in our country which must not be allowed to be inferior in any way to that by European scholars—and not with a view to finding fault with the editor. It is far from our intention

In conclusion, we must say that in spite of what is said above we welcome the publication, for it has its own value and tesides, it will certainly render much help in preparing a critical edition of the Ramavana some time, similar to that of the Maliabharata undertaken by the Bhandarkar Oriental Research Institute referred to VIDHUSHERHAR BHATTACHARYA

MARATHI NITISHASTRA-VICHAR OR THOUGHTS ON ETHICS: By Prof V. S. Gounte with a foreword by Prof R. D. Ranade. Publisher Indian Institute of Philosophy Amalner. Pages 125 Price Re 1-S-0

This is one of the several useful publications issued from the Institute of Philosophy founded by the princels charity of Shet Pratap of Amai-

ner. The title of the book sufficiently explains the nature of its contents lt is not a systematic treatise on Ethics like the one by Prof. V.M. Joshi, but a popular dissertation on some of the leading questions of Ethics, such as conscience, moral freedom, equality, the relation between morality and religion, the doctrine of karma. Free Will etc., skilfully pieced together. While reading the book one cannot help feeling the regret that the author has thought fit to sacrifice depth to compactness The first chapter impresses one with the necessity of adopting what is called the Historical Method of study without showing what exactly that expression means or stating its limitations. The author shows little acquaintance with Indian writers on shows little acquaintance with Indian writers on Ethies such as Shankaracharya Manu, Yadnavalkva and others. He has made only sparse references to the Banginadiala the monumental work on Hindu Ethies. There is however much in the book, which is commendable. The lucidity of thought clearness of expression and the power of explaining abstituse points with apt illustrations are noticeable. The manual will, no doubt sorve the intended numbers and evoke among its serve the intended purpose and evoke among its readers a desire to know more about ethical problems

Sharikshastra va Arogyashastra or Physiology and Hagifyf By Mo N (a Goldhale Pages 52)

Price as 14
This is a school-book on the subject mentioned in the little and as such will serve to instil into the minds of its young readers the principles of Hygiene based on the knowledge of the structure of the human body. It will also be a useful reading book for the masses who are neck-deep mamer-ed in the ignorance of the laws of health

The review of the late II N. Apte's book published over Mr V G Apte's signature in December last, was meant to be superseided by the one published in October last It was published through inadvertence —Ed., M. R.]

TAMIL
UTHAYANAN KATHAL By K S Seshagur Tyer
43 New Street, Mylapore, Madras Pp. 46

Price 5 as.

This is a summary in prose of the famous Jaina work of the same name. The author could have made it more interesting by introducing the reader modern. to the age and topography of the story in modern

SCOUT LAWS AND PROMISES By M V Venkataraman, Scoutmaster. 1st Vepery Troop Pp. 84. Price as 6. Madras

A very useful work. The fine selection of examples from the lives of Indian worthies of historical fame to illustrate the scout laws makes it pre-emmently a work that ought to he in the hands of every Indian. It cannot but he said at the same time that the author has trodden upon doubtful grounds when he expresses his belief in Sagunams and wants us also to believe that the birds and lizards serve a very useful purpose in that they are able to warn us of the coming events.

MADHAVAY

HINDI MISAR KI SWADHINATA By Mr. Sampurna-nanda, B. Sc. Published by the Sulav-grantha-pra-charak Mandal, 23. Sankar Ghose Lane, Calcutta Prece Rs. 2. Pp. 217. 1923.

Mr. Sampurnanda has carned a reputation as writer of works on modern history. In the prvolume he traces the modern political develops of Egypt The treatment of the subject is all nating and sympathetic. "The Secret Histor the British Occupation of Egypt" by W.S. It has been amply utilised. The book reads all his a romance. It will be welcome to all syntheses with the public of a nation, whose Editors with the public of a nation, whose Editors with the public of a nation, whose Editors are the content of the c thizers with the uplit of a nation whose gel

independence and self-rule,
Independence and self-rule,
Itaurnonex-Parts I & II—Published by
Indian Press, Ltd., Allahabad Pp. 1—480,
820 Price Rs 2 each
This work is the translation of the Bengal
tion Gora' by Rabindranath Tagore The
slation is on the whole plain and simple
alteration in some names e.g. Anandi for Ar,
many and Suchala for Sucharta is invested for mays, and Sushila for Sucharita is uncalled for beautiful Bant couplet on the first page of a has been utterly mindered in Hindi verse work however will bring Tagore nearer to the knowing public

BRYRYL KI BIDUSHI NARIYAN Commel. Krishnakumari Published by the Gangu-jamala Office Lucknow Pp 96 Price as 8.

The compiler bases her work on a Bengah work by Mr Mandal Ganguly. "Bharativa Bidushi" This book gives the Infessketches of Indian Ladies known for into eminence from the Vedic age down to the madan times. This is a year useful handle girls and the general public.

RAME -**GUJARATI**

SHRE JNAN SURYODAYA: Bu Bhakta Man! Malharje of Surat

We have received four volumes of this Two of these volumes were published in 192 two in 1923. They make up a continuous wo we do not as a rule notice old books, we are to take a special notice of this one, although v that what the author has got to state on the technical subject of Hindu Philosoph Metaphysics, he has stated with claim illustrated with apt illustrations from Puram

सरखतीचंद्रन चन्नोक्तन, (2) चन्द्रवेतामृत, (1)

wart Chambrant Avalakana (2) Abwartom); Vishwanath Parbhuram Vaidya, B.A., W. Barrister-at-law printed at the Lady Orphanage Printing Press and the Nirnay; Press, Bombay, respectively Paper cover. 1 & 72 Price as 12. Re 1 (1921) The first book is the reprint of a review

well-known Gujarati novel, Saraswati i It was written by Mr. Vaidya, thirty-five to and at that time excited much comment some of the observations even then we with delight. In the author's own open observations would bear a re-writing and " with him The second book is more translation, and comprises stories of the Philosophy The subject would not intended in the Arthur Mark 1978. (New Soxos): By Tribhuran

Munkar Tyas Printed at the Narywan Press, Alimedahad Thin paper cover. Than paper cover. Price as. 3, (1924)

Delightful little lyries for children. " they are sare to please them; our only whether they would be able to eater. conceits conveyed by them.

न्तकारक निमित्ते गदापदा संचयः, Kanta-Smaraka

TE GADYAPADY SANGRAHA: Published by a liter of eight men of letters, printed by the 1 Printing Press. Ahmedabad Cloth bound netures. Pp. 431 Price Rs 4 (1924)

Mala or rosary consists of 108 beads, and the hers have therefore confined themselves to h 108 articles in memorium the late Kavi They consist of short stones, short poems, as grave and gray, unpublished poems of the Manishankar Ratanji Bhatt who died under circumstances in a railway carriage between incumstances in a railway carriage between lpindi and Lahore in the summer of 1923 returning from Kashmu) himself, and his. The real credit of the collection belongs to lend, Professor Balwantrai K. Thakore who can unsparing in his efforts to bring it out the scheduled time, and in looking into and the mass of materials that poured in quick , the mass of materials that pointed in quick sion in response to his invitation to writers—and female adult, old and new to contribute best. The result is a valuable asset to it literature. It reflects as in a mirror the it state of Gujarati, literature, as writers of ades of opinion and degrees of ability of both and various ages figure in it. It would be ous to refer particularly to any one article in the collection but we were specially impressed with the contribution of Mrs. Bhanumati Trivedi called

wrenge (Atmosphile) To be appreciated it requires to be read There have been in memoriam volumes published before this, but there are several elements in the present one which make it unique, and that is due to Prof Thakore's carefulness and original modes of working We congratulate him and his collaborators.

TATIVAMENT, PART I By Norange P Songam, Printed at the Gugat Printing Press, Ahmedabad, Cloth bound with pictures Pp 407 Price Rs. 2-8

The writer is a great traveller and pilgrim. It is not enough to say that this Hindu writer has seen every part of India-the more difficult to reach the greater his desire to see it son foot but he has seen every part of the world and that too as a strict Hindu. Consequently at those parts of the book where he narrates his own experiences of travel are entertaining and interesting. It is only when he takes to abusing individuals like translatin and Arayindo tihosh that readers less rate new with him and begin to doubt his saint. One is entitled to one sown views but in expressing them one should not use vitnot

K M I

COMMENT AND CRITICISM

his section is intended for the correction of viaccuracus circus of fact, clearly crancous views, presentations, etc., in the original contributions and editionals published in this Tovary or in papers grifigizing it. As various opinions may reasonably be held on the same subject this section propers creating a As various opinions may reasonably be held on the said subject live section to meant for the arring of such differences of opinion. As oning to the levidess, of our numerous solutors are always hard pressed for space or requested to be good enough always to be and to see that relatever they write is strictly to the point. No createsia of receives and notices of will be published. Writers are requested not to overed the limit of face headed words—Editor, Modern Review."]

tual Notes on the Newly-Discovered lunga Inscription from Ayodhya

IR A BANERH-SASTRI MA, PRD (ONOS) Professor of Sanskrit Patna College

the Modern Review, October 1924 Vol. 71, pp. 430-32 Mr. k. P. Javaswal has pulsand interpreted an inscription from Avodhya ling to be of one by the Sungas. The same ting to be of one by the Sungas. The same has re-edited it from a first hand expert sion, in the Journal of the Bihar and Orissa ch Society, September 1921, Vol. X, pp. 204-

teads it as follows

**Enapatch Puship 1 Kosala-Ihipena deirasi amedhayayinah

Senapaleh Pushyam(a)trasya shashthena kausakiputrena Dhana ... 2 dharma-rapi (a) pituh Phalguderasya ketanam karitam Javaswal's translation —This ketana (a statueor a flag-staff—a funeral memorial) dera (his) father is caused to be made by (dera) the Dharma-ayan, the ruler of the son of (the Lady) Kausski, the sirth of Senapali Pushyamitra who performed va-midhas (Horse-sacrifices).

For the last fourteen years it has been Mr Javaswal's privilege to play the stormy petrel in the hitherto stagnant pool of matative Indology and to roum as a buscancer teld ever in search of new horizons. Hence everything he writes compels thought, and provokes controversy. The present one is over an inscription that is in Sanskrit so non-epigraphic sanskritists and sanskrit-safe epigraphists are equally busy in creating confusion all in good faith. A few points serving both views may not be aims. The script may be later than Pushvamitra leading to a gratintous petitio prin ipri as regards the inscription-matter. I means to criti-cism is a thing again standing of falling by itself as shown below, and helps to determine the real meaning

The present controversy centres remypression Pushyamitrasia Shashihina Nagart-Pracharum-Sabha-Patrika, the first to publish an imperfect impression gave the translation as suith in descent from Pushvamitra. Between this and Mr. Javaswals sixth [Inother or son] of Pushvamitra, has the difference between a literal and a textual construction. The following details decide the issue

(e) Grammatically it may mean both or either.

But Sanskrit grammar has ever remained the despair of all students of Sanskrit language and literature from the predecessors of Panini to the successors of Nagon. It would hardly be a safe guide in a case like this tis an inscription and must be treated as such. By a currous coincidence, the very first incorporation in the Engraphia Indica the very first inscription in the Engraphia Indica Vol. I runs in a similar strain kanchipina Agnithoma-Vajapeyassamedhayayi Dhammamaharayadhirayo, etc. (of the Pallava King Sivaskandavarman) Dealing with an inscription, it is necessary to find out whether

(a) the word following 'tasya' ever means genera-

tion, if not how is that idea expressed

(b) is there any instance where the four (more or less) preceding generations are omitted and the sixth or some other stage mentioned.

(c) is the mother's name given as Kausiki's son or a mere metronymic like Satakamputra

(a) A careful analysis of the uses of tasya and tannat in the inscriptions published in the Epigra-phia Indica, the Indian Antiquary, Fleet's Corpus phia Indica, the Indian Antiquary, Fleet's CorpliInscriptionum Indicarum, etc., reveals a certain
discrimination. Thus tusya may be used without
any substantive after it, in the sense of son, e.g.
Ep Ind Vol I No 8 line 6. Tusmat may suggest
greater distance in relationship, generally followed
by a connecting verb derived from roots like jan,
etc. But whenever "generation or descendant is
meant, and not a son or brother, the fact is explicitly stated in the text, of Guptonam ramsajusya in
Fleet's Corpus Inscr. Indic. No. 15, Plate INA
line 2. line 2

(b) The answer is in the negative. In inscriptions and even in coins, the father, the grandfather, etcare all mentioned in chronological order with names. None is skipped over in tayour of an earlier ancestor, however illustrious the latter months have and however illustrious the former. might be and how-sever insignificant the former The established custom is either to give them in

order or not at all

(c) No one has fully gauged the extent of Sanskrit literature, extant and yet undiscovered But to argue in the negative is to argue in the air. So far, Kausikiputra's resemblance to Satakarniputra seems more apparent than real. It is more

natural to take it as giving the mother's name only
(u) In Simitis e.g., Yajnavalkya Narada etc. some
of which are near the Sunga times, descent is
signified by a panchami like tasmat with a word signined by a pancham like tasmat with a wold like nodhom, etc. of Yanavalkvasmiii 53, where Vijnanesvara (Mitakshara) expressly repudiates another reading with a shashthi possibility and says that to indicate descent panchami form tasmad should be used (If Ed of J.R. Gharpine 1914, Vol. 1, p. 13 and Balambhatti Commentary on Mitakshara, 1914, pp. 174-5*

* Cf. Narada, Ch. XII, Verse 7 आ सप्तमात् पचमाच बन्धु सक्षः, पितृमातृतः । अविवाद्धाः, सगोत्राः, स्वः, समानप्रवर-समा ॥

मातृतस्या पचमात् प्रद्यात् पितृतदाः सप्तमात्। Gautama: 'अर्थ तु सप्तमात्वितृवन्य माविनित्रम मातृ-वन्त्र स्थः पचनात्' [Quoted by Apararka in Yajnavalkya-Smriti, Anandasrama, Series, 1903 p. 51 Gautama 🕆 'बातृबन्ध् माः पचनाद्र्ये ।' 🝍

Under the above circumstances, one has to acthe only alternative left, mt. sixth son or brothe. The meaning of 'brother' may be preferred that of 'son' for the following reasons

(i) After Pushyamitra had established his not be a sixth son or brother than the preferred that of 'son' for the following reasons.

(i) After Pushyamitra had established his mand family, his successors naturally adopted surname Mitra, added to a planet name Indragni-Mitra (Indragni-Visakha), Vasu-Mitra, Agmi-Mitra, Bhanu-Mitra, Surya-Mitra, etc, borneby the Puranas as well as Inscriptions and Coff Pargiter The Purana Text, 1913, pp. 30-Cunningham, Coms of Ancient India, 1891, pp. 3, 93 V S. Smith Catalogue of the Coins in Indian Museum, Calcutta, 1906, pp. 186-88 members of a family fashioning their name the founder's appellation, cf. the geneological given in Fleet, Corp Inser, India Vol III, pp. 11–189 Chronological table of Rishis (under or 11 189 Chronological table of Rishis (under or Families), Pargiter, Ancient Indian Historical Trition, 1922, p. 192 Mr. Javaswal's suggestion at the identity of Pushva Mitra and Brihaspati (Mitra). finds a striking corroboration in the passage citor Professor Vanamali Chakravarty in the Wo

Review Dec. 1921, p 691

(a) It is clear from available data that Pa Mitra's father was not a king Dhanadeva brother of Pushya Mitra explains the individual of his name based perhaps on that of his a Phalgudeva who might have named his according to an ordinary man's freedom of the But Pushva Mitra left the legacy both of a dom and a name Dhanadeva, if sixth in desand evidently proud of it, has to explain apparent incongruity in name Nothing prothe scion of a family to change his name but

more usual to retain it

The construction Pushyamitrasya Shash Kauskiputhena Dhanadriena * pituh seen emphasise the three important relations (brother) of Pushvamitra a son of Kausiki a ... Phalgudeva Unless therefore it can be debe proved on the other side that Pushyamitra hid six brothers that Dhanadeva was a late sign and Pushvamitra's father was named differ the descent theory has to be given up

Purely epigraphic considerations should be allowed to interfere with a normal interpret

of the text

The Labour Government's Achievement in India

By THEO H THORNE WE WIT

Ns contribution in your December issu 🥫 the above heading forces me to write a reply I thoroughly appreciate N's heriness of st" indicating his enthusiasm for the political of

पचनी मातृतः परिचरित सप्तमी पिन् Paithina-i माकुत: पच पितृतो विति । [Quoted by Balam' Commentary on the Mitakshara, Ed. by Gharpure 1914, pp. 190, 193.

Dharmapradipa असपिकां च पितृतः सप्तमात् । परा मानृतः पचमानृषुमसमामासंगोधनाम् । [Quole Baambhatti Commentary, op. cit. p. 194]

on of India, but I feel I must defend the party hich I am a member against attacks which N's zeal forces me to describe as unjust. he Labour Party, was committed, is committed I hope will always be committed to the prin-

of the self-determination of peoples. ide is not with us a mero academic question. something much more than that, forming as it part of the whole of our policy of socialism? has had the opportunity of meeting many ur Labour people, of all ranks, he will find in them a genuine feeling of the equality I men Labour is in its very principle inter-inal Its all-embracing attitude of the greatest for the greatest number has made of its cal work a missionary enterprise. Its feelings rds India are exactly the same as its feelings rds all other countries one of brotherhood.

aving made these remarks I want to remind of the position in which the Labour Party itself when suddenly jockeyed as it were, office It must always be a delateable point her Mr Ramsay MacDonald did the right in accepting office, or whether it would not been better for him to have allowed the als to go in and instead of being the Party on ky perch to have had Mr Asquith and his

reis in that unhappy position rsonally I consider that the steps taken by abour Party of accepting office was the right for it has definitely exploded once and for all quaint idea, set atoot by the reactionary ryative party, and kept in motion by Church-Haberals that Labour was not fit to govern MacDonald's handling of Foreign Affairs has he admiration of the civilized world even nemies conceding to him brilliance in this form. This however is the asset side of the control of the data and the same nemical production.

On the debit side we have many followers bour declaring that Mr MacDonald had ten all about his capital levy and nationaliprogramme and in India many more like naming really hot because our Party did not

ome Rule tor them in an atternoon

ely 'X and all fair-minded people must that it was an impossibility a numerical fibrity for Mi MacDonald to carry out the Party's programme. All that the Party do when in office it never was in Power of introduce non-contentious measures and this direction as "X knows the Party feated nearly a dozen times. The temper Laberals could never be relied upon, and the tracting that Party became in its demands. garting that Party became in its demands, te the late Prime Minister remembered the of his office and refused to take orders from section. I think that "N' must agree with tude at any rate it was a line of conduct was strongly approved by the Labour

being the political situation at Home how fr Ramsav MacDonald introduce measures in into India "N' allows his zeal to run ith him when he states that the Labour nent adopted an Imperialistic affitude to-adia. He refers to Mr. Ramsay MacDonald's shortly after assuming office, to India in e emphasised the need for the maintenance and order "N" describes this as Impenalism. hinks so, then I can but retort that every country in the world is imperialist. cause without law and order no civilised country can carry on, and I myself, though very much a Socialist, would have to be in "N's" eyes an Imperialist. It would not however after the fact Imperialist. It would not however after the fact that the Imperialism the Labour Party stands for vi: the commonwealth of all people differs very much, indeed is entirely dissimilar to, the Imperialism which "N' condemns. The Labour Party most thoroughly condemns the Jingoist-Imperialism of the Conservative Party and so I think at heart does every person who has a genuine spirit of ingrained commonsense

write-If Mr Baldwin had sought to remain in office after the last elections—we would have found the same Mr MacDonald abandoning his partheism and leading similar violent attacks in the very heart of the British Parliament. I entirely agree with N in the words he had in the words he had written but as wholeheartedly disagree with the

intention he wishes to convey

Mr. MacDonald will and is even now once more engaged as the head of His Majesty s. Opposition in leading 'yiolent attacks' against the (rovernment, and he and his followers may confidently be rehed on to do so for the whole period of Conservative power. This opposition and I want. No to note this carefully is constitutional. The violent attacks are not with bomb and dagger but N tearing away the words violent attacks from their context endeavours to my mind to create for them material for physical violent attacks. No I am

material for physical violent attacks. Not an perfectly sure does not mean this for he must be a sufficient student of history to know that that way leads to the cul-desse of suppression. He has but to take the case of Bengal I should suppose that there has been no more painful step which Lord Lytton has had to take than the using of the special powers granted to him under the new Ordinance. The powers he now has are similar to the letters described of the pre-French Revolutionary period in France though they are lessened in effect in that a closed door they are lessened in effect in that a closed door indical examination of the papers of the arrested are made after arrest. But Lord Lytton has used these powers and azainst whom a Unly those who, he is advised are engaged in unconstitutional violent attacks, against the maintenance of law and order. Does N favour the freedom of the assassin. What has that noble Indian Gandhi, had to say on it. He condemns, equality emphatically the assessin and the steps taken to cope with him But no one has favoured the steps taken, everyone would wish to see them changed but what is to be would wish to see them changed but what is to be substituted as a check on the political assassing If 'N or anyone else can put forward a remedy to replace effectively the New Ordinance then he has but to produce his alternative for it to be eagerly adopted. To interfere with a citizen's freedom is the absolute negation of the principles of British thought but where you have to meet unitarial conditions how also can they be not but usual conditions, how else can they be mot but by unusual methods which I am confident the Government will with succee happiness desist from the moment they feel that the ends desired have been attained

With the other type of "violent attack, the constitutional type I am all with N I personally think that C R Das made a great blunder in declining office when, as leader of the majority in the Council, Lard Lytton offered it to him. Can any really fair-minded person after this step

accuse the Governor of Bengal of wanting to suppress Indian opinion of I don't think he really can, and even "N" when at his hottest, must allow

Lord Lytton to score here

There is only one comment I have to make before concluding. Under no circumstances, now that there is a Conservative Government in power, should the leaders of political opinion cease their constitutional agriation for the demands which they consider should rightly be granted them. The big efforts which they must make in this direction will but finely temper them for the goal which must containly be reached. Let the fight be as heree as it may, the hitting as hard as strength permits, but always and every time let the blows fall well above the belt. This way leads to Home Rule.

EDITOR'S NOTE

There is not the slightest justification for

anybody to assume that by "violent at "N." meant or suggested attacks with the and the dagger. This is entirely a figme Mr. Thorne's brain. As the maintenance of and order" has been often made the prete suppressing entirely legitimate popular move having no connection with the use of force having on an infection of Indian politicians, "N's" con are, therefore, not at all peculiar. We are at the maintenance of "law and order" in the sense of that expression. There is unanimount opinion among us that Government ought to maintained law and order" in Kohat, for in but it failed to do so. Mr. Thorne's defer hard latton is indiculous and does not requirefutation.

ON THE DEATH OF A LITTLE BIRD

By HARINDRANATH CHATTOPADHYAYA

I saw thee on thy bed of hav at dawn A little lifeless body cold and stiff, And seeing, felt within my heart as if A crystal part of mine own self had gone

Beyond the glimmer of the growing morn
I stood and watched thy tiny, feathery form
Deserted by that Something live and warm
Which throbbed in thee like flame when
thou wert born

For two short days thou wert my weary guest Wing-wounded, blind and sick with pain and strife

My feeble pity strove to give thee life And pour reviving vigour in thy breast

I sought to give thee comfort but in vain For face to face they stood, my mortal hope Which yearned to hold ther and thy horoscope Planning thy body's perishing in pain

God's ways are infinite, no power dare come Between His perfect purpose and its goal For He, the age-long Lover of the soil, Subjects all form to endless martyrdom,

Who knows why thou wert chosen for a fate Of such deep sorrow? Or is sorrow but. A figment that with inward vision shut. We, in our blind unvisionment? create?

I almost hear thee chuckling at my tear Crying in joy, 'Now that my soul is fr And I unbodied of the slavery Of form that caught me in the groove of

Perched on the Maker's hand so soft, I seem to see the world of mortals pla Where thirst and hunger, love and your above

Are unsubstantial phantoms of the mind

I see the forests full of struggling flight And birds with bodies panting wearily Some yearn for skies, while some it:

Do flit for fruit in morning's purple !

But these are ghost-creations of a drawllhusion fashious in her narrow sleep. To us unbodied beings who gladly be Past earth-captivity, these only seem.

Dim shades of ignorance that close to Upon God's ancient knowledge, shape Which narrow heaven to a span of "And bind the Spirit to the Wheel of L.

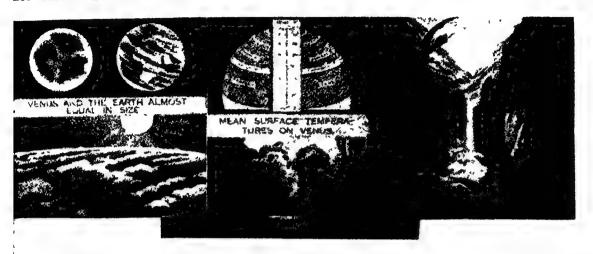
Rejoice, my friend! for I am now a "6" of the great Silence that for ever \$1.25 Go, let the loose earth cover up my " And close around the memory of the " " "

GLEANINGS

Lifting the Veil from Venus

seent observations with telescopes and spectros at Leeds, England, have established new nee concerning the length of the Venutian

Venus is nearly a twin sister of our Earth in size and mass. She also is the nearest to the Earth of the large planets—her average distance from us is 67,000,000 miles. Yet we have been able to learn comparatively little about her. This is because



avy clouds, 80 miles high, shield the Surface of Venus



An Inhabitant of Venus.

hey have led also to fascinating new on concerning the life on this comparatively lanet—a planet that we may very well dominated by grotesque and ferocious—hugo reptiles and winged dragons such on earth five million years ago.

Tropical Venus Full of Vegetation and Monsters

the surface of the planet is concealed by a thick cloud veil extending to the astonishing height of 50 miles.

The recent observations indicate that this outer canopy completes one revolution in about 20 days. From this fact we may believe that the actual surface of Venus completes a revolution in about the same time our Earth does. This assumption is substantiated by the fact that in 1881 dust from the volcano. Krakatoa thrown to a height of 70 miles took 20 days to complete a revolution.

Death Rocket Rains Fiery Metal

Rivaling the widely discussed 'death ray' of II. Grindell-Matthews, a terrific new weapon of offensive and defensive warfare recently has been developed in the form of a "death rocket' designed to throw out a flaming shower of molten metal miles above the earth's surface. The inventor is Ernest Welsh of North Ferriby East Yorkshire, England.

The inventor's recent experiments with medium-sized rockets is said to have proved that each shower, bursting high in the air can cover an area of 100 square yards and can ignite any object within that region. The experimental rockets, it is claimed, can climb to a height of five miles.

The rocket contains a destructive charge of 700

cellets, a regulating charge, a detonator, and a propelling charge. When it is to be sent aloft, it rests in a diagonal launching cradle, somewhat similar to those used for ordinary sky-rockets. When the fuse is ignited, the propelling charge sends the rocket soaring out of its cradle. There-



The artist's conception of how batteries of the rockets might be used effectively against the enemy

fter, at regular intervals it is given fresh impetus ttet, at regulal intervals it is given fresh impedia y the binisting of additional successive charges. For use as defense against raiding aircraft the ventor says that batteries of the rockets could be hot upward in the form of a barrage. The pellet-uickly burn themselves out he adds, so that the ockets could be used over a rity.

Mr. Welsh is at work on a modification of the

ame weapon that can be fired from airplanes or rships, falling about 300 feet before bursting

Electric Drills for Planting Grape-Vines

One of the most ingenious uses for the portable



extrac drill was demonstrated executly in the at-growing territory of California, where a pair of

automatic augers operating from one motor mound on a small truck bored holes for 60,000 grape-til in 10 days, resulting in a saving of \$400 n over hand labor.

over hand lator.

Six thousand holes three inches in diameter a

18 inches deep were dug each day. Each drill
required seven seconds. It was said the auger
a crumbled the earth in a most satisfactory man
for filling the holes after the plants were set

By this new method only two men were required to drill the holes, while eight men followed with the plants, and the cost and time were greated accordanced with the previous method.

World's Largest Steer Weighs 2834 Pounds

A steer taller than a man, and said to be largest in the world, was one of the interexhibits at the British Empire Exhibition Wembley, England



The Giant Steer

The steer is a pure Durham, and was rata ranch in Alberta Canada. He stand high is 10¹² feet in girth, and weighs 2831 is eneally a ton and a half

Strange Beasts of Burden

When it comes to good looks, few stsurpass this fine pair of Russian wolf-hound-



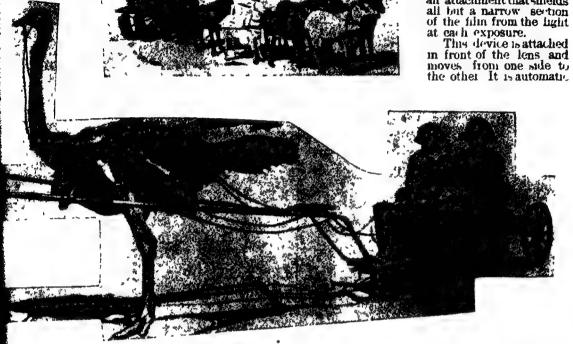
The speed and staming of these splended make them an excellent driving team

for speed, ostrich can outstep any of them. California bird is trained to the harness, and ho fast stepper is given a bit of encourage-the dust will fly.

Many Photographs on a Single Camera Film

Multiple portraits of one person in different

Multiple portraits of one person in different persons, all on a single camera film, have been made possible for the amateur photographer by the recent invention of an attachment that shelds all that a paragraphy section.

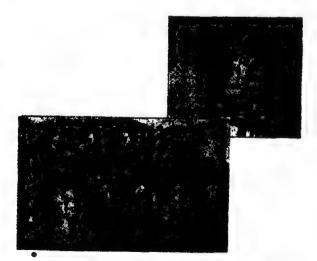


goats are not out for pleasure. They do the light hauling on a large Australian

to the extent that the opening and closing of the shutter for one exposure instantly shifts the attachment to the correct position for the next exposure



a crocodile into harness is a trick for uster. But once the reptile is hitched, good-sized man. This one works on a trin.

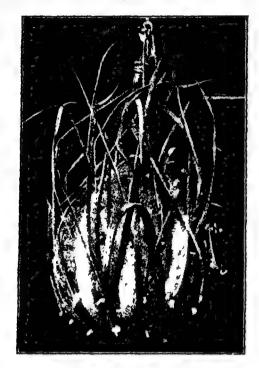


Above—The device attached to an ordinary camera Bottom—Multiple portraits on a single film

In this way half a dozen different pictures can be made on one film.

An Odd Indoor Garden can be Made Easily

A novel form or indoor garden that is inexpensive and attractive may be made from a ripe pumpkin, gourd, or vegetable marrow



A Garden of Grains Hung Indoors

Grains of wheat or oats and other seeds are pushed into the outer skin over the entire surface. They should be embedded only half way. The vegetable then should be hing in a light, warm room, where the grains soon will be found to sprout freely, as shown in the photograph. The plants will grow without water, because the natural junce of the fruit supplies the moisture necessary for their sustenance.

Tiny Compass is New "Jewel" for Finger Ring

A Finger ring with a tiny compass set in place of a stone forms a novelty useful not only to the hiker, but also to electricians in testing high-voltage lines and in examining armatures and staters in motors to determine their positive and negative poles.

It is an attractive gold ring, with a little circular window in the top through which the needle of the

midget compass is easily seen. The compassing of order rigidly constructed so that the parring of order wear as a finger ring will not impair its across in any way.

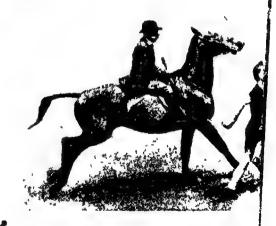


Tmy Compass Set in a Finger Ring

It is said to be the smallest (ring comp) made

Man Beats Horse in Six-Day Race

In a recent six-day running race he's horse and a man at the Crystal Palace? England, the man won a decisive victory. The human contestant was C.W. Hart long-distance runner, now 50 years old. The was Hance Lassy ridden by Jockey Nightingale.



The race revealed the surprising for trained runner has greater endurance thing. Both horse and man ran for 10 hours cache the end of the fifth day, the horse war will Hart won by eight miles. The total distance: Hart, 345 and s., horse, 337 miles.

GLEANINGS 67

Amazing Adventures in Guiana Jungles

ham Beebe honorary curator of ornithology at ew York Zoological Park, known more ply as the "Bronx Zoo," and director of the 1 station of the New York Zoological Society, at returned from a five-month expedition into ilds of British Guiana, South America, in



at-toothed Dog-fush-inhabits the waters of Brittsh Guiana

if zoological specimens to add to the Bronx n He had brought back innumerable cages ath queer jungle creatures, some of which store had been seen in this country. Among dents, and vellow headed vultures

I is a very tall, very slim man of 17 who

ie a scholar and talks like one—in precise uttered softly and rather diffidently. His hands and forehead have been burned to

of mahogany by the tropic sun on his peditions into the wilds Otherwise in piediance not manner does he suggest his ous calling. Yet on more than one occasion that ked and subdued some of the thereest of the jungle with no weapon more than his bare hands and his courage.

expedition from which he just returned in his cabin one night and permitted a bat to creep over his body, hoping that the would sink its teeth in his flesh and hit him to disclose to science for the first sensation of having one of these strange reanimals suck the blood from his veins-

the most disquieting time we had on the Beebe fold "came one night when we ing nothing but a breath of air Several e wandering about in the jungle, picking mong the enormous trunks of the giant is, and little thinking of any danger in

als one of the party gave an involuntary pointed toward a pool of moonlight that filtered through the trees not 50 feet away center stood a full-grown jaguar, glaring inquisitively at us with furtive, glowing eyes!



An exciting moment-two women catching a Boa-Mr Books seen at the right

We stopped abruptly. There wasn't a thing we could do save to stand there. In the whole party there was it a weapon of any kind—not even a pocket-knife and then a most extraordinary thing happened. The jaguar turned about, as if bored,

and marched calmly and lesurely away! We had our headquarters in a large bungalow in a clearing at the edge of the ningle at Cartabo in a clearing at the edge of the jumple at carand a point of land at the junction of the Mazarum and Cuvum rivers. The whole party was in camp one afternoon when I happened to note a what appeared to be a large stick protruding from the water at an angle and floating down the river toward us.

An ant-eater Let's get him I shouled to?

the others of the party



Head of the iguana lizard six feet long

"We got nets and oars together numbed into two rowboats and started down the stream. We caught up with the beast and entangled it in our note. The ant-eater threshed the water, slashed the air with its long nose splintered the cars we

thrust at it, and fiercely fought off our attempts at capture. And at last it hooked its big curved claws over the gunwale of my boat, and climbed aboard.



Miss Isabel Cooper making a portrait of a jungle snake-would you date to do this

"Fighting an enraged ant-eater in the cramped quarters of a small boat is about as thrilling an undertaking as I can imagine. Let we went about it calmly and cerefully. I was nearest to the animal, so I engaged its attention with an oar while the others worked the boat ashore.

"When the boat grounded we drove the animal out, surrounded it and kept it at bay with sticks and clubs, seeking to prevent it from clawing its way through us to freedom until some one could obtain a box or crate in which to imprison it. One of the women members of the party, without pausing for order, busied herself about providing this, to find that the only crate we had large enough to accommodate an ant-cater was already occupied by a boa constrictor that had been captured a few days before!

"Some women may be afraid of snakes, but this one isn't. She reached down, picked up the boa, and without any hesitation thrust it into a smaller

box while the two other women members () expedition rushed down to the shore with packing-case. At last we succeeded in driving infurated ant-eater into this. Then we were aid take a calmer view of our captive

take a calmer view of our captive,

"It was one of largest ant-eaters I have seen. Its eight feet of length included a palmost two feet long. This is what we had in the water, for the rest of the animal's body submerged when it swims. The body was conwith long, coarse black hair, and it had a pushy tail. The claws were fully three inches more than twice the size of a hon's claws curled backward and upward so that the proposed the size of a lon's claws would not become dulled in walking



A devil-headed jungle bat from the tree

There was another afternoon of e-when the women members of our party wer in camp. Suddenly some of the natives starting that hubbub, shouting that an enormous was approaching in the underbrush. Runnaward it, the women saw that it was a runbimore than nine feet long and several indiameter. This snake is beautiful and not pass they deeded to capture it.

"One of the women made a dive for to seize it behind the head, but the snak ""
quick, and a real battle was on

"Several times the women barely escale encoded. At last though, they managed to boa to an empty packing-box and to dumbar This snake is now housed at a Zoo.

This snake is now housed at a Zoo.

"The wonders of the wild life of the furnish much more interest to a scientific of course, than do the possibilities of advision."

INDO-CHINA AND THE FAR EAST*

(A REVIEW)

is a literary and artistic review of Indouna and the Far East It was started shortly the war, but it ceased to appear from 1914, terary circles, in Indo-China, France and elsehave deplored its discontinuance. The motto paper, if a motto were required to indicate n and scope, is, in the words of M Pujarniscle, ido-China, with the help of Literature and the The writers and artists, struck by beauty,

The writers and artists, "struck by beauty, nate admirers of their adopted country, have d to create a bond among all the artists and teurs who look to the colony (Indo-China) for ource of their inspiration and in working c literature and arts of Indo-China, they have inclousness of working for Indo-China." It is paper pre-eminently for Frenchmen sojourning-indo-China, with leanings towards literature rt, to enable them to explore the artistic possess of the life, native and colonial, around

lo-China the name describes the land and its e French Indo-China consists of Annam and odia Cochin-China and Laos Cambodia is a India transplanted so far away and Annam inferior copy of China, and Laos is more In-than Chinese Three civilisations now meet rench Indo-China, the Indian, the Chinese and rench. The first, most glorious in its architec-and artistic achievements which excite our er in the ruins of Angkor and in the art of hmers and the Chams. Is now found only the 3 milhons of Khmers who are confined dependency of Cambodia, and this culture with a state of general decay. The Annamite e, a replica of the Chinese, embraces 8 milhons ople in Tonkin, Annam and Cochin-China, and with this that the average Frenchman has to in touch in Indo-Clina French writers, with mick sympathy and imagination which charactheir race, are sure to reveal to the world the soul of the Indo-Chinese peoples The a are a more sociable people than their neighon the other side of the Channel, and we nd a number of writers on native Indo-Chinese shose works will have a permanent value if own Undoubtedly a great many of them rate from their own experiences. But some will be whose ideas of "life" may not be uniquely accepted, and whose way of appreciating auty and the picturesqueness of Annaunte of life may be looked askance by overy self-ling native of Indo-China; writers who are imple, indifferent comes of Pierre Loti narrationally apparese experiences. We are spared all India, our Indian social alcofness frequently as a protective barrier, but also to a great nd a number of writers on native Indo-Chinese as a protective barrier, but also to a great by our masters living entirely in their own and by Mrs. Grundy being a power with here more than in England: and Mrs. Grundy fortified by a sense of presture which en-detached existence from the native, and she supported by the Missionary.

The French people have an instinctive appreciation of the good and great and enduring in life. They have marvelled and enthused over the ruins of Angkor and the vanished glories of the Khmers they have sought to understand the Annanite and the Lao and the Khmer they have the cultured man's curiosity for the strange and the outwardly alien things of life as well. If we do not have a Nivedita or an F. W. Bain an Edwin Arnold or a W. V. Pearson a Macauliffe or a Growse or even a Kipling (in his "Miracle of Purun Bhagut") or a Meadows Taylor, among French Indo-Chinese writers it will certainly be not through the want of French power of appreciation or French sympathy for the truly admirable in native life and ways

This appreciation and sympaths from the very nature of the case is bound, at least at times to be a little detached, a little superimposed, but we can at least be sure to have a French Kipling from Indo-China, (if he or she has not come already) painting a narrower world, but painting it truly and well. Already there has grown up a mass of literature in the French language of Indo-Chinese inspiration apart from the archaeological and scientific works of savants like Pelhot Finot, Coedes, Maspero and others, and M. Charles Patris has written a valuable study on this by way of French literature.

The two numbers of the Pages Indo Chinoses

under review have quite a varied range

In the first number we have a short statement of the aims of the paper. M. Pujarniscle in an interesting article Colonius and Colonical Literature indicates the difficulties and the advantages which a Frenchman of literary tastes and aspirations can meet with in Indo-China. Evidently most of the contributors to the Pages are French officials, colonists and others. We have four sonnets by Edmond Blangueron. Then follows Jean Marquet's Plants of Old Thai—the musings of an old Annanute scholar living a retired life with his two wives on the top of a hill (would that be a nife of peace?) and who had loved from a distance a white woman died of the climate. The Plants opens beautifully, but finishes in a gruesome manner, when old Thai goes to the grave of the white woman in the deserted cemetry and "leans over the grave and inhales with full nostrils the sweet stench which the rotted flesh exhaled from the ground. Old Thai is apparently a case for the specialist in pathology, and I suspect he is a pervert from Paris, who in the hands of his creator M. Marquet masquerades as an Annamite and sentimentalises and wags his head and chatters about the Masters of the Unknown Forces and ancient sages in what would be regarded in the journey-man literature of the West as the most approved oriental

• * Les Pares Indo-Chinoises New Series, Numbers 1 and 2 (September and October 1923):
Hanoi, French Indo-China. Annual subscription,
12 dollars.

tyle. M. Marquet is a well-known French writer of Indo-China; his works on Annamite life show a good power of observation, and a certain amount of natronising sympathy for the simple-minded Annamite villager. Witness, for example, his De la laziere a la Montagne; Moeius, Annamites—a little novel of Annamite village lite which has obtained wo official literary prizes. This sympathy has its counter-part in the benighty of the Salub in India who is always (modestly) conscious of the White Han's burden that he is bearing. M. Marquet's nelodramatic creation in the Pages is not at all so nleasing as his version of Annamite life in his De la Riving a la Montagna which we have read with pleasure. Pieue Foulon's Buffalo is quite good a picture of village life in Annam. The Occulental by Marcel E Chevalier which is reprinted here is a poignant poem, the thoughts of a young Frenchman in Indo-China who live— with a native grillinks absinthe, spends his afternoon with his friend, an old native Goldsmith garrulous like all old men, and knows he will die young

I would like to be good, to forget the tuneral Which I have conducted just now. I have thrashed my cooles The great Sun renders proper all these madnesses And I have a great wish to become Myself once more

I have called my great friend, the old goldsmith He is a wise tellow—he knows marvellous tales. He conceals an entire age within his eyes. Which are checked like a mocking smile of hips. He is an old man, very dignified—and queer withal He narrates the past with words that dance in the subtleties of subtle cadences—drink absinthe and he drinks light tea.

Ic will live old I shall die voung that is life. It is a whole age while I am only passing someone weary with a vague sadness sut now, now I feel quite odd in thinking of it.

This poem seems to be quite popular with renchmen in the East Probably it expresses the cellings of many of these exiles from home who ind themselves in a strange situation amidst a arbarous civilisation with which they can never eel at home. And vet, one is sorry for them still fore when they say

Le grand Soleil est propre a toutes les folies

nd seek to find excuse for a life of dissipation he absence of restraining influences of kome-life fithe zest in life that is derived from contact with indred soils and the presence of a general epression of spirit which overweighs all amenities erived from wealth and power sometimes embitter ne more sensitive among those whose lot it ecomes to live away from home. Yet it is not ir to lay all the blame upon the climate and freently upon the people as well. Such self-excuse is at its basis the old lie about the moral.

superiority of people of cold climates. Sun or be Sun, human nature and human society is more bess the same everywhere.

The section on Literary and Artistu Chronici giving a list of works (in prose) in French on Indi-Chinese life, art and literature published from 19 1923, with comments by R Crayssac, is sure to procuseful. There are close upon a hundred works in magazine articles which are mentioned Judention the names, however it would seem that the are only two works by Annamite initions a French are now two works by Annamite initions a freehouse adaptation of the Kim-Van-Kien, a famous Annamite poem, by Thu Giang (is it a French are masquerading as an Annamite?), and a now Le Roman de Mille Lys by M. Nguyen-phan-Log This list, of course, includes only works of a literal character. The last item in this number is a non-Annamite Art in connexion with the Exhibition the Decorative Arts in Paris, by Maurice Koch

In this number there is a full plate print of an original woodcut by E. Defert, The Head of Forest, a powerful, impressionistic study of the most of old Khmer temples, covered up, by the tropingle with the faces of the Gods show themselves through the roots and foliage,

The second number opens with a prose slow Mine Jeanne Leuba La Routa de Migda There is an appreciation by E. Pujarniscle of literary work of Mine Leuba. Her books on Chains—the ancient Hindu people of Chang. Cochin-China-once the rivals of the Khmers now dving out—and their art and history are standard works on the subject. She is also a word great power. Henry, Daguerches contribute poem Repudation addressed to Indo-China type French, but in the Land of Reputs spirit. It follows an extract from the French travelle inaturalist. Monthot describing the runns of Mina Monthot in a way discovered these runns in and he was profoundly impressed, like all a visitors after him by this stupendous more a good the Hindu civilisation of the country continuistatic description of Monthot available. English translation would stir the image of any Indian and fill him with a series of any Indian and fill him with a series the same time with feelings of gratefulness for a French curiosity and French science while lifted the veril of oblivion from this magnificant less on French Indo-Chinese Laterature of Annamite Art

This number is illustrated by a woodcut by A Fauter cau-Vassel the Payoda of the Ruce at Payoda

The Journal is printed beautifully. It is extra a welcome addition to the high class journals in French. It shows the active and the active and the spirit under novel conditional gives us occasional glimpses of native Indo to life, and it reflects for us the intimate thomas notions of a France which governs alien in the vet strives to remain human and French.

FAN SHAN-TON TO

INDIAN PERIODICALS

Bi Amman.

Of Bi Amman the mother of Maulanankat and Mohamed Ali Stre-Dharma i that she was "a venerable leader who been an inspiring example to all."

he showed us what fine material is locked up to gosha system of Muhammadan life. If under limitations she was able to do so much which ed her the respect and admiration of all what not her countrywomen do when they have to the opportunities of free movement and in education?

Paracelsus

We read in The Young Citizen—
he piety of Paracelsus was remarkable and
faith in the supreme power of God subline
hat the eye beheld revealed and glorified His
hal Being The life that thilled in animal and
sunged ceaselessly through metal and stone
b-day modern science is beginning to accept
simple truth and to-day modern thought is
tening to the fact that the teachings of this
and lofty soul contain a fund of mental
th that cannot be surpassed or even equalled
present time. The medical works of Paracelnumber forty-nine, those on Natural History
sophy and the Occult Sciences are numerous
be the brought the full powers of his intellect
an upon the scientific problems that engaged
perplexed his mind, he never once lost sight
be to use Energy guiding the forces through
the Universal Lafe sought expression

or in this world's riches but abounding in adgifts driven from city to city by the violence enemies. Paracelsus, lived, and died a wanupon the face of the earth. The outward of his life, however in no wise hindered his less spirit from fulfilling the glorious, purpose earthly sojourn and that purpose, was to heal dy and soul of man. To the humble and poor gryices, were given, free, and long after his they mourned, his loss by pilgrimages, to his

kind is slowly awakening to the value and ance of the works handed down to posterity is unrivalled surgeon and physician, and an ed position is accorded them amongst great is of great men. The name of Paracelsus that will live through the ages to come.

gious Experience of the Vaishnava and the Christian

. MT Kennedy writes in The Young

religious experience of the Vaishnava s of le order as the Christian. The note of joy is

a true mark of bhakte whether Christian or Hindu It is not by accident that both are rich in a great hymnology. The famous live stages of blighte already mentioned are all found varied in the language of Christian experience The santa is the quietism of Christian invisiosin. The dasya or servant attitude has been the natural Cypression of devotion from St. Paul to our own day Indeed this aspect of devotion is much more righly illustrated in Christian than in Vaishnava devotion because Christ made it fundamental for us while in the Vaishnava scale it is subsidiary. The salting stage expressing devotion in terms of friendship, is familiar enough with us. Its fountain source is in our Lord's beautiful words. Nolonger do I call you have the bar I has called you friends. The servants but I has called you friends. The batsalya or fourth stage expressing levotion in the terms of parent and hild relation ratural e ough to Christian thought is of coarse absorbt's central in Christian worship To the Vashinga Lowever the idea is of the tenderness felt toward a nittle child, and is exercitated in the tremendous power the worship of Krishica's a fittle culta has over the minds of Indian women. An almost exact parallel is the adoration of the Wise Men and the worship of the Buntano in the Roman Unrich The highest stage the sweetness and passion of the lover relation or ingriage relation is an imagery that has been sparingly used and wiselv so in Christian experience. The parallel here is confined almost entuely to medieval monasticism and to the Roman teaching that the nun is to look upon herself as the bride of Christ

This leads to a final word on the investicism of the two religious and the ideal of santliness. The mystic experience is deep set in both And that experience is largely of the same order that is it conceives of Heality as personal and of the quest along lines of ever closer personal relations. characteristics of the mystic experience are strikingly similar both in thought and physical accom-painment. The great mass of Vaishnaya, lyrics are classified according to the phases of the Radha-Krishna story of which they treat Some of these almost exactly parallel the stages of Christian mystic experience as developed through the centuries. The physical manifestations that accompany the mystic experience we would expect to be similar from the wealth of new insight that modern psychology has brought us Religious emotionalism produces the same results in all countries From the records of the great recivals of the last century in the west, vivid parallels can be found for the most grotesque of Chaitanya's wild excesses. The difference to be noted here is that Christian thought has come to look upon these things as suspect, evidences of hysteria, and therefore as unhealthful. To the Vaishnava devotee these phenomena are evidences of spiritual afflatus and signs of communior with the divine. The trance was the supreme experience to Chaitanya In all the literature there is no critical attitude toward these things, but rather the fullest acceptance of them as of value in themselves. The Chaitanya movement lacked a St. Paul to apply to its excesses the principle applied to the Corinthian church namely, that emotional gifts must minister to the edification of the brotherhood or be excluded, and that the final test of religious experience is ethical

"The Barbarit y English Life" a Century Ago

In the same magazine Mr J S Hoyland continues his article on "The Civilizing of England." He holds that

"There is nothing more glaringly indicative of the barbarity of English life during the first two generations of the Industrial Revolution than the manner in which little children were exploited to the benefit of the propertied classes

For concrete examples of this barbarity we have no space, but the following extract will give some general idea

In lace mills, for instance, work went on from 4 a.m to 12 pm. For these hours two shifts of adult workers were employed, but only one shift of children Although the children's work was intermittent, they could not leave the mill but lay down on the floors when not needed. There were some mills where the children never went home

during the whole twenty-four hour-

In worsted spinning mills the conditions may be judged from the evidence given by Joseph Hebergam before the Select Committe on Factor; Children's Labour in 1831. At the age of seven he was working from five in the morning till eight at night, with a break of thirty minutes at noon. All other meals being taken in snatches without any interruption of work. Did you not become very drowsy and sleepy towards the end of the day and feel much fatigued. Yes that began about three o'clock and grew worse and worse, and it came to be very bad between six and seven.

In flax spinning mills the conditions may be estimated from the evidence given by an overseer to the Select Committee of 1831 to the effect that to the Select Committee of 1831 to the effect that there were nine workers in the room under his charge who had begun work before they were nine years old, and that six of them were splay-footed and the other three deformed in other ways. In another mill there were three girls of one family, the youngest of them when years old who worked for six weeks at a stretch from three in the morning to ten or ten-thirty at night "It was near eleven of lock before we could get them." was near eleven o clock before we could get then into bed after getting a little victuals, and ther father in the course of his evidence we have often cried when we have given them the little victualling we had to give them we had to shake them, and they have fallen asleep with the victuals in their mouths many a time

In cotton mills, where the hours were also shamefully long it was discovered from actual experiment that the factory child walked twenty miles in following the spinning machine during the course of his day, work in the mill

The Rose-ringed Paroquet.

The rose-ringed paroquet would seem to be a great pest, as the following extract from an illustrated article on that bird in I'm Agricultural Journal of India shows :-

Wherever it occurs, however, in its wild state the Rose-ringed Paroquet is an unmitigated nuis. In as its diet is wholly vegetarian and it feeds large on cultivated grains and fruits. When a large of descends on a ripening crop of yuar (sorghum) of the control of the co sumilar cereal, a great deal of damage is done, on the the actual grain that is eaten, but far more the extremely wasteful method of feeding of the bud, which often breaks off a whole head, delu deselects one or two grains, throws away the mand breaks off another head which is treated in the same way. When fruits are ripe, these birds and them out and play havoc with them. When no cultivated fruits or crops are in season, the is consists of wild fruits (wild first, Zizyphus, etc. at seeds. The late Mi. C. W. Mason examined in three birds at Pusa and Mr. D'Abreu three more Narpun, and in all cases the stomach-confer consisted entirely of vegetable matter—muster wheat, maize, paddy, litchi and wild fruits at seeds of Dalbergia vissu. When the silk-cet trees are in flower in February, these parrots a amongst the crowd of birds which congregate imbibe the nectar. We have not yet had a complaints of its attacking sugarcane but, with increasing cultivation of this crop in Bihar, it " perhaps discover that it is edible and attack it in a same way as another Parrot has damaged sugara in Assam, by gnawing large holes in the stem-

Religious Transmitted by Tradition

The Light of the East holds that-

Whether we reserve the name of relige-theistic behef, and practice or extend it to athesystems and James Buddhism and to panth be Hinduism one point remains clear. That accepted it lengths whatever may have been a origin, have been and still are transmitted tradition.

To some this will be an unpalatable assigned that it is true. The Protestant who maintained that his whole faith is based on his individual terpretation of the Bible, has first admitted a tradition that the Bible is infallible and the saves. The modern Buddhist who probable that his creed is merely rational, forgets buddhism could never have arisen outside hand that the mind of its founder was soaked Hindu traditions.

Hindu tradition-

Catholics Jews Mahomedans, orthodox Had Buddhists, Jams and Parsis are frankly and re-traditionalists. They hold and profess the religious tenets which guide their lives a exceptations of their own individual minds beliefs handed over from some wise Tradi-tirough the medium of a parampara or tradition written or oral. Thus the great religion to that have held, and still hold, sway over the of nations, and generations of men—and hold. of nations and generations of men-and better few out of the way souls only-are traditional

Appealing to tradition. For, to become not religion must unite men and not separate the It must also gather into its fold not only the but the many. Now, nothing unites sem-common beliefs and practices individual than

If tends only to divide. And the many mot think out one, will have no religion at s they are taught.

do not think it is quite correct tracterise Jainism and Buddhism as c, and Hinduism as pantheistic.

Fresh Fruit as Food.

Mysore Economic Journal prints an by T. A. J. Hargreaves, M. R. C. S., C. P., in which it is stated

people have noticed the marked benefit e use of acid fruits and the nature of the l effect is that the acids stimulate the to produce gastric juice, which is absoluteto produce gastric juice, which is absolute-ntial for good digestion, and second, that s of fruits are able, to some degree, to take s of the natural soid of the stomach when absent. These facts emphasize the import-fruits as an aid to digestion especially in persons suffering from a deficiency of the oric acid of the gastric juice. One of the trunctions of the acid of the gastric juice ctivate the pepsin and the acids of fruits an proved to be to some extent capable of s. In such cases fruit of some sort should at every meal.

popular idea that the acids of fruits are ome for persons suffering from gout and ome for persons suffering from good and it acid disorders is a very mischievous ientists have pointed out that fruit juices kaline substances such as potash and soda in the elimination of uric acid from the So that instead of being harmful, fruit e very excellent for one who needs to ic acid poisoning.

nc acid poisoning.

Index and sugars of the "berried" fruits the intestines to activity without irritation one would recommend the natural properties of such fruits in place of rugs which are without exception irritants, their use is long continued the common pronic infection and injury of the bowel.

SWALLOWING SEEDS.

stion is sometimes asked. "Is it danger-allow seeds of fruits, such as grape seeds, and other seedy fruits?" In the case all seeds no harm whatever is done and st to some degree beneficial through he bulk of the foods, because seeds of taken in a considerable quantity, burdensome to the bowel and on this part to be discarded. It should be mentered, that the danger which many people from the entrance of seeds into the from the entrance of seeds into the wholly imaginary. When found there, accidental and not a cause of the sequence, s and seeds of grapes have no nutritive fer and should be discarded.

CLEANLINESS KRIEFFYAL

of warning is necessary in regard be article of diet. Fresh fruit should before being eaten by being washed

thoroughly in clean water, better still, with water to which peroxide of hydrogen has been added, one part to twenty of water.

The Hindu Civilisation of Java.

Mr. C. F. Andrews says in Current Thought:

There are clear and convincing proofs that the connection between Java and India was of the the connection between Java and India was of the most intimate character from the very earliest times. Probably, navigation was developed most rapidly on the eastern side of India. We find mention of ships voyaging down the coast both on the eastern and Western sides of the Bay of Bengal. They went down the Madras coast reaching at last the Island of Ceylon, and down the east coast as far as Java. The centre of this navigation was Bengal and Orissa. Evidently these voyages had a great significance for the people of the Malayan coast of the Bay of Bengal and the islands further south. We can be certain of this latter fact because the common name for 'Hindus' throughout the whole of this region, far very many centuries, if not actually for millen-'Hindus' throughout the whole of this region, for very many centuries, if not actually for millenniums has been 'Kling.' I have, myself, heard this word 'Kling' used by the inhabitants of Java for Indians. I have also heard it used as far east as Hong Kong, and it is still a common word along the Malay coast. To-day the word has fallen into disrepute, and Indians do not at all like being called "Klings'; they even resent it most bitterly. But originally the word had no sinister meaning at all. It was simply a shortened form of the word 'Kalinga'. Kalinga is the old historical name given to the area on the north ened form of the word hallings. Railings is use old historical name given to the area on the north coast of the Bay of Bengal, which now includes a part of Bengal and a part of Orissa.

The island of Jawa-Dwipa, which is now called Java, was first of all civilised and made habitable by the inhabitants of Bengal and Orissa,

who came from the Kalinga coast.

The Masses of our Country.

Prabudhha Bharata rightly holds that

At this critical stage of our national existence the problem of our masses—the teeming millions, should primarily receive our serious consideration. Political emancipation or advancement after which Political emancipation or advancement after which we are striving, is out of the question unless and until there be an awakening of the masses of our country, for they, and not the middle class or the aristocrats, constitute the bulk of our population. Truly speaking, the Indian nation lives in the humble cottages and not in palaces or stately mansions. The strength and vitality of our national being is in those who are called 'depressed' according to our social phraseology the masses. It is the masses who undergo all sorts of hardships and add to our national wealth and prosperity. They are the tillers of the soil raise our crops; they work as labourers and runs our industrial concerns. Again, it is there who form the billwark of the country in the soil and their interests should be so mach mach matter. and they should be looked down upon? They are pouring out their hearts' blood for the national well-being, and what do they get in return? The deplorable condition in which they are beggars all description. Deprived of the light of education and all the amenities of his, they drag on, from day to day, a miscrable existence. Poverty, starvation, disease and suffering are their lot. Added to these, social tyranny and injustice is crushing them like a dead weight, suppressing all individuality and growth Worst of all is the dehumanising and debasing effect that continued misery has brought upon them and their mentality. They have lost self-respect and forgotten that they too are men and are entitled to have their God-given rights. In the face of this discouraging state of things is it not strange that most of our social, political or religious movements are not concerned with the mass problem as they should? It is only lately that the Indian National Congress has taken up, in its programme, the question of removing the han of untouchability. The removal of this social iniquity alone will not solve the matter. The condition of the depressed classes should be so improved by an all-round, sustained propaganda of help and service that they may raise up their heads and lead decent, worthy lives.

A Pleasant Proposal.

Dr. Dhan Gopal Mukherjee asks in the same monthly —

Why do we shed so many tons of crocodile tears on a cow when there are thousands of Panahs who are our brother men and yet are treated worse than dogs? Is the holiness of a beast superior to the sanctity of Man in whom we perceive the largest magnitude of Brahman? Imagine also those religious Mohammadans whose meditation on God can be interrupted by music. Pretty poor meditation! God does not want such cheap religious and so deeply given over to praying that no sooner he hears some music than he runs out to kill men who are images of God on Earth? What an application of the teachings of a religion! Such a cheapening of the messages of Jesus, Buddha, and Mohammad is a spectate over which one should laugh, were it not for the fact that at present it makes the very angels weep.

Then he proposes "that we should start to ridicule it."

If we discuss the Hindu-Mohammadan tension seriously, it will become grammer than ever. It is a disease that must be more than cured—it must be killed. And nothing can kill it so surely as ridicule. Let us level the heavy artillery of laughter against all theologies and the doctors thereof who preach killing men in order to abolish ansiet-processions going by a house of God. Let pulverise with laughter those unctuous persons a cow is more sacred than their fellow-later. Let us mock into self-criticism and self-dontrol those who think lip-service and don't-trackism to be the acme of religious life. Let us, the word, laugh at the whole crew of officials, the holders, self-seekers, and misleaders of men, the self-seekers, and misleaders of men,

of Truth. In this grim hour of India's retion, let us call upon that gracious God of had who kills evil without destroying the evil we have had enough of weeping and they have borne fruit. Now let us see who done by ridicule. It, too, like the thunks a weapon of the Lord.

We welcome the proposal, particular neither the Hindu nor the Moslem "Rei in-dangerists" are likely to go the leng undertaking a voyage' to America to the head of the proposer, who himself give effect to his proposal.

The Greatest Achievement of the Bhik

According to Mr. Doongersee Dhan (in the Maha-Bodhi),

The greatest achievement of the Bhikh, the conquest of the hearts of the people. A harbarian became a civilized man under influence, the ferocious warriors were committed the citizens. The tyrants became mand just. The proud turned meek, and the man became the most humane and compassioned, lust, jealousy, passions and unrighter were recognised as sins and vices to be complete or ecognised as sins and vices to be complete or ecognised as sins and vices to be complete or ecognised as sins and vices to be complete or ecognised as sins and vices to be complete or ecognised as sins and vices to be complete or ecognised as sins and vices to be complete or ecognised as sins and vices to be complete or ecognised. The strong doned the inclination of attacking the weak powerful kings renounced the desire of many that a continue of the works appreciately appreciately that a continue of the works are the continue of the works. Buddha and contentment reigned supreme we learn in terms of severity, that a continue of the works are the developes its material side only, and

which developes its material side only, and a corresponding degree its spiritual side, is man with one leg unable to run. In cenable hun to walk straight, the other leg is gion of the noble eightfold path, is urgentive in Europe to permeate the atmosphere whealing peace. The present European atmosphere whealing peace, the spirit of that Great Teacher whealing peace, lealousy, invasion and walk-requires the spirit of that Great Teacher whereathed for the benefit and wolfare of goafter generation the higher and nobler are compassion and mutual forgiveness, rather most mischievous code—"one hundred black teeth for the teach facts under the guise of civilized is which go to show the urgent necessity for the enthusiasm of the disciples of the Buddha spiritual regeneration of the present-dat Let now the spiritual message of Gautama be brought home to Europe, especially to the and conscience of the statesmen, nobles at the only by good.

by evil, but only by good.

"Let a man overcome anger by kindness.

Let him conquer evil by good.

Let a man overcome greed by generosity.

Let him conquer falsehood by truth."

ilizations of India and China 7. B. Metta says in The Indian Re-

cient Oriental civilizations like those of China life was harmonious. Religion was the lives of the people, and was not some-e cast aside in favour of science. Science dered a child of religion and a servant of those countries. The various classes of Hindu or Chinese society co-operated with er in keeping their society healthy by their duties, and therefore there was kee in them. But in modern western his feeling of harmony and peace is Religion and science are at loggerheads. ism laughs at religion. And the various people in it are competing with each are consequently continually at war with ir. Therefore how can national culture eds peace and harmony devolop in these

The Census

e Hindustan Review Mr. Thakorelal thus concludes a survey of the f India, 1921:-

arten complains that the public were indifferent to the census. He is really brit at heart because they stopped short ference and were not positively hostile, is that the general public or even the rion of it for the matter of that knows the about the census operations beyond hat it is for calculating the population atry. It has no proper appreciation of of materials thus collected and seeing Census Reports both of the provinces and of India are published in English and stination in Government offices and the elves of the public libraries, this want on and the attitude of indifference are on and the attitude of indifference are be surprised at. I do not mean to the Reports should be published in vernaculars, but why could not the rernments make arrangements to get ditions in the vernaculars of the lich might exclude all purely technical many tables, and which would appeal in the street at general reading. I me one such small but excellent Gujarati, prepared at the instance of ment of Baroda. In this volume, in cold octavo pages, the translator has in Gujarati the standard English grup more than four hundred foolscap very homely style. The relucion g up more than four hundred foolscap. Very homely style. The volume is and is calculated to have a much ecity than the standard report. The was first made in 1911 and it was cessful that it was repeated in 1921. We if any other local government issue deditions in the vernaculars, but if they might take a leaf from the Baroda Government, and so might the baroda Government, and so might the baroda Government, and so might the baroda Government and so might the baroda Government and so might be desired change in the attitudes.

Bengalee Postal Officers not to be Posted in Tibet.

We read in "Tourist Notes" in Labour :-

"We cry ourselves hoarse when we are not allowed to live with self-respect in a foreign allowed to live with self-respect in a foreign dominion, but we do not utter a single word in protest when we are insulted in our own mother-country. For the last few years the Bengalee Postal officers are not allowed to work in Post Offices in Tibet. This is a gross insult to the Bengalee Postal Officers in particular, and to the Bengalee Postal Officers in particular, and to the Bengalee Postal Officers in general. But strange to say that not a single voice has yet been raised in protest from any quarters, nay, not from the persons directly affected! Do you know the rers in why the Bengalee Postal Officers are not allowed to cross the threshold of Tibet? That timsworn, hazy, elastic phrase for political reason is offered as explanation. But what is the implication?

"Was it not a Bengalee gentleman who risked his life to explore the secrets of Tibet and thus paved the path for the Tibet expedition? It was the Bengalee postal officers who helped the Government in establishing post offices in Sikkim and Tibet, and were honestly and faithfully serving there for years together. Suddenly one administrator awake and found after righting his eyes that there for years together. Suddenly one administrator awoke and found after rubbing his eyes that the Bengalees were not trustworthy! They were trusted in a troublous time, but after their continued faithful and honest service for years they have now been found untrustworthy! The other day the Bengalees were entrusted with responsible duties in different departments of Government in distant warfields: even today the Bengalees are heads of responsible nation-making departments in the administration of the Government. If the Bengalees are taken into confidence in the administration of administration of the Government. If the Bengalees are taken into confidence in the administration of the India Government everywhere, why then are they stigmatised and insulted with a refusal to work in the post offices in Tibet? If there be any specific charge against any of the Bengalee postal officers who worked in Tibet, let it be impartially enquired into and exemplary punishment be inflicted on him, but why a stigma on the whole nation? Nothing incriminatory against any Bengalee Postal Officers in Sikkim and Tibet has yet been heard of. On the contrary a rumour is affoat that some Bengalee sub-postmaster at Gyantse objected to some On the contrary a rumour is afloat that some Bengalee sub-postmaster at Gyantse objected to some high Government official's opening the mail bag in midway and taking out his letters; and in consequence of this that 'aggreered' high Government official managed to pass the order that the Bengalees should not be posted in the Post Office of Tibet for 'political reasons.' The Head of the Postal administration in India should make a searching enquiry into the the matter and publish if there is any truth in this rumour so that the public mind may be swept clear of all untrue notions. As there is a well-organised Postal Association, it should start an independent enquiry and collect evidences from every source without delay.

"It is true that our Tibetan and hill brethren cannot bear the hot climate of the plains. There therefore, should be preferred—if that can be done without lowering the efficiency—for postal working if that is the real motive then that can be easily done without branding the whole people without lowers."

was justified in doing anything to "pave the path for the Tibet expedition." But that Bengalis have rendered faithful service in Tibet to the British Government is clear also from the following passage in an article entitled "Youth and the East" in Blackwood's Magazine for August, 1924:—

"And those obscure Bengali surveyors of the secret service who penetrated forbidden Tibet, counting their paces by the rosary, deserve the Indian Order of Merit. They carried their lives in their hands."

Englishmen and Indians.

Mrs. M. R. Harding writes in The Vedic Magazine:

Another thing we need to realise is that when we go to people of other nations as friend to friend, with no air of superiority, they are willing to consider and meditate upon whatever may prove helpful to them Particularly is this so in the case of the Hindus, who are more tolerant of other people's religious convictions than any people in the world.

India with its riches is indeed a jewel in the crown of the British Empire, while she holds it, and surely this is all the more reason why Indians, particularly those of high education and unsurpassed ability in learning, perhaps on account of their wonderful power of concentration, should be treated at least as equals in every way, instead of receiving such treatment as makes one blush to be called English.

Laws and Ideal Freedom.

In the Mangalore Government College Miscellany, which is handsomely got up, Amy D. Carter observes:

We are surrounded on all sides with pictures of an ideal community, we are moving rapidly to a time when all things will be directed and controlled, even to minuteness, by a providing state; life will be so exquisitely ordered that there shall be no crowding, no disease, no profiteering nothing, but peace, equality of opportunity, honourable labour, well-organised pleasure, and so on Now, excellent as this may be, let us beware of lingering too long in this Lotus Land, for such it is Its elaborate laws may prove a menace. Laws at their best should be as scaffoldings, necessary to the erection of the edifice and no more. When their office is ended they should be removed; if not, they creep insidiously from the position of servant to that of tack-master, they act. like all effete matter, in poisons in the blood of the race. The grace of tack-master, they act. like all effete matter, in poisons in the blood of the race. The grace of tack-master, they act. like all effete matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter, in poisons in the blood of the race. The grace of tack-master, they act like all effet matter.

the means of his destruction. This is true bever elaborate the bath-chair may be. It is not perfect government we need, but the perfect in dual,—we all know this, but we are apt to he that it concerns us personally. We must he unceasingly to discover the best possible mean evolving him; for, if we succeed in doing so government or those few broad precepts a may one day serve as a government, will have nobly; if we fail to evolve him, the estimable government will be of no avail. I unlikely that he will be produced by the intricately devised law, but rather by the grapossible freedom. Law makes contented he laws are inefficient. It is ridiculous to produmb man because he does not use foul him It has been said that "Opportunity makes thef," it also makes the honest man. More Authority, whether it be practised by one may a thousand, has much the same effect. It ach weight placed upon a number of springs, he when in place for a time, but should it be made ently removed, the springs will rebound Germany has proved to us. No country has been more keenly, more minutely lawed, with result that, brought face to face with extraord circumstances in the shape of the Great the repression of years found vent in unby ferocity. The therman atrocities were due is much to inherent savagery, as to the next under which the country had laboured for solutions.

reaches the straint is good, but it is the restraint which comes from within, not be the restraint which comes from within, not without. This does not imply the whole ale ing back of impulses and desires, but the are and controlling of them, their transmitate means of some definite creative work, of the service, until bit by bit we are able to the all which cannot stand before the bar of the peerless altruism. We crave for freedom for freedom, due for freedom, though, when we we are not strong enough for it, and fall privilege is for a time misused, still they be granted, we grow through our mistake only thus shall we triumph, not over stretches of territory, rich in mineral works.

India's Goal-Independence

Mr. C. F. Andrews has for years held we have done, that the only satisfying rousing goal which India can have is pendence. This conviction of his held rates in *The Hindu* Annual Supple with following prefatory words:

well-knewn. I am not a politician, and hate taken up in this country any purely politicity, not even the Congress itself, though I had often asked to do so. The reason for this is fold. First of all, my whole interest lies in the part of the study of politics only interest for as it becomes an integral part of all therefore the study of politics only interest for me.

ly. I am more and more convinced every at the political future of this country must ped out by Indians themselves, and that the re, in every single movement forward, must entaken by Indians without the help of Euro-This does not mean that English friends a can be of no assistance; but their own part rive and not to dominate; to help and not to a word, to be of service to those who are ural leaders of the country. In no single should they take the initiative or lead in action.

reasons for holding that India's goal to be independence are :--

of all, I have felt for a long time past that an never permanently belong, either to the Empire, or to a British Commonwealth of The very fact that the word British stands eginning of both these phrases appears to me ultimately to entire Independence as the ther than what is so often called Dominion For a great people of 320,000,000 cannot by be dependent upon the civilisation of anotis quite possible for India in the future, ledging the debt of many benefits received estern culture, to become an Indian nation adan Commonwealth of Nations, friendly to ish Nation or the British Commonwealth of

ish Nation or the British Commonwealth of But I do not think that, ultimately, it can an integral part of that British Common-of Nations itself. It will be seen that I have his academic position as frankly as possible, een of great interest to me to find, that H. s, the English writer, has for some time d the same ultimate conviction, and has very much on the same grounds. I would state that my own views were formed entiremendently of his. I have also reason to behat very many other Englishmen, and even number of Irishmen, hold the same view, and to spread in Great Britain and Ireland goes on. In the United States, there can be non that the idea of an independent India by held, as the only natural one, by almost nost liberal and broad-minded thinkers. On inent of Europe, the same thought is cher-

Andrews believes

every year that passes makes the number of to regard Independence as the goal greater ther. Practical statesmen and leaders will, a declare in all honesty, that the time has to look so far forward; but every idealist as younger generation has become tired and eath of the 'Empire' idea, and the thought an integral part of the British Empire' to enthusiasm whatever. Time therefore, wholly on the side of Independence and a side of Dominion Status. I have declared as possible, at the outset of this article, a neither a practical politician nor a member elitical party. I am an idealist and educate humanitarian. From all these three view, I have no hesitation whatever in the ladia. In this independent India, the indian and the Indian culture should be addressly represented in the administration of China.

"Shall we Commit Suicide t"

We read in The Oriental Watchman :-

Under this thought-provoking heading the Rt. Hon. Winston S. Churchill tells some plain if unpalatable truths in a recent magazine article. He begins by the surprising revelation that when the Armistice came in 1918 the nations had already perfected means for destruction during 1919 of which few of us had dreamed. But although not used then, they are being developed and perfected for the next war. These "agencies and processes of destruction will be wholesale, unlimited and perhaps once launched, uncontrollable." He says further, "Death stands at attention, obedient, expectant, really to serve, ready to pulverize without hope of repair what is left of civilization." He then gives details of electric beams and their destructive energy, of bombs no bigger than oranges, capable of great devastation, of poison gas and chemical warfare much worse than in the last war, which was but the opening chapter. It has intherto been the teaching of evolution that the fittest survive. But now, says Mr. Churchill. "There is no reason why a base, degenerate, immoral race should not make an enemy, far above them in quality the prostrate subject of their caprice and tyranny." Surely not an encouraging picture When the outlook is bad, let us try the uplook. The Word of God is optimistic, but the basis for its optimism does not rest on the unregenerate hearts of men.

Occasional Fasting.

Dr. H. C. Menkel writes in the same magazine:

Most individuals would profit physically, mentally, and spiritually by an occasional fast for at least one day, drinking freely of water during the period. There is a plan of modified fast which gives most of the advantages of a complete fast without the disadvantages. This is obtained by limiting one self for one or more days to only fruits and fruit juices. By this means a desirable period of rest is given to digestive, nutritional and eliminative organs.

It is now becoming well known that in fruits we have a desirable intestinal disinfectant and blood purifier due to the action of the fruit acids. These fruits also contain base or alkaline-forming salts by which the essential alkaline reserve of the body is maintained and built up. Another advantage of fruits is that they contain nourishment and cleansing properties in a form requiring little or no digestive work. Thus it is evident that an exclusive fruit diet for one or more days frequently repeated, would be of incalculable benefit. Abstemiousness in diet is rewarded by mental and moral vigour.

Indian Railway Workshops.

The Indian Railway Magazine says :

One of the discoveries of the war was the case, sity of India to produce her own articles required for Railways with purely Indian labor. The old

teston that all important engineering work should a stained from Great Britain has been exploded. the Tata Company producing steel, it ought to be possible to manufacture the whole waggon that the possible to manufacture the whole waggon that the manufacture of engines and rolling stock in India has been successfully carried out in the R. M. Railway workshops at aimere. Railway workshops should be directed by covernment to take a certain number of educated indians to be trained in every branch of electrical and mechanical engineering in their workshops and and mechanical engineering in their workshops and if any contract has to be entrusted to any private firm, it must be a firm that entertains a certain number of Indian apprentices.

We hope the Government will see that suitable facilities are given in these workshops for training educated Indians. We should also consider it eminently desirable that Government should attach Mechanical Engineering schools to these work-hops with a riew to develop attention a feetily of with a view to develop ultimately a faculty of Railway Engineering.

Improvement of Cattle-breeding in India.

Mr. M. Jamaluddin observes in The Indian Veterinary Journal :-

Some very fine breeds of both draught and dairy cattle, still found in different parts of the country, reflect credit on the knowledge of Cattle-Breeding of the ancient people of India, which even now is not very far behind the so-called modern investigations in the science. Cattle like Nagore, Cattle of Rajputana, Nellore Breed of Madras, Gujrat Breed, Amrit Mahal Breed of Mysore, Dhanni, Sanhiwal and Mariana Cattle of the Punjab, Panwar Breed of U. P., Karachi Cattle and many other breeds of cattle suitable to the different conditions of India could not have come into existence, and Some very fine breeds of both draught and dairy of India could not have come into existence, and could not have been evolved to the present stage, without strictly observing the laws of Cattle-Breeding and without the fullest knowledge of different lines of cross-breeding

The history of the ancient cattle breeders, wandering in search of good pasture and water for their cattle, shows that they were not unware of the importance of feeding their cattle in as good and economical a way as possible. But the circumstances and the economic conditions of India have changed. The reservation of forests and the still increasing extensive cultivation, the extension of roads, railways and canals have limited the natural pasture area and pushed back cattle-breeding to a

somewhat difficult and different situation.

For these reasons he makes various suggestions for the improvement of cattle-breeding in India.

Medical Education in Bengal.

Dr. B. N. Ghosh says in the Indian Record that as the question of medical diction looms large in the minds of medical present, he has discussed subject in its different bearings, especially in colation to the following :-

1. The General Council of Medical Education and Registration.

 The general standard of medical education.
 The present medical curriculum.
 Appointment of examiners and the system of examination.

General observations.

The Desire for Foreign Medical Degrees.

Dr. A. C. Ukil, M. B., writes in the Calcutta Medical Journal :-

There was a time when our students went to Great Britain to qualify themselves, i.e., to get some degrees or letters attached to their names, when such a recognition was perhaps a necessity. But the time has come when we are appreciating that the genus of our people must be preserved in at lines of national evolution. The writer had a opportunity of quite recently coming in contact with students and graduates of medicine from almost all parts of the world and of observing medical education in some of the most advanced counting of Europe. We do not remember to have noticed any foreign student on the continent craying to any foreign student on the continent craving for degrees. They come to the best centres of leaning to supplement their knowledge of the medical scients with a view to do good to their country and removes the stock of human knowledge. We were so glad to see Japanese students (including service) ladies) working in almost every important laborates in England, France, Belgium, Germany and Denmark and, so far as we remember, they never cared get foreign degrees. We consider this mann is getting foreign degrees as a morbid expression its slave mentality. We ought to be proud of our to versity and if she has any defects we ought; make them up. Our relations with the best century of learning must be one of mutual co-operaton at exchange and not of subservience. To bring any such a state we may do two things-(1) to so mod the teaching of our Univesties as to make it can pare favourably with that of the most advance countries of the world, and, (2) to discourage manua for passing examinations during study in the countries of the world, and, (2) to discourage manual for passing examinations during study in the case of the countries of the countrie foreign countries.

Again,

I'p till now our l'niversities have not taken part in the post-graduate teaching of suiding Special chairs may be created for research work such subjects as Experimental Medicine, Experimental Therapy, Tropical diseases, Pharmacola Bacteriology and Medical Bio-chemistry in universities ought no longer to continue microscopic bedding in medicine. A time has all examining bodies in medicine. A time has when they should take up in right earnest graduate medical teaching and research work whi should be looked upon as important factor, contributing to the sanitary and economic well of a nation.

Humour and Inter-communal Unity

All those who have been cudgelling the brains to discover means and methods bringing about unity between the differ refigious communities inhabiting India without exception, bent on prescribing sand dies. We have seen above that Mr. Gopal Mukherji would prescribe ridi-Mr. Fredoon Kabaji, in his article on itman, Humour and Swaraj," in the e of India, indirectly suggests the cultin of the saving grace of humour as a for severe attacks of "communalities." 1 he :--

mour is a deep-rooted instinct—as deep as er and thirst and sex. "Peace on earth, good-mong men" in whatever measure history has n it—might be traced in the last analysis to inborn humour. For what, indeed, does r bridge the hundred differences between neighborn humour hard much how in the last measure him. and neighbour but—in the last resort—hum-How often friction is avoided by a timely

People would for ever be flying at each is throats if it were not for their normal human tof humour. Good health good humour, and a gitten to fatness seem to go together Ill-health mour, and a disposition to learness and melan-also seem to go together Indeed, humour is ich an obvious saving quality of all sane, human beings that it seems absurd for me to riting a sort of school-essay on it. But then. common frailty of the same dear, sane, sound telligent human being we have been speak-if to be blind just to the most obvious things auch of the best humour of life is in the obvi-is of things which needs to be pointed out

Peace and the Spirit of Islam.

a paper written by Mr. Mustafa Khan printed in the Islamic Review, we read:

is a fact that Islam has come to establish tace in the whole world. In every Islamic tion, whether it is associated with the life or public, the chief object aimed at is ig about the efernal peace between man and iker, or between man and man."

e are quite willing to believe that the of Muhammadanism is peace, as we so willing to believe that the object of tanity, whose followers have called their the prince of peace, is also peace pistory records that no two other ns have caused more wars and bloodcan these two Semitic faiths. It may the faiths have not been to blame. it their followers have been to blame. would it not be better for these rs to practise peace, instead of or in n to continuing to preach peace? ak. o.

Agricultural Education.

Gundappa S. Kurpad, B.A., Vice-al, Mysore Agricultural School, obn the Journal of the Mysore Agricul-ed Experimental Union: institution for the teaching of agriculture must have a definite aim in view, and must devote all its energies to attain that end. It is only when it concentrates its attention on a certain definite line of work that it can hope to attain satisfactory results. It can either train young men to become practical farmers or train them for research work in agriculture and to man the various departments of agriculture. Both of these can be done side by side, but they should never be mixed. The kind of training involved in these two cases, and the level of general education necessary in the case of students taking up these two lines of work are so different that to combine the two in a compromise course' seems to be an unwise procedure. It will then be a compromise between two divergent courses and cannot, in the very nature of things, he thoroughly efficient for either of the purposes. For the training of experts and research workers more attention will have to be paid to the theoretical portion and to the technique of experimental work of all kinds. For the training of farmers on the other hand, stress will have to be laid on practical work in farms of various kinds in different condition. Extensive approximation for the continuous f localities. Extensive opportunities for touring and continuous work on a farm run as a business proposition will be absolutely essential. It is superfluous to sav that those who are in training to become farmers and who wish to have training in the research line can be allowed to have it if they have the requisite general knowledge for it, and see

Whatever purpose the institution is to serve, it seems to be a mistake to have it as an adjunct to a

purely experimental farm.

Iqbal's Philosophy.

The philosophy of Iqbal is thus summerised in The Aligarh Magazine:

The philosophy of Iqbal may be epitomised in know they self and assert they self. Self realisation is the secret of the rise of a race. Not only should it essay to gauge its weaknesses but its potentialities as well. If it is instinct with life and a desire to live it is capable of doing anything and everything. It is only an inert mass which falsifies all hope of progress. Nothing is impossible in this world, and what a man has done a man can and must do. Hence the ideal of our great poet to develop the latent forces inherent in man. They may be dormant for certain reasons, but if an efficient is made, they are sure to be roused and put into action once more. The duty of a man is, therefore, to unravel these, and realise the stumbling blocks which preclude their development. What was possible for our ancestors is possible for us as well. provided we exert in the same way as they did. Honest efforts never go unrewarded, as good trees always bear luscious fruits. So if we make up our anways bear luscious fruits. So it we make up our mind for advance, all obstacles, whether natural of created by others, will vanish as if they never existed. An avalanche carries everything, great a small, before it. 'We can't' is to be eliquinated our vocabulary. Diffidence is to be extinated to the carrier of the latest and the carriers of the carriers of the carriers of the latest and the carriers of the ca our character, and self-confidence, which in the indefatigable spirit, to be substituted in its . This is the belief and the noble teaching of Ia.

The Marathi Novel.

In an article on modern Marathi literature The Allahabad University contributed to Magazine it is said of the Marathi novel:

The novel is not yet evolving out of its former The novel is not yet evolving out of its holds.

Type of a story of action, rather than a psychological study of the character that acts, and the subtle play of sentiments. Mr. Apte's novels lean on this side rather than on the other, but he cannot be said to have led the way. Such novelists have yet to come into prominence, and it is hoped not long after. The short story is as popular as ever but there is soarcely a variety of types. Mr. Gurjar's stories may represent the general type.

Ancient Public Works in South India

An article in The Central Hundu College Magazine gives a brief account of works of public utility in ancient India. The following is part of what has been said regarding South India :-

The whole of early Tamil literature of the third academy, is full of references to the anxiety of the state's ruler in promoting the interests of the subjects. It is recorded of Karikala, the well-known Chola-ruler that noticing the annual ravages of rich harvests by the floods of the river Kaveri, he undertook and completed the huge task of building embankments to the river and by this step put an effective stop to the recurrence of annual damage to large areas of cultivated tracts. Karikala who flourished about the first century of the Christian era was only one among a host of Chola julers who nudertook huge irrigational works by digging branches of the Kaveri in various parts of South India. The name of some of the branches of Kaveri such as the Mudikondan, and the Vira Solan, indicate clearly that they owed their origin to these Kings.

Not only the Cholas, but the early and later Palisva sovereigns who ruled a good part of the Tamil Country for many hundred years bestowed great attention on matters of irrigation by the academy, is full of references to the anxiety of the

ent attention on matters of irrigation by the diaging of lakes and tanks in areas where rainfall was sparse, and rivers absent Among these, we may mention Mahendratataka, Paramesvaratataka, and Vayiramegatataka, all of which have survived to the present day after more than thousand years in the Chinglepet district. The responsibility of in the Chingleper district. The track the will ag-maintaining the tank intact was left with the villag-maintaining the tank intact was left with the villagers through their committee and the charges for annual or periodical repairs were drawn from a permanent Royal grant,

Lassen's History of Indian Commerce.

Messra K. P. Jayaswal and A. Banerji-Sistri have done good service by offering in the Bihar and Orissa Research Society's Journal a translation of Lassen's History of Indian Commerce. In their introduction to the translation the learned contributors state : The subject of Indian commercial history has

become a popular study. The translators, havinoticed that the researches of Lassen, the finwriter on the subject, were not, as a rule, availed by Indian writers, and students felt the necessity giving an English translation of Lassen's chapter, the subject. In the translation, they have endeavour the subject. In the translation, they have emerging to adhere to the original more than to the elegant of language which has to be sacrificed more or lost in almost every rendering of a scientific nature.

Since Lassen's time, Indology has progressing the lassen can never be superseded.

much, but Lassen can never be superseded. Lass is classical in the field of Indian history. With Lassen, for generations after, no one could have easily conceived of producing an Indian Heto of Hindu times dealing with political, social a intellectual development. The wonder is that other author, except Duncker on a much small scale, has since attempted a comprehensive we like Lassen's *Indische Alterthumskunde*. The the volume of this work which forms one of greatest monuments of untiring industry and cinescholarship" as the Encyclopædia Britannica (17 236) has rightly put it, was published in 185% first chapter deals with the history of commendation of the contract of the co bis auf die spatern (fupta) from the time of Vikran ditya up to that of the later Guptas.

Charka and Increase of National Income

Mr M.N. Roy's second criticle on Economics of Charka", published in a December number of Welfare is a wareasoned contribution to the subject have space for only one extract from it

Dr. Ray's theory is that khaddar product will increase the national wealth, and the malluring part of this theory is that this increase. national wealth will be equally distributed postulates that if one fourth of the popula spins two hours daily, the national income be increased by 90 crores of rupees a year I will mean an additional half-anna per capita discounted to the form of the second of the sec income. In view of the fact that average de ncome of an Indian is one anna and a quat Dr. Ray considers this additional half anna it relatively not negligible. A forty per cent, not income is certainly not to be trifled with let us see how it will happen.
National wealth is increased when the

production of a given country is augmented. Saf in a certain item of expenditure does not necessify cause increase of national wealth. It is an that if the import of cloth is stopped, 60 cross rupees annually paid by India on this act will remain in the country. But it is formal that these 60 cross are not sent out in many that the bind India has corrections to sail that these 60 crores are not sent out in mobut in kind. India has something to sell. The countries which buy what India has to will not and cannot make the purchase if are required to pay in cash. They must their goods to be exchanged for our goods ladisadvantage lies in the fact that at present has to exchange her raw products for many tured goods. Her economic welfare unders not alter the fundamental law of mindings not alter the fundamental law of mindings commerce, that export will always be not in ready money. but in the same of money is the same of money and in the same of money in the same of money is the same of money and the same of money is the same of money and the same of money is the same of money and the same of money is the same of money and the same of money is the same of the same o

and vice verss. Now it can be replied:
re quantity of Indian export is in food
reople will have more to eat if these
he country. The case, however, is not
Firstly, less than 30 per cent, of our
sists in food-stuff. The rest is nonmittend reoduce rear materials minerals cultural produce, raw materials, minerals

etc. Secondly, if the export is stopped, the prices of these will go down and it will be the peasant who will ultimately get less money for the product of his land. On the other hand, suspension of import will force the prices of manufactured articles up; so the peasant will be required to pay more for his necessities.

FOREIGN PERIODICALS

"Youth and the East"

arkable series of articles has reppeared in Blackwood's Magazine caption "Youth and the East".

T's name is not given. We shall e extracts from it. Of the Gurkhas. r savs :---

d been a soldier, or a forest officer in h primitive hill-folk, the memories of w years in India would be happier. I ommend a young man of the same tastes ommend a young man of the same tastes i, and free in the choice of a get himself into a Gurkha regiment. have I met the Gurkha officer ick of beyond with two or three of as keen shikaris as himself, shooting, ir merely trekking. And I have always I The Gurkha is as friendly, natural, histicated as an English school-boy. He samon, one can forget race with him; hing ulterior at the back of his mind. spend one's life among Asiatics, the

hing ulterior at the back of his mind, spend one's life among Asiatics, the ing is that one should feel at home I do not wish to minimise the tie the British officer to almost every n sepoy, but this attachment is not me thing. Under exceptionally happy rhaps, it may be, or nearly so, but eral rule. The officer commanding sealmans, Sikhs, Dogras, Mahrattas, one might say, Madrasi Christians, one might say, Madrasi Christians, this. Still, I have seen a good deal and if I had to live my life over is. I should choose to serve with to be quartered at Abbotabad, on the Lashmir, or at Dharmsala, or Bukloh with the say had a serve with the say

riter's lot was not cast among He had to serve as a professor a troublous period.

s not a soldier, or the next best ian in charge of a district but an My work was almost entirely with ia, and at a period of growing race when our relations with the politicare becoming less and less genial. A menda. Still, it is never agreement who regard you, though

it may be perversely, as one of a party who has

wronged them.

"My first charge of a college was in Bengal; we will call the place Mantkpur. It was in the period of the "Golden Bengal" movement, and I, as the hated Mieccha, was unpopular. Politics were officially banned in the student world, and it fell to me to see to it that the due restrictiona were observed. My students were not allowed to attend political meetings; above all, they must not disgrace the college by public demonstrations. I had to expel one or two for this. Politics were the breath of life to them, and it was inevitable that I should appear to them as the ghoulish impersonation of the foreign incubus.

"I'nul I found myself at Manikpur I had never tried to put myself inside an Indian's skin. When I came to think of it, my students' prejudices appeared very natural. If I were born in a subject country of an indigenous but "inferior" race, I should not love my foreign teachers or their textwronged them.

country of an indigenous but "inferior" race, I should not love my foreign teachers or their text-books about liberty. I should distrust their liberal ideals, and no doubt I should think my own people every bit as good, and perhaps a little better, than theirs. If I were a young Bengali, I should frequent the shrine of Bande Mataram. I should revel in accret societies and feel myself exalted if any self-denying patriot spoke to me. My dreams would be of liberation, independence, sacrifice. And the more these visions were discountenanced by my foreign masters, the more ardently I should consecrate myself to them." myself to them.'

His observations on Nationalism noteworthy.

"But I had been brought up to regard nationalism—a virtue in my own people, or even among foreigners in history books—as a disease in subject races. It was only at Manikpur that I began to realise that there might be a generous side to the revolutionary spirit in Young India, yet I do not know how it was, but somehow these young dissidents failed to engage my sympathies. To begin with, their heads were stuffed full of lies, and there was no truth in them. I got hold of some of their revolutionary literature and studied it. It was poisonous stuff. The venom in it made me feel physically ill. Malice in misrepresentation—some expects, but clear-seeing malice deliberately, islaifying things is not so repulsive as malice, fortified by an incapority to concave of the deconding observed by the other side. It would be a "But I had been brought up to regard nationalism

just Nemesis if the goddess of Liberty; invoked with so little understanding, were to turn on stoppliants and cast them into chains. Garibaldi and Nana Sahib, Indeed! What profanity of association! No, I still belonged to the school who believe that Liberty is not intended for all sorts and conditions of men, but only for those who deserve it. And these people, subject to my people, did not deserve it. That, frankly, was my point of view."

The writer confesses that he came out to India quite ignorant of the history of the beginnings of British rule in India. That is perhaps the case with most Englishmen who come out to India. But such ignorance is inexcusable in those who came out as Let us, educationalists and missionaries. however, proceed with our extracts from Youth and the East."

Then among those poisonous vapourings I would stumble on half-truths. Our hands were not altogether clean. There was Clive, for instance That dirty trick he played on Omichund was worse than a forgery. It was the first I had heard of it, and I was incredulous. I did not believe that an English sahib could be capable of such a salete I must saddle the neglectful X with my ignorance, for we were not taught English history at school, and if we had been, it is doubtful if we should have been if we had been, it is doubtful if we should have been told the full enormity. All I know of Clive was the duel story in Browning's poem.

"...the man Clive--he fought Plassey, spoiled the clever

Conquered and annexed and Englished."

"Clive had been a beacon of chivalry. And now I learnt that he had behaved like any Bow Bazar Vakil. And Clive was not the only one [Pacs the writer, our Vakils, of Bow Bazar or elsewhere, are not as a class like Clive. Ed. M. R.]

"It is true that these things happened a very long time ago, that they were reprotated at the time, and that a century or more of straight (sic) dealing has done much to wipe out the stain; yet after reading the story of Clive and Omichund I have never felt the same cocksureness about the racial question. No doubt it is the privilege of the weak to be ruled by the strong, but the older and wiser one becomes, the more one lacks the and wiser one becomes, the more one lacks the courage to tell them so. I suppose this weakness is a reaction from the age of cant. One suspects one's motives when duty and interest and inclina-tion march together; and when the spectre of altruism joins the band, and one is not quite sure that it is not funk, one suffers a kind of moral paralysis. If only we could put back the hands of the clock to the pious, confident, unquestioning days of John Lawrence, we should all be much

The writer then takes refuge in John Lawrence and Carlyle.

"When I am distrustful of my judgment of nationalism in subject races, I fortify myself with good old John Lawrence. "We are here," he said the force of circumstance, and by the will of Providence. These alone constitute our Charter of Government. And is doing the best we can for the people, we are

that is not a strong enough dose, I turn to C
"Fraternity, liberty, etc., I want to explain, is
the remedy at all; but true Government is
wise, true, and noble-minded of the foolish,
verse, and dark, with or against their or
which I discern to be the universal law world.

"Carlyle wrote that to Thomas Erskine when I came across the passage at Manik; Froude's volume, I was heartened. But the E man's conscience was not so robust as it 'No doubt it is good for them,' he says, would one like it oneself?' That ought beside the point. Yet in our humanitarian a have made it the whole point. The ultimate qui has been solved. We have given India he decorate. dependence. Our dissidents have brought that And all that is left for us to do is to the sanest of the emancipated in averting

the sanest of the emancipated in averting a diate catastrophe.

"I have a great admiration for the landministrator who has stayed behind to help he might have come away. The Juggernant of Laberty is on the edge of the cliff; the have been flung to the self-devoted character but he can still poke stones under the wheels at the brake, and be called for his pains the of the recycle. All this means dalay are the of the people. All this means delay, and in meanwhile the wheels of the car may be turn hittle off the direct incline, and a sort cornuch may be engineered which leads at a less sugradient towards the goal—or abyss, shows say—to which we are pledged. So long as the no upward curve in the track, theoretic idea. and practical humanitarianism will be recon And we shall have been true to our pledge

In the writer's opinion, Indian-

already got independence!

He then proceeds to make some obse tions on the Bengalis in a patronising spi

"But to return to my Bengalis. Much as disliked a just but alien domination, there are doubt that they preferred it to the rule of or Pathan. Generalisations as to racial change ics are, as a rule, only partially true, but I mais safe to include the Bengalis among the military races of India. Not that they are we in courage. The Bengali Police and the Reanarchists have proved themselves very individually quite as brave as the police and are individually and ar ists in other provinces. And those of Bengali surveyors of the secret service who is trated forbidden Tibet, counting their partitionsary, deserve the Indian Order of Menticarried their lives in their hands, Kims Babu is not idealised. But, collectively, the magnitude is wanting. I met the regiment who is the regiment.

the war.
It was in Baghdad where they were for garrison duty, though they were very to get to the front and prove that the bloculd fight as well as other races. In spite of keepness, however, I was not convinced that were a martial breed, though I could believe, they were leady to suffer death to prove it were braver, that is to say, than sepon signuinely military stock.

After Bengal, the writer served !! Puniab as a professor. He speaks d precipitate flight to the Funjab." He rives us his opinion of some other peoples than the Bengalis.

mmitted imprudence of throwing up nent service for a native State with my ee-quarters open. Naturally I was made for it in many ways, for imprudences leir Nemesis too; but taking all things I have never regretted it. For eight years over as jolly a crowd of students as a l of a College can hope to collect, northlads—Sikhs, Muhammadans, and Hindus equal proportions. They played football re conviction, though with less dexterity, a Bengali, and with a great deal more in adversity, though not quite enough for the John Bull standard. But when re winning they were magnificent.

has, however, more to say of the s, though he evidently does not like But let us hear what he condescends as a patronising critic.

less to say, the enigmatic heart of the was never unlocked for me. Like most glishmen, I was blind to his spiritual and ic. Rabindranath Tagore was hardly known side his own province. Englishmen did not nkimchandra Chatterji. It is only in the years or so that the subtle genius of the las found expression in fiction. If I could atchandra Chatterji or the sisters Santa Chatterjee at Manikpur, I should have lore about my students. No confidences, and been obtainable, and no observation, we given me a like clue to the world they red into when they left the lecture..."

think Bengal is the only corner of the re lived in for any time without learning a t the people. Yet after reading Sarat-nd the Chatterjee sisters, I feel that I nuch about the Bengali as any class of

sithfulness of the picture is unmistakable. Igali satirists idealise nothing. The caste the barter of women, the monstrous stem, child marriage, the living death of widow, are such familiar spectres on the of life that few Hindus need go outside family for the material of tragedy. Nor n. The Bengali social system is a stern devotion and picty. Sarat Babu pumblol of caste, that diabolus ex machina ife, which appears on the stage at every the paralysis of humane and natural

w-a-days contemporary Bengali literature a in good translations, and a great deal genous underivative stuff, and obviously thus from being the most inscrutable of a Bengali has become the most intellise he is the most articulate, and the have portrayed the inarticulate. And think. Santa and Sits Chatterjee write se and grace, and even the humour, of actised women writers. They may be may ladies: they are certainly social but they write of all classes with eviplace; they have nothing to learn in this respect from our roman a these. And they tell us what the Bengali feels and thinks, and what he suffers, and how hog-ridden he is by his traditions......"

In connection with the British educational system in India, the writer pays some left-handed compliments to the Bengalis.

handed compliments to the Bengalis.

"...I have joined in the derision that has been heaped upon our educational system in India, and deplored and commisserated its hybrid products, but I am now honestly persuaded that it is the best thing that could have happened to Bengal. Hardier races, I admit, have been spoiled by it. Take the young Jat from the plough and turn him to Pope's 'Rape of the Lock' or Shelley's 'Adonaia,' make a comfortless harumphroditic amphibian of him. Probably an agitator: almost certainly a malcontent. Compare the clerkly Sikh with the agricultural Sikh. The Sikh in the office appears witted, almost denationalised by contrast. He will probably think and talk a great deal more about his birthright as a Sikh, but it is his uninstructed brother who lives the part. The thing we have put into him is not half so wholesome as the thing we have taken out. Still, I suppose we cannot help that now. If the Sikh wishes to be babuised, babuised he will be. The loss is his and ours too. But in Bengal the case is different. We spoil nothing there. It is all nonsense to argue that a subtle, intelligent, inquiring, assimilative race like the Bengalis could have escaped Western influences. The impact of the two civilisations was bound to come, and it seems to me that the more sudden and staggering the shock, the better for the Bengali.

"After all, how much of their tradition is worth."

"After all, how much of their tradition is worth keeping? And it cannot be said that we have put nothing in its place. There must be at least a million Bengalis who know what is rotten in their social system, and who are in revolt against it; and even if they dare not to live up to their convictions—and some of them dare,—this at any rate is a start. The Bengalis have become the most literary people in the East; they are unsparing critics of their own society; and their novels, plays, and poems are read in all the bazars and villages. We should have no more regrets for our part in this than the Calcutta Improvement Trust in driving wide avenues through the slums of the city."

Freedom or Authority in Education.

Mr. Bertrand Russell has contributed to the Century Magazine an important article on "Freedom and Authority in Education." He is not, of course, for absolute freedom.

Freedom, in education as in other things, must be a matter of degree. Some freedoms cannot be tolerated. I met a lady once who maintained that no child should ever be forbidden to do anything, because a child ought to develop its nature from within, "How if its nature leads it to swallow pins?" I asked; but I regret to say the answer was mere vituperation. And yet every child, left to itself, will sooner or later swallow pins, and principle of the child out of any other window, or otherwise bring itself to a had any other window, or otherwise bring itself to a had

the opportunity, will go unwashed, overeat, smoke that they are sick, catch chills from sitting in wet feet, and so on, let alone the fact that they will amuse themselves by plaguing elderly gentlemen, who may not all have Elisha's powers of repartee. Therefore, one who advocates freedom in education cannot mean that children should do exactly as they please all day long. An element of discipline and authority must exist; the question is as to the amount of it, and the way in which it is to be exercised.

Education may be viewed from many points of

Education may be viewed from many points of view; that of the state, of the church, of the schoolmaster, of the parent, or even (though this is usually forgotten) of the child itself. Each of these points of view is partial, each contributes something to the ideal of education, but also contributes elements that are bad.

According to him, "the main reason for adopting universal education was the feeling that illiteracy is disgraceful." The State favoured this step because,

This institution, once firmly established, was found by the state to be capable of many uses. It makes young people more docile both for good and evil. It improves manners and diminishes crime: it facilitates common action for public ends; it makes the community more responsive to direction from a center. Without it, democracy cannot exist except as an empty form But democracy, as conceived by politicians, is a form of government, that is to say, it is a method of making people do what their leaders wish under the impression that they are doing what they themselves wish. Accordingly, state education has acquired a certain bias. It teaches the young (so far as it can) to respect existing institutions, to avoid all fundamental criticism of the powers that be, and to regard foreign nations with suspicion and contempt. It increases national solidarity at the expense both of internationalism and of individual development. The damage to individual development comes through the undue stress upon authority. Collective rather than individual emotions are encouraged, and disagreement with prevailing beliefs is severely repressed. Uniformity is desired, because it is convenient to the administrator, regardless of the fact that it can be secured only by mental atrophy. So great are the resulting evils that it can be senously questioned whether universal education has hitherto done good or haim on the balance.

He dwells in detail on the motives which govern those who want the child to be educated, and summarises his observations thus.—

Anthority, if it is to govern education, must rest upon one or several of the powers we have considered, the state, the church, the schoolmaster, and the parent. We have seen that no one of them can be trusted to care for the child's welfare, since each wishes the child to minister to some end which has nothing to do with its own well-being. The state wants the child to serve for national agrandizement and the support of the existing form of government. The church wants the child to serve for increasing the power of the priesthood. The schoolmaster regards his school as the state regards the nation, and wants the child to glorify the school. The parent wants the child to glorify the family. The child itself, as an end in itself, as

a separate human being with a claim to whe happiness and well-being may be possible, doe come into these various external purposes to a limited extent. Unfortunately, the child the experience required for the guidance of its life, and is therefore a prey to the sinister int that batten on its innocence. This is what the difficulty of education as a political problem

Mr. Bertrand Russel does not favour teaching of any orthodoxy.

The habit of teaching some orthodoxy, pol religious, or moral, has all kinds of bad e To begin with, it excludes from the teaching fession men who combine honesty with intellevigor, who are just the men likely to have best moral and mental effect upon their pupil I come now to the effect upon the p which I will take under two heads, intellement moral

Intellectually, what is stimulating to a man is a problem of obvious practical import as to which he finds that divergent opinions held. A young man learning economic example, ought to hear lectures from individuand socialists, protectionists and free-trainflationists and believers in the gold stand He ought to be encouraged to read the best of the various schools, as recommended by who'believe in them. This would teach his weigh arguments and evidence, to know this opinion is certainly right, and to judge may their quality rather than by their consensuity produced by their consensuity from the point of view of ones country, but also from that of foreigners. If his were taught by Frenchmen in England Englishmen in France, there would be no agreements between the two countries, large and would understand the other's point of A young man while he is at college should be think that all questions are open, and the argument should be followed wherever it is all too soon when he begins to earn his but until that time he should be encouraged speculation.

Morally, also, the teaching of an orthodow the young is very harmful. There is not at the fact that it compels the abler teachers in hypocrites, and therefore to set a tad is example. There is also, what is more importing the fact that it encourages intolerance and had forms of herd instinct. Edmund Grad has "Father and Son." relates how, when he aboy, his father told him he was going to is again. The boy saw there was something father was ashamed of, so at last he asked accents of horror, "Father, is she a pardulage And she was. Until that moment he had last Catholic schools believe that Protestants are will country believe that atheists are wicked. So childred country believe that dermans are wicked. Children in Germany believe that Frenchings wicked. When a school accepts as part of its the teaching of an opinion which cannot be tellectually defended, as virtually all schools it is compelled to give the impression that who hold an opposite opinion are wicked.

elling the assaults of reason. Thus for the orthodoxy the children are rendered unble, intolerant, cruel, and bellicose. This is lable so long as definite opinions are preson politics, morals and religion. Ily, arising out of this moral damage to the ual, there is untold damage to society. Wars lly, arising out of this moral damage to the ual, there is untold damage to society. Wars secutions are rife everywhere, and everythey are rendered possible by the teaching in ools. Wellington used to say that the battle orlow was won on the playing-fields of Eton. In have said with more truth that the war revolutionary France was instigated in the ms of Eton. In our democratic age Eton ome unimportant; now, it is the ordinary ary and secondary school that matters. In ountry, by means of flag-waving, Empire urth of July celebrations, officers' training to, everything is done to give boys a taste icide, and girls a conviction that men given icide, and girls a conviction that men given ride are the most worthy of respect. This side are the most worthy of respect. This ystem of moral degradation to which innose and girls are exposed would become de if the authorities allowed freedom of to teachers and pupils. nentation is the source of the evil. Educa-horities do not look on children, as religion sed to do, as human beings with souls to l. They look upon them as material for e social schemes, future "hands" in factor-ayonets" in war or what not No man is neate unless he feels each pupil an end in with his own rights and his own personality, alyea piece in a jig-saw puzzle or a soldier ment or a citizen in a state. Reverence in personality is the beginning of wisdom social question, but above all in education.

Adult Education in England

there is very little illiteracy ind, mere literacy has not sufficed to I the people educated. The Adult n Movement has stepped in to hat object. The extent of illiteracy is comparable to the extent of n Englaud. Hence there is a greater an Adult Education Movement in ut let us hear from the New Republic been accomplished in England.

the social history of England during the of the present century comes to be to fits most important chapters will be got its ducational reconstruction, and in a prominent place will belong to the devoted to adult education. In the course there have been several indicates nt year there have been several indicathey have reached, in not maturity, at in their career from which it is possible the ground which has been "traveled. the ground which has been traveled.

g, the Workers Educational Association, in this field, has just been celebrating its anniversary. For another, the Board as which has always been both intelligations in offering financial assistance, the considerably increased the grants obtained by classes of adult students.

In the third place, there is a growing educational ferment in the labor movement, and the Trade Union Congress has recently appointed a committee to make recommendations as to the provision of increased educational opportunities for Trade Uniquiety. Adult advention box in fact, cought the residuation of the cought t ists. Adult education has in fact caught the public imagination. Naturally, there is still an immense field which has not been cultivated. But the idea has come to stay, and the organization needed to give it practical effect is steadily developing.

In its present form the movement is the product of the last transfer and when it first regarded.

In its present form, the movement is the product of the last twenty years, and when it first started scepticism was common. The students, its pioneers were told, did not exist, and such as there were demanded popular lectures, not continuous and intensive work. To the first criticism the growth of the movement is a sufficient answer: to the second, the verdict of almost every educationalist who has been brought into personal contact with it. The Workers Educational Association, though the largest, is merely one of several bodies concerned in the work. But in the tutorial classes lasting for three years merely one of several bodies concerned in the work. But in the tutorial classes lasting for three years which it organizes in conjunction with the universities there are at present some 8,000 students, and in the shorter classes, lasting for one year, there are over 1,500, while if courses of lectures and study circles be included, the total number of persons who come under its influence is probably not far short of 50,000. Apart from the Workers Educational Association, there is Ruskin College, which was founded in 1899, and which does valuable work in providing education for trade unionists and cooperators who come into residence there for from one to three years. There are several more recently established colleges for adult students. There is the educational work of the Co-operative Movement, which from the very beginning has had an educational side and which has recently developed it with renewed vigor. There are the classes conducted by the Council of Labor Colleges. And there is much miscellaneous work carrried on by bodies such as the Adult School Union and the Association of University Settlements. versity Settlements.

The causes which have made all this educational activity possible cannot be reduced to any single formula. Lord Haldane spoke of the movement in his presidential address to the Adult Education Institute, as the product of a new demand for liberty and equality.

World-News About Women

The following items of news are taken from The Woman Citizen:-

The English election is over, and generally speaking women candidates for Parliament met defeat. Of the forty-one candidates only four women candidates only four women constructed that sat in the last Parliament. The conservatives re-elected Lady Astor, the Duchess of Atholl and Mrs. Hilton Philipson, and Labor put in a new candidate, Miss E. Wilkinson, of the East Middleborough division of London. Five women who sat in the last House have disappeared: Margaret Bondfield, secretary to the Ministry of Labor and the first women to occupy such a post; Susan Lawrence and Dorothy Jewson both Labor; Mrs. Wintringham and Lady Terrington both Labor; Mrs. Wintringham and Lady Terrington on the Labor ticket, six on the Liberal.

and the second of the second of the second of the second

The new reformer presented himself as a second prochet. Aliah alone is worthy of worship. Motioned, Jesus, Moses, Abraham—they were mere star who at times erred. To pray to them is to blaspheme God; to worship their sepulchres is to worship idols. Wine, tobacco—whatever deceives and intoxicates the senses, and leads men astray from the knowledge of God—are forbidden. Vice must be extirpated; its servants and its instruments must be destroyed. This explains the hostility of the Wahhabis to cities, especially to Mekka, which is a den of all vices'

Ul-Wahhab, driven from his tribe on account of his doctrine, found refuge with Mohammed Ibn Sand, Sheik of Dara-iyya, an ancestor of the present ruling Sultan of Nedjed. Ibn Saud, and after him most of the other sheiks of Nedjed, espoused the purified faith. Other Mohammedans call the

the purified faith. Other Mohammedans call the time before Mohammed the age of ignorance. The Wahhabis call the time before Abdu'l-Wahhab the age of ignorance. He maugurated a new era—not only a religious, but also a political era.

South America

The November number of The World Tomorrow is a Latin America or South The first article, on "Our America number. Neighbour, to the South," tells the reader, in

South of this country there is a geographical expression called "Latin America." Within its bounds lie twenty republies Their area combined is nearly three times that of the United States, and more than twice the size of Europe Into Brazil alone our land could be put entire, and still leave room enough for a commonwealth as big as Texas.

When these nations started on their career of

when these nations started on their career of independence a century and more ago, they may have had twenty million inhabitants, about double the population of the United States at the time. Today they have upwards of eighty million. Most of their people are "real Americans," their original ancestors were born in the New World and not in Europe. They happen to be called "Indians," because Columbus mistook those forefathers for a folk hving in southern Asia. Blended with Europeans, and in costain regions with Africans, the bulk of the population is composed of a mixture of races.

Though they differ among themselves in many matters, there are things upon which these Latin

Though they differ among themselves in many matters, there are things upon which these Latin American republics and people are agreed. Regardless of the dimensions of their respective states, whether great or small, they believe themselves to be free and independent sovereign matters. In that capacity they have been recognized by the nations of the world at large. They matter themselves, accordingly, placed on a stocker of equality in rank, dignity and privilege with other states. This entitles them to the latter of themselves.

It there are rights that the Latin American

If these are rights that the Latin American publics possess by virtue of their official inter-tional standing, logically they ought to be allowed work out their own destines as they may see and better than some European countries have the Any limitation imposed upon them in the service of their rights would wound and possibly

destroy their consciousness of nationhood. in case their behavior at any time were square with the rules of conduct laid do international understanding and practice, the remedy in abstract justice applicable to would be to subject them to an economi political boycott until they had mended

Women or Pseudo-Men ?

In a syndicated article Mr. H. G. declares that women want to become ps men. The drift of his article may be u stood from the following extracts:-

As the life of man becomes more civilized mental, his need for an adequate helpmoet inc He can no longer get along with a woman or captured and set to her special business harem. But while his need for a free and v helpmeet increases and his demands upon expand, we find no corresponding disposite able women to co-operate with men.

They seem to want to drop their sex and up as imitations all the successful male. They become a new sex of little aggressive pomen. They want to wear the way of the judge. the dressmaker adapt soldier's uniform and the djibba of a dervish into a coquettish gar. They want to substitute great women for great in our histories and turn out Buddha and Mal

and Christ in favour of feminine equivalents

They will presently want a lady God in a
in which the male will be a fading memory.

To discuss the possible treaty that may at end this instructive breach between the sexes v take far beyond the limitations set to new-articles, Mr. Wells concludes.

A French Rival to Luther Burrban

We read in Current Opinion:

Luther Burbank has a rival in Professor la Daniel, of the University of Rennes, France, has performed grafting operations on cable lettuce, beans, potatoes and various flowers such results that new species have been are the life of plants prolonged and the perfumflowers intensified. One of his first operation corded in Science Service, was to graft the life perfumble Belgian bean on a large white Soissons bean taining seeds of an entirely new variety of which has remained fixed. He took a bitter tall of cabbage unfit for food, but which resists and grafted on it a variety having a good flavor being sensitive to cold. The seeds of the his yielded a new variety that is said to taste; and to resist cold. Further:

Some of his most sensational grafts were mean the family Solenacese to which belong such to

on the family Solanaceae to which belong such ful plants as potatoes, tomatoes, tobacco and plant. Sections of egg-plant have been grafted tomato vines, the first grafts producing the region ovoid egg-plant fruit and later on the same law yielding other truit resembling tomatoes. Finally true hybrid, round in these, was egitained.

"Professor Daniel has also grafted tomato brand

ladonna on potato vines, and potato stems ly swollen steins or tubers which develop bund He was curious as to what would when he grafted a potato stem on another Would tubers continue to be produced? were, but not underground. Large beautis hung from the branches hae fruit. These bers when planted yielded a new kind of and potatoes which were more resistant floped more quickly than those of which te the offspring."

I more fantastic discovery was the finding. n more lamastic inscovery was the inding, hese second-generation hybrids, of three buch bore both aerial and subterranean the same time. These tubers being hard planted yielded a stable new variety. ie in developing, but delicious in flavor.

ge in size and very hardy.

he World's Most Insured Man

same periodical says

in Wanamaker, the New York merchant, is insured man in the world, and yet he think himself insured enough. He is emiums on policies totaling \$6 000 000, and s sconing the world for hims which will s sum. Specialists having declared that fetral limit of insurance on any one [200,000, Wanamaker is out to reach this

ing to Herbert Adams Gibbon, in the Underwriter, Mr. Wanamaker has been wilv insured than anyone else in the twenty-five years. He was the first man only for a million dollar policy, and it is noteworthy that in his case he pays all his premiums. In many instances business men are insured by their cor-or the protection of the corporations, but CH-C

ave seen in Mr Wanamaker's desire to is policies indefinitely a kind of mania-ing to Dr Gibbons he regards insurance and scientific investment. He holds that better way of assume to his estate when needed, in sufficient amounts for ther expenses, without the sacrifice of ed assets. He is now sixty-one years ysicians find him in such excellent

be a good insurance risk

the West Has Really Done to China"

Buck asks in an article in the Review of Missions what the ally done to China Part of her with other questions, will be extract given below.

avasion of a foreign civilization a or this ancient and honourable race? of denationalizing them with the brilliant, effertescent life? I do not commercial pacts and treaties by

which we have blackened ourselves in many ways. I mean that subtler touch of personalities, the dominating airogance of the Angio-Saxon upon the apparent passivity of the Oriental How is it working out, and what have we to fear for the

Chinese?

Well, many things, superficially. I think first of this freedom of the sexes which is sweeping over us. It is an intoxicating think to young men unaccustomed to even casual contacts with erstwhile shy and modest maidens to find themselves in the co-educational codeges which are springing up in the large centres in China. Girls are boo-bing their hair and with their shoul locks are dis aiding the old downcast eyelds and ready blushes I saw to-day a brilliant young woman, married by her parents against her will, who camily wrote to her husband saying she no longer desired him. With which informal divorce she is going her way and making a remarkable record for herself in college. Of course the conservative folk are holding up their hands in right-ous horor and we hear a great deal of the sanctity of the home to be preserved at all costs. What if there never was any sanctity? Said the young woman granty. Some one has to be the varguard of the com agons young against old and criminal so tal usages. I datesay she is right Answay, right or wrong I place my vote of confidence in the young of any the and age. Their frank eyes are ant to see more freshiv and clearly than our old ones cautions and belogged with years

Intoxicating 308 80 intoxicating that some of them are being swept off their feet into the intre-bende the road. That is mexicible. The weak heads will have unstady feet. But the strong ones will march on to force a better order, I beheve so that in the end even the weak will be stronger To be sure, they do strange things,

these boys and girls. Where is Miss Warg?', I asked my class yesterday missi g her k en young tace Oh, her hance is here, and she went to see

What " I cried aglast, 'Why, no western gui would do that She should wait for him to

come to her

When he has come so far already? Are not men and women copid ' - was the stanne answer. Old half-forgetten process of my young days rose to my type, but on second mought let them do Who and to superompose my ideas of a mediacyal western chiralry upon these clear-headed voung times? Let them work out their own salvation freely.

"Like a Red Rag to a Bull"

The following note is taken from Psyche:-

Proverbs, tags, and saws which have long been accepted by the layman are constantly being discovered or reliabilitated by the expert, and in Psychology this has been puricularly the case. It would be interesting to collect examples and at the same time to compile a list of those exploded. A few months ago the successful mixture of cil and water was a hieved, we understand, by an ingenious machine, but the latest casualty is the result of a psychological constatation and is due to Professor G. M. Stratton. "Like a red rag to a bull" should, it is now claimed, mean "treated with indifference." The Professor endeavoured to interest various bulls, and a variety of cattle, tame and wild, in the colour problem. While bright and moving objects attracted a certain amount of attention among the beasts, Red, as red, failed to arouse their ire or to produce a rush Moreover, 66 California cattlemen were searchingly interiogated on the subject, and their replies confirmed this negative conclusion. On the other hand, the smell of blood does, in their opinion, create 'excitement," or at least curiosity and distrust, which need surprise nobody. What the historian may now profitably attempt is to discover the origins of the "red rag" legend, if legend it be In general, too, the range of colour-vision in animals is still an almost untouched field

Materialism

Mr Bortrand Russell discusses, in the same quarterly, materialism as a theory of the world. Says he.

Materialism as a theory of the nature of the world has had a curious history. Arising almost at the beginning of Greek philosophy, it has persisted down to our own time, in spite of the fact that very few eminent philosophers have advocated it. It has been associated with many scientific advances, and has seemed, in certain epochs, almost synonymous with a scientific outlook. Accusations of materialism have always been brought by the orthodox against their opponents, with the result that the less discriminating opponents have adopted materialism because they believed it to be an essential part of their opposition. At the present moment, the official creed of one of the largest States in the world is materialism, although haidly any one in the learned world explicitly adheres to this theory. A system of thought which has such persistent vitality must be worth studying, in spite of the professional contempt which is poured on it by most professors of metaphysics.

His conclusion is

That as a practical maxim of scientific method materialism may be accepted if it means that the goal of every science is to be merged in physics. But it must be added that physics itself is not materialistic in the old sense, since it no longer assumes matter as permanent substance. And it must also be remembered that there is no good reason to suppose materialism inctaphysically true it is a point of view which has hitherto proved useful in research, and is likely to continue useful wherever new scientific laws are being discovered, but which may well not cover the whole field and cannot be regarded as definitely true without a wholly unwarranted dogmatism.

Karma and Transmigration

In the same quarterly, Professor A. K. Sharma gives an interpretation of transmigration distinguishing it from the doctrine of Karma in the following way

ally mixed up, and confused, with another mg doctrine, that of Karma. The latter is in character; it is bused on a theory of involves questions of merit and demerit, of and punishment, it is, above all, an attempress the way in which divine justice is in human deeds, it is, in short, a phil formulation of what St. Paul meant when as you sow, so you shall reap." The forme other hand, is the statement of a nat That the soul has the tendency to pass certain experiences, under certain circums as much a law of nature, as that a body to move in a straight line, unless interfer by some other body. The two doctrines tinctive, and belief in one does not no involve belief in the other As a matter there are people who believe in Karm there are others who believe in transmigration. there are others, again, who believe in he there are still others who believe in neith followers of Buddhism, and to some ex Christianity believe in Karma, while not in transmigration Yet confusion is pos-even likely Both the doctrines have a factor, viz, action, as one of their four elements, it is, therefore, natural for an in mind to consider that there is, somehow, an connection between the two. When, furt discovered that the doctrine of transmig probably the psychological basis of the do Karma, and, conversely, that the latter is the cation of the former in the sphere of m the confusion becomes more ustural

Airplanes for Afghanistan

The transfrontier "semi-independent' tribes manage somehow to procure the improved rifles and fight with them have, however, been at a disadvantage the British from bombed by overhead -And now their kinsfolk the independent people of Afghanistan har also getting a supply of airplanes " Pathans now be between the devil deep sea, or will they be able to: airplanes in the same way as they rifles? We were led to this train of " by the following piece of news in the Age -

Last September a party of Soviet as a from Tashkent to Kabul in two days, for pose of delivering a consignment of all the Afghan Government During this planes crossed a part of the Hindu has which attains a maximum altitude of matchine and feet. Naturally there was no sale place in this rugged, remote, and spirst lated country in case a machine was first the trip was made successfully via a possible trip was made successfully via a possible mountains some twelve thousand first the planes and their supplies were during at the Afghan capital. Pravia, communities fights of the foreign press make such ado are the foreign press make such ado are the

efence of the Labour Premier's Russian Treaty

Outlook contained the following of Mr. Ramsay Macdonald's treaty shevik Russia in a recent issue:-

ad that by making a treaty with the the Prime Minister has betrayed an towards Bolshevism. Lord Curzon with the Turks, is he thereby conhankering after a harem? It is said uaranteed loan is a peace of folly Yet ted, on the one hand, that the resources are infinite, and on the other, that they turned to account except by means of a salso admitted that Russia, like Austra connot take the first sten towards recons also admitted that Russia. Ince Austria cannot take the first step towards reconvithout the aid of some external guarnesses, we are urged to wait until some other nt is set up in Russia. That means that lefinitely turn our back on Russia in her a Government which has overcome en rebellions and has survived the shock death must be regarded as firmly in death must be regarded as firmly in mally, it is objected that the Bolsheviki proper security. On the contrary, they itely admitted the principle of debt-repayare ready to accept conditions as to diture of the proposed loan. In fact, political and on financial grounds the ie treaty is thoroughly sound

The Fight against Opium

bllowing petition, for presentation pium conference at Geneva, was ly signed in India and elsewhere -ersigned, viewing in the growing addiction drugs a deadly menace to indivio nations, an insidious, rapidly spreading of the human race, which can be ally by cooperation among all nations, petition the International Opium Conmbling in November 1924, to adopt equate for total extirpation of the plants they originate, except as found necessary e and science in the judgment of the opinion of the world

ference to it, The Nation (New York)

nce below a single page of the great th will be presented to the optum (leneva this month. This page in-mes of several of India's most noted ng them Mahatma Gandhi, Rabindra-R Chatterjee, editor of the Modern R Chatterjee, editor of the Modern cutta, and K T. Paul, President of the istian Council. The signature of C. F ter and friend of India, whose opini are printed elsewhere in this issue hi are printed elsewhere in this issue. m are printed ensewhere in this issue m, appears below that of Gandhi. cotic Society and the American re-tat the Geneva conference will fight tion of narcotic drugs except in a for strictly medical use.

Chicago also prints an article

entitled Opium and the League of Nations from the pen of Mr. John Haynes Holmes in which the same petition, with some of the signatures, is quoted. Mr. Holmes adds:—

The names attached to this petition as thus received from India have great significance. Gandhi and Tagore are known to all the world-Mr. Chatterjee is the Editor of the Modern Review (Calcutta), Mr Paul the President of the All-India Christian Council, Mr. Andrews the saintly Englishman, trusted and loved through all India; the others are men of importance and influence in the Eastern world Together their names constitute a leadership in the question of opium reform of enormous moment. mous moment

The attitude of these men is of course the attitude of India herself. All responsible men in that country backed unantmously by informed and unprejudiced public opinion, demand the complete suppression of the opinion menace. They are agreed that the only effective way in which this can be done is to secure an international compact binding all articles without a compact that more agreement of the course of all nations without reservation to restrict the production of opium and other habit-forming drugs to medicinal and scientific purposes, exclusively. They look to the League of Nations as the body which

can accomplish international action to this great and beneficent end Opposed to this attitude is that of England or rather of the British Government in India. The established policy is to allow the people to continue onum-eating and thus not disturb the huge revenue acquired from this practice. Nay, the Government actually encourages the business by advancing money without interest to Indian farmers who cultivate the poppy, and thus much the first transfer to the poppy. supply the traffic. In different provinces of india. the authorities allow individuals to keep in their possession 300 to 500 grams of opium apiece. These can be freely purchased at opium stalls been sed by the Government which number about 7 (60) in India to-day According to Sherwood Eddy the poor Indian women working in Bombay mills give opium regularly to their children when they go to factories and mills to work. This is only one little instance of the drugging of an entire nation. And of course what begins of the drugging of the dru here does not end until it reaches the horizon of the world. All countries share in greater or less degree the misery and enslavement of this great people of the East

India, fortunately is awake, and is now calling to other nations, particularly America to help her. The All-India National Congress, the supreme political organization of the Indians, a lopted the following resolution at its recent meeting at Ahmedalad

In the opinion of the All-India Congress Committee, the opinin policy of the Government of India is altogether contrary to the moral welfare of the people of India and other countries. The Congress Committee is further of the opinion that the people of India would welcome the total aboli-tion of opuum traffic for purposes of revenue and is also of the opinion—that the production of opium is out of all proportion to the medical requirements of India •

Now comes the remarkable petition quoted above. It should be answered by Americans with one voice and one heart. The cause is here, as well as India's, and, greater still, the cause of all humanity. Says Mr. Taraknath Das, a distinguished Indian resident

in the United States

'The opium monopoly of the British Indian Government is the major factor in diagring the world. The people of Inlia, devoid of the power of controlling the finance and government of the country have no authority to stop this monstrous crime against humanity and explication although they are most anxious to do so. It is the British Indian Government and the British Parliament which can stop the present opium policy of Great Britain. India appeals through America to all nations and particularly to the British people to stamp out the curse of opium from the world."

India has reason to be grateful to Dr and Mrs Taraknath Das for keeping the opium and other questions before the American public.

Refuges for Non-Smokers

Special rooms, compartments or regions where one may smoke must now be replaced by refuges where one must not smoke suggests. In John H Kellogg editor of Good Health (Battle Creek, Michigan). Smoking is now the rule and the inhalation of smoke from the surrounding atmosphere is compulsory if refuges are not provided. He writes "A hundred years ago smokers were still so

"A hundred years ago smokers were still so much in the minority, and smoking was so little popular, that smoking upon the streets was not allowed in Boston. Violators of the law were arrested. Even smoking on the Boston Common was not allowed, except on the top of a certain mound southwest of the music field, a place known as 'Smokers' Circle.' The Smokers' Circle was still maintained as late as the middle of the last century, but now

the situation is reversed. Smoking has be nearly universal among men, the few non-are practically ignored and their rights are tupon. Even in our institutions of learning students should be trained in correct bodily as well as in sound mental and moral labiting has become a veritable institution, and strongly entrenched that college authoritifor the most part, abandoned all attempt at One college president has recently publicappealing little tract entitled, 'Why I am a to Commisory Smoking'

to Compulsory Smoking'
"It seems to be high time that educator ally the ruling authorities of colleges and unishould take a stand against a practise we recent years has come to be a menace plamentally and morally, to American manhos even threatening an attack upon Americanhood. We are glad to note that a few still maintain a defersive attitude against. We find in the Bulletin of Taylor University of the still maintain and the formula of the still maintain and the following paragraph with reference to the

"The tobacco habit being such an ubique condoned in so many schools, Taylor has forced to fence against it with an inflexible exceptions are mide. Students who claim vilege to attend Taylor and use tobacco of during vacation or holidays are not described in its retirement on first violation of the use of tobacco is not since the average school admits tobacco-us are simply permitted to withdraw. You, who have formed this habit should question and thus avoid falling under a twice would have themselves out a few months before. Taylor and thus avoid falling under a twice would have them and embarrass to Literary Digest.

ANATOLE FRANCE

By ASHOKE CHATTERJEE*

THE history of human civilisation is the history of reason, knowledge and consistency struggling against man's instincts, emotions and sentiments. Man's reflective power has livery stood in the way of his blind attachment to social training, faith, preferences and superstitions. Reason has slowly come to the front during a period stretching from the dawn of civilisation to this day

* This paper was read to fore the Anatole France momorial meeting held at the Calcutta University Institute on the 19th of December 1924 in which the Consul General of France prouded and many admirers of the great master and the second many admirers of the great master and the second many admirers of the great master and the second many admirers of the great master and the second many admirers of the great master and the second many admirers of the great master and the second many admirers of the great master and the second many admirers of the second many admirers of the great master and the second many admirers of the great master and the second many admirers of t

The army of Reason which has for the hordes of blind belief has belioutstanding general and we have a here to-night to honour the menwho, pethaps, was the greatest of Reason of his time

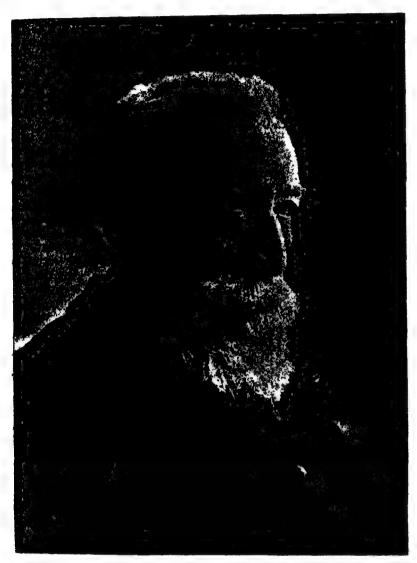
It was in France, that La E raised to the dignity of a godde it also in France that Anatole it. Logician of Life was destined to

Anatole France lived during the which knowledge and reason group prominence in the life of man had there been an another as many life.

r I am referring to the universal of learning and the daring rationalism ics in every field of thought and convho subjected all that had ever been to mankind to a merciless dissection id bare for inspection things which always been a sacrilege even to touch. the age in which stories of the most

fied as "useless", "for the benefit of vested interests," "illogical" "relics of the dead past" and so on.

So far as the theoretical development and reason went of knowledge days could hardly desire any improvement. But when we turn to the application of knowledge and reason to life and conduct



Anatole France

ing manifestations of divine agency anded as the product of hallucination hd had to relinquish for ever its right apricious. Moral Codes were reclassi-

we find a state of affairs organised along lines and based upon ideas traceable far back into petion and in which divinity was driven "the middle ages. In the days when people nowledging defeat to its own laws and . had faith to full back upon and more principles to live up to, they lived a more consistent life and were more true to their

selves than the theoretical rationalists of the days in which Anatole France lived. The people of former times were often checked in their evil thoughts or sinful deeds by an extremely wholesome emotion, known everywhere as the Fear of God. This fear of God though backed by nothing so solidly intellectual as the reflective procedure in modern brains, served, nevertheless its social purpose In modern times, we have acquired some knowledge and got rid of much of our fear of God But our knowledge and reason have not become perfect, nor have we developed a Fear of Reason to substitute our lost fear of God. As a result, modern life is fauly choked up with unreason, inconsistency and insincerity We find people doing things because they are done, we find people advocating causes which they know are evil, we find people preaching democracy, civilisation and and liberty while all that they are seriously attached to may be summed up in the one word Pragmatism in its worst sense. If the gods were ever made slaves of men, it was in the days when Reason and Learning were desfied in order to overthrow established morality and religion and to be used as instruments of the grossest anti-social crimes and inhumanities. In the days of faith and religion men suffered and often gave all for what they cherished; but now-a-days we do not find that deep attachment and lovalty in people who profess Rationalism They sacrifice reason whenever it involves some petty

gain. This has caused much of the degenetion we find everywhere to-day.

Anatole France was one of those who professed reason and stood by it always knew what he was aiming at with the help of his vast scholarship and splendid logical machine, his intellect, never swerved from his path. Thus well him subjecting all things to a keen and and separating reason from folly everywh Let me illustrate my words: You want to b. the picture of Saint Catharine. Then why w. your energies and talent in giving promine to the Physical charms of your Saint 1 the saintliness that you want to get at don't be a fool and end up by creatin study in womanty perfection. Such is Anato advice to artists who go in for painting in and cannot give up their obsession for to

His cutting sarcasm and terrible pressiveness has often made me think the day is not far off when Reason we put on the clothes of an avenging and people would start trembling with Fear of Reason in their heart Anatole has done much to restore to Reason Learning the respect which man had do them. We look forward to the day of they shall completely get back their for the spirit of Anatole is not dead is slowly developing into a force we will in the near future dominate the soft mankind and guide human endeavely attain the Truth.

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Military Training for Students

The Universities in India which have been established by the Government or have received charters from the government are going in for compulsory military training for their students As we write, one University has already adopted a resolution in favour of such training, and others are likely to follow the same course.

We do not know in what sense those who are for military training, want it. The ultimate object of military training is to till or disable the largest number of one's

opponents in the shortest possible spin fine Is it the object of those who such training for our students to make the experts in the science and art (13) slaughter?

War is a relie of barbarism and in epitome of all crimes. Disguise at a plantary in the habiliments of heroism and a war is helf.

A cry has been raised in many could demanding the outlawry of will nations are also discussing proposals disarmament and the settlement of interestional disputes by arbitration. It may

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here is some hypocrisy underlying these sions—that some people want to remain to the teeth, whilst others are expected uce their armies, navies and air-fleets. In the whole, it cannot be denied that who form the vanguard of human iss are satisfied that war is a criminal, al, unspiritual and barbarous method. are also satisfied that it is possible to a better method, one which does not with our ideas of humanity, morality spirituality, for the settlement of dispents and disputes between country puntry and people and people

hen such is the case, are those among to are interested in the proper educational pouts, in favour of the adoption of an, barbarous and immoral methods good health, physical fitness and of discipline are all that are sought had for our young men, we do not; on the contrary, we are entirely ch arrangements as would ensure these igs. But we are not for compulsorily be anybody the science and art of men. It is no part of a liberal edular if any one wants to have such for and training, let him join the

know we shall be called cowards and rian" patriots, and that by even some who are or profess to be followers dherents of Mahatma Gandhi. We told that we stand in the way of obtaining Swaraj,—for do not Englishit us with a desire for being masters intry whilst it is to be defended

our conviction is that it is Englishselves who have deprived India wer of self-detence and it is they I in the way of her acquiring that that we cannot defend ourselves hypocritical excuse on their part their witholding political power

not mind being called cowards; ill wait to see whether the mere resolutions by the Universities to arrangements being made for ng of our young men, invespective ace, caste or province of birth, in and art of war on land, on the in the sky Will our boys have practice? Will they have any a naval warfare? Will there be for teaching them aviation and how the sky? Mere military drill and

the handling of rifles do not mean much of military training in these days

But supposing our young men had a complete training in killing men quickly and became soldiers of some sort, under whose orders would they kill? And whom would they kill? It should be borne in mind that the soldiers who were obliged to carry out General Dyer's order to massacre the crowd at Jallianwala Bagh were Indians,

Assuming that no questions of humanity, morality and spirituality were involved in soldiering, it would still be a question whether our young men should go in for military training before or after winning Swaia.

Compulsory military training for young men is advocated, because it would enable them to repel possible future invasion. Those who object to compulsory military training are called fadists, idealists, dreamers, etc., and those who are for it have a good opinion of themselves as practical men

Now in all matters practical men pay at least as much attention to the actual problem that faces them as to future problems.

lem that faces them as to future problems.

The British occupation of India is a standing, actual, present invasion. Practical men will, we hope, admit that it would not be possible to repel this standing invasion by means of a body of militarily trained College students. For we are all non-violent in practice and thought and intention, you Moreover Englishmen are not such know fools that they would allow a sufficiently large number of politically-minded young Indians to receive such effective military training as to enable them to exert pressure (of course, in a non-violent way '/ for disposing of the standing British invasion of India

If the present standing British invasion of India can be effectively disposed of in a non-violent way, without the help of our anarchists (whose existence in menacing numbers is guaranteed by Lords Reading and Lytton) and our would-be militarily trained youngmen, is it not just possible that some similar non-violent means may be found to dispose of future possible invasions? In any case, we are against war, and

In any case, we are against war, and we are faddists, idealists, dreamers and vegetarian cowards "We" here means only the editor of this **Review**;—for we have no right to brand any other Indian with any kind of infamy.—We do not want anybody

to be unlicensed or licensed murderers or

super-muiderers.

As for the defence of our country, we have no plans ready. We have no right to say that just as in the past India has been victimised and martyrised by foreign invadets, so in the future it would be better for her to undergo voluntary martyrdom than even in self-defence to go in for all the crimes and barbarities which constitute war; though we think that as such martyidom would help in the ultimate outlawiv and abolition of war, it would not be in vain, but would be worth undergoing for the salvation of humanity But so far as we individually are concerned, we would prefer the pusillanimous course of being killed to the heroic one of killing

We do not want to discuss here the question of conscription in times of emergency, though even in such times conscientious objectors have preferred imprisonment to enlistment. Nor do we want to discuss here the broad question of freedom in education in all its aspects. But we do say, that in times of peace in its ordinary sense and when there is a question of humanity and morality involved, young men ought to have the right to decide for themselves whether they would learn to kill, and it so, under whose orders they would want to kill and whom they

"Baboo English" and Japanese English.

would not want to kill

We are all familiar with specim us of "Baboo English', for the most part invented by Anglo-li dians. These gentry do not seem to be aware of the atrocousness of Anglo-Indian Urdu However, as we are not an independent and politically important people, Anglo-Indians have been free to poke fun at us But in presenting some specimens of Japanese English to its readers, The Living Age, while saying that 'Japanese Inglish has a quaint and curious quality entirely its own", admits that "it is probably not half so quant nor half so curious as English Japanese must sound" The American paper then proceeds to describe the experiences of one. Mr. E. V. Gatenby, an Englishman who teaches English in Japan, as recounted in T. P's Weekly

On one occasion he asked for a prose paraphrase of Tennyson's Break, break break! From fine replies that came in he has preced tog their this version which, it is only fair to say! is a combination of mistakes of vertical pupils.—

low temperature, colored like ashes, I say, wish to voint out all thoughts which come How happy it is for the boy supported by a who lives by hishing—the piscatory child a with his sister at play I Ah well, the naryouth sings in his boat on the inlet. The covessels advance to their paradisiacal debeneath the eminence less than a mountain long for the touch of a dead man's hand—that it vanished when I touched it—and the pissage of water of a voice that is quiet spray, become discontinuous at the lowest your chils, O Ocean! But the tender grass grows at the seashore is withered, so the never grows at the seashore."

Here are the replies in English of variou

to questions asked in English

Q What do you light a cigarette with A (1) Yes, I like it very much. (. hand Q What is the last letter of the alphidet?

A (1) Yours truly (2) Yours fa (3) Zoological Gardens

Q Why do we use mosquito nets?
I (1) To catch a bid (2) It is a propert the mosquito

Q What is an alarm-clock?

A (1) Arm clock is field by the arm you put it at 6.20 to be strict it will be beest O Is lead very hard, or is it compasoft.

A The legs are comparatively soft Q What metre is Tennyson's Ulysses' in '

A (1) In diameter (2) Thermometers written in meterphor?

The Cry for More Universities

There is a civ in various parts country for more universities. The notion of Universities can be justified one or both of two grounds. (I) it such multiplication more students, the would receive higher education, (2) is such multiplication the quality of convoid improve and there would be additions to human knowledge. We to say a few words on the ground.

control the improvement of the queeducation and for making additions to knowledge, the professors would be be men adequately equipped for such the first their already engaged to their efficiency as teachers necessed them university professors instead of the professors? If as college professors and golf called university professors and

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was a student, and again, when he professor, college professors had less than now. They have more leisure But the mere fact of having more has not made any college professor archer who would not have been one it it. On the other hand, Sir P C. Ray, ample, did most of his research work he had to do much teaching work also ollege professor. It would be invidious he persons (though we are in a position so) who did more research work as professors when enjoying less leisure by than now when they enjoy more and higher salary.

seems to us that the quality of educamot improve by merely renaming as universities and giving the college jors the name of university professors, higher salary and plenty of leisure ant high-grade men. If our present professors are such men, they ought ble to give good education, although not

university professors

k supposing we have not got in India fliciently qualified to give real universcation and have to import them, it ssary to see whether we can pay for It is wellknown that en from abroad professors whose intellectual equipnot greater than that of many Indian rs, have to be paid much higher than the latter So, if we want professors of higher qualifications, we prepared to pay salaries higher still i a position to do so? It is admit-'alcutta University has done more work than any other Indian universyet done But Calcutta has been al straits for years. Are the pro-w universities likely to have more

new university means some new for a senate house, a convocation is, etc. It also means much recurditure in the shape of salaries for e-chancellor, a registrar, office staff, the case of any new proposed only an old college or colleges are to university and the present College are to be called university professaid higher salaries, is there any astification for incurring the capital e and the additional recurring

ing no doubt has to be said for hods of teaching, etc. But if nen are to work a university as are now working the colleges, is there any insuperable difficulty in the way of these men doing their work according to the im-

proved methods in question?

We must not be taken to be hostile to the establishment of new universities, or to the conversion of any old style Indian university into a teaching one. What we want is that poverty-stricken India should not be made to incur additional expenditure merely for the sake of some high-sounding names. We want the thing, not the mere name. If we can have the thing, let us pay for it by all means, if we can.

If by the establishment of any proposed university more students can be educated than now, there can be no objection to its

establishment

In the Bombay Presidency there has been some discussion about starting new universities according to linguistic regions. If the promotion of the philologies and literatures of the vernaculars of the areas in question be the object in view, cannot this object be gained equally by spending the sums required for the new universities, in the foundation of chairs for these philologies, etc., in giving to advanced students and others research fellowships, in the publication of journals relating to such subjects, and in such other ways as may be considered desirable and necessary.

Fasting and "Indirect Pressure".

In Mahatma Gandhi's history of Satyagraha, of which an English translation has been appearing in Current Thought, we find the following passage

"The fourth struggle was that of the mill-hands of Ahmedalad Still I hold the victory in this case was not quite pure, as the fast I had to observe in order to sustain the labourers in their determination exercised indirect pressure upon the mill-owners."

We do not know whether Mahatma Gandhi intended to win or actually won any victory by means of his latest fast, which extended to twenty-one days. But there is no doubt that it "exercised indirect pressure upon" the public. What was the character and what the result of this indirect pressure?

The man who in India sits dharma, or the man who in Japan committed suicide when the American immigration act, shutting out Japanese among others, was passed, may be credited with the intention to exercise indirect pressure. What is the character of this sort of pressure?

"Anti-Christian."

More than one Christian person has written to the editor of this Review asking complainingly why it is or has become anti-Christian. We do not feel called upon to answer this question. But we have some counter questions ready. The editor of this journal is not and never has been or pretended to be a Christian. This journal also never was, nor was ever intended to be a Christian journal. So we do not see why it should be expected to be pro-Christian or even neutral ;--hair we have always tried to be. We will take it for granted that this monthly is anti-Christian. and on that assumption ask, are Christians pro-Hindu or pro-Muslim? On the contrary, if they are pious Christians, are they not anti-Hindu and Anti-Muslim, at least to the extent that they want all Hindus Muslims to become converts to Christianity? Do they not want that Hindus and Muslims should, in any case, give up what Christians consider errors, and accept Christian truths? Similarly, is not a non-Christian to be allowed to desire that Christians should give up what he considers then errors? May he not point out these errors? Of course, Christians will protest that these are not errors and will also criticise the method of pointing out these errors. But so may Hindus Muslims protest that what Unistians consider errors in the beliefs of the former are not eriors, and that Christians also adopt wrong methods in pointing out non-Christian errors It is strange that having a thousand and one means of criticising all non-Christian having criticised faiths, and them centuries, Christians should feel aggreeved when their faith is subjected to criticism.

Mahatma Gandhi's Congress Presidential Address.

There is one ment of all literary productions of Mahatma Gandhi which its Congress Presidential address also possesses It is brevity. This will be particularly appreciated in this season, specially by editors, when there is an avalanche of addresses, resolutions and speeches.

For one who has for so long a time con-tantly written and spoken on topics of public interest, it would not be possible to say much that is new or strikingly new. It is not a matter for surprise, therefore, that there is not much in the address which is

what Gandhiji writes and hear what he concause he is so sincere and so earnest

Ma'natma Gandhi began by payin well-deserved compliment to Shrimati Sil Naidu. In his opinion, the unique honomelection to the presidential chair should been bestowed upon her, "who did wonderful work both in Kenya and Safrica."

The address proper begins with a history of the non-cooperation movement

From the September of 1920 the Congress been principally an institution for developing sit from within. It has ceased to function by h of resolutions addressed to the Government redress of guevances. It did so because it i to believe in the beneficial character of the assisted of government. The breach of tack the Musalmans of India was the first road to the people's faith in the Governman Rowlatt Act and O'Dwyerism culminate Jallianwalla Bigh massacre, opened the eyes people to the true nature of the system (same time it was realised that the case of the system depended upon the co-q whether conscious or unconscious, and vonuntary or forced, or the people. With the voluntary or forced, of the people. therefore of mending or enoung the system decided to try to begin withdrawing v-co-operation from the top. At the Special of the Congress at Calcutta in 1920 th Government titles law-courts, edu institutions, legislative bodies and foreign (resolved upon. All the poycotts were more taken up by the parties concerned. This could not or would not, retire from the I do not propose to trace the chequeret of the non-cooperation movement. In the a single boycott was anywhere near (o). every one of them had undoubtediry to of diminishing the prestige of the pr institution boy cotted

All this is true history. The f passages on the boycott of violence a adoption of non-violence are no less to

The most important boycott was the of violence. Wanst it appeared at one to entirely successful, it was soon discothe non-violence was only skin-deep 1 is passive non-violence of herpiessnes collightened non-violence of resource law result was an exuption of intolerance againwho did not non-cooperate This was a of a subtler type. In spite, however, of it defect I make bold to say that the pronon-violence checked the outbreak violence which would certainly have broket not hon-violent non-cooperation come to 11 is my deliberate conviction that non ' cooperation has given to the people a constraint of their strength. It has brought to be the hidden powers in the people of the through suffering. It has caused at any among the masses which perhaps no o' or " quid have.

Though, therefore, non-violent net call has not brought us Swars), though it has about certain deplorable results and the

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tions that were sought to be boycotted are flourishing, in my humble opinion, non-non-cooperation as a means of attaining a freedom has come to stay and that even tial success has brought us nearer Swaraj. Is no mestaking the fact that the capacity iffering for the sake of a cause must ad-

e think that even the opponents of noneration will admit that "non-violent nonbration has given to the people a coneness of their strength. It has brought be surface the hidden powers in the b of resistance through suffering. It aused an awakening among the masses perhaps no other method could have." "the capacity for suffering for the sake cause must advance it," is also an

regards the boycott of foreign cloth, Gandhi says that out of regard for the pent of an English friend, the word ott" has been changed in the agreement the Swarajya party into refusal to use n cloth, as "there is no doubt a bad "It usually about the word Bovcott." s hatred" But it is so convenient and a word that throughout the section of dress devoted to and entitled "Foreign Boycott," the hoycotted word has been again and again! Mahatmaji savs, "so I am concerned I have not intended ord to bear any such meaning," namely, inplying hatred. That is undoubtedly But when British cloth was frequently of by non-cooperators as impure and n and was burnt, there was perhaps natred.

raw material and can produce more, with regard to the boycott of cloth, Mahatmaji is right in observ-

poveott is not merely a right but a duty, inch a duty as hovcott of foreign waters if they were imported to substitute the the Indian rivers.

regard to the results which the to use foreign cloth is intended to Mr. Gandhi says:—

thonary crime is intended to exert pressure, the insane pressure of anger and ill-will, that non-violent acts exert pressure far etive than violent acts for that pressure im good-will and gentleness. Boycott of oth exerts such pressure. We import the nount of foreign cloth from Lancashire, by far the largest of all our imports, ag next. Britain's chief interest centres. Lancashire trade with India. It is the x more than any other that has ruing the asant and imposed partial idleness upon

him by depriving him of the one supplementary occupation he had. Boycott of foreign cloth is therefore a necessity if he is to live. The plan present to therefore, is not merely to induce the refuse to buy the cheap and mee-looking foreign fabric but also by teaching him to utilize his spare hours in carding and spinning cotton and getting it woven by the village weavers to dress immself in khaddar so woven and thus to save him the cost of buying foreign and for that matter even Indian mill-made cloth. Thus boycott of foreign cloth by means of hand-spinning and hand-weaving, i e. khaddar, not only saves the peasant's money but it enables us workers to render social service of a first class order. It brings us into direct touch with the villagers. It enables us to give them relipolitual churation and teach them to become self-sustained and self-reliant. Organisation of khaddar is thus infinitely better than co-operative societies. or any other form of village organisation. It is fraught with the highest political consequence, hecause it removes the greatest immoral temptation from Britain's way. I call the Lancashire trade immoral, because it was raised and is sustained on the run of millions of India's peasants. And as one immorality leads to another, the many proved immoral acts of Britain are traceable to this one immoral traffic. If therefore this one great temptation is removed from Britain's path by Indua's vol-untary effort, it would be good for Indua, good for Britain and, as Britain is to-day the predominant world-power, good even for humanity.

With what has been quoted above, we are in general agreement. We may, however, be allowed to point out that the Indian peasant (of the male sex) was not generally a spinner far as we are aware;—his womenfolk were. In drawing attention to this fact, we do not mean to say or suggest that spinning is an undignified occupation for the male sex or that men should not or cannot spin. We simply state a historical fact. There is also another fact which requires to be borne in mind Owing to the decay of the hand-weaving industry, large numbers of weavers have been thrown entirely upon the land. their case, it is quite correct to say, that the Lancishire textile trade with India has rumed them and imposed partial iddleness upon them by depriving them of the one supplementary occupation they had. In the case of other peasants, such an observation would not be quite accurate.

As regards the immorality of the Lancashine trade, there would be general agreement, at least among Indians and other non-British peoples who do not exploit India that the Lancashine trade having been established by wicked methods upon the ruin of the Indian spinning and weaving industries, was immoral in its origin and progress. It is also correct to say that as the cotton excise duty has to some extent hampered the growth of the Indian mill industry, Lancashire

has been to blame. But as it is always profitable to look at matters from the angle of those whom we criticise and to find out to what extent we and not these others have been to blame, we should try to imagine what Lancashire may have to say Lancashire may say. "You have had some four years at least-if the period were reckoned from the days of the Swadeshi agitation consequent upon the partition of Bengal, it would be well-nigh two decades—to show what you can do to clotho yourselves by handspinning and hand-weaving with which we have not interfered in recent years. But we do not see that you have made much headway we may claim that we are supplying a real need. But if you think that hard words will clothe you, you are welcome to use them'

The coucluding portion of Mahatman's observations on the refu-al to use foreign cloth are worth quoting and pondering upon, particularly on account of the principles, enunciated by him, which ought to govern international trade relations

I do not endorse the proposition that supply follows demand. On the contrary, demand is often artificially created by unscrippilous vendors. And if a nation is bound, as I hold it is, like individuals to comply with a code of moral conduct, then it must consider the welfare of those whose wants it seeks to supply. It is wrong and immoral for a nation to supply for instance intoxicating liquor to those who are addicted to drink. What is true of intoxicants is true of grain or cloth, if the discontinuance of their cultivation or manufacture in the country to which foreign grain or cloth are exported results in enforced idleness or penury. These latter hurt a man's soul and body just as much as intoxication. Depression is but excitement upside down and hence equally disastrous in its results and often more so because we have not yet learnt to regard as immoral or sinful the depression of idleness or penury.

BRITAINS DUTS

It is then I hold the duty of Great Britain to regulate her exports with due regard to the welfare of India, as it is India's to regulate her imports with due regard to her own welfare. That economics is untrue which ignores or descegards moral values. The extension of the law of non-violence in the domain of economics means nothing less than the introduction of moral values as a factor to be considered in regulating international commerce and I must confess that my ambition is nothing less than to see international relations placed on a noral basis through India's efforts.

There is no doubt that

The fruition of the boycott of foreign cloth hrough hand spinning and khaddar is calculated not only to bring about a political result of the list magnitude, it is calculated also to make the corest of India, whether men or women, conscious of their strength and make them partiakers in the struggle for India's freedom.

But it is a pity that this fruition been long in coming, and there is no known when, if at all, it will arrive.

So far as we are concerned, the follows words spoken by Mahatma Gandhi with releasence to some of his critics—we do not king who they are—have no application, though they are true.—

To say that it is merely an old woman's original tion is to ignore facts. Spinning mills are multiplication of spinning wheels. They are mining by men it is time that we got out of prospections that some occupations are beneatly adjustly of men. Under normal conditions not dispitly of the State of the future will always have keep some men at the spinning wheel so do make improvements in it within the limitate which as a cottage industry it must have a long inform you that the progress the mechanism of wheel has made would have been impossible, it is of us men had not worked at it and had not the about it day and night.

As regards civil disobedience, Mr. Gaig

I swear by Civil Disobedience Bur of Disobedience for the attainment of Swar ii is impossibility unless and until we have attained power of achieving boycott of foreign cloth

Gandhiji's views on Hindu-Moslem are wellknown, but some of them, reper in the address, will bear reproduction bet

Hindu-Muslim unity is not less important the spinning wheel. It is the breath of coal I do not need to occupy much of your to this question, because the necessity of it for so is almost universally accepted I say it because I know some Hindus and some Musawho prefer the present condition of dependent Great Britain it they cannot have either a Hindu or wholly Musalman India. Happily number is small.

There are also others who, like ourse would rather not have Swaraj if its unition be that "concessions" would have to always and permanently made under the threat of the Musalmans walking out and buttiessing up or founding some raj and the covert menace of "religiousts"

Mr Gandhi adds --

Interested persons who were disappoint of the palmy days of non-cooperation, now that lost the chaim of novelty, have found opportunity and are trading upon the personal property of the self-shiess of both the common the result is written in the history of the of the past two years. Religion has been may of the fanatics claim must be observed the fanatics claim must be observed any cost. Economic and political causes been brought into play for the sake of said trouble.

All this is true. But did not the hall

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at itself, and did not also the appeals to the religious sentiment by peration leaders revive and strengthen is bigotry "?

are glad to find ourselves in comreement with Mr (fandhi with regard

goal."

roal must be removal, at the earliest moment, of communal or sectional ation. A common electorate must y elect its representatives on the sole i merit. Our services must be likewise y manned by the most qualified men or preferences become a thing of the corities who suspect the motives of must be allowed their way. The must set the example of self-sacrifice

itmaji speaks of minorities and ma-But the difficulty lies in this that isalman leaders want that they should advantages of a majority in the s in which they are in a majority have the advantages of a minority provinces in which they are in a

In other words, even where the are in a minority, they are not to any of those concessions which are ade to the Musalmans where they minority And of course the Hindu is also are nowhere to have the

ges of a majority

this is not so serious a difficulty The sacrifices which are to de for conciliating and allaying of the Musalmans ought ry and impermanent in picions temporary But we have not yet seen any proceeding from Muhammadan n which any time-limit is set to the nd separate communal treatment claimed on behalf of that communirently it wants communal represenminunal apportionment of the servof educational facilities, etc. for pr at least for an indefinite period equited is some arrangement, agreeonstitutional device (such as that led in the Mysore Constitutional mmittee's Report) by which comresentation may automatically be or come to an end when no long-

andhi's views on untouchability wn, but we will note some of

an essentially Hindu question and pt claim or take Swaraj till they have liberty of the suppressed classes sunk with the latter's suppression.

Historians tell us that the Aryan invaders treated the original inhabitants of Hindustan precisely as the English invaders treat us, if not much worse If so, our helotry is a just retribution for our having created an untouchable class. The priests tell us that untouchability is a divine appointment. I claim to know something of Hinduism. I am certain that the priests are wrong. It is a blasphemy to say that God set apart any portion of humanity as untouchable

This is quite true. But untouchability has arisen out of and is only the worst fruit of the Hindu caste system and the Hindu caste spirit. So untouchability cannot be totally eradicated so long as its roots in the Hindu caste system and the Hindu caste spirit are not destroyed.

Those who use the word shuddhi and perform the shuddhi or purification rites, should bear in mind the following words of Mahatma Gandhi —

The purification required is not of untouchables but of the so-called superior castes. There is no vice that is special to the untouchables, not even dirt and insanitation. It is our arrogance which blinds us superior Hindus to our own blemishes and which magnifies those of our down-tradden brethren whom we have suppressed and whom we keep under suppression. Religions like nations are being weighed in the balance. God's grace and revelation are the monopoly of no race or nation. They descend equally upon all who wait upon Coil. That religion and that nation will be blotted out of the face of the earth which pins its faith to injustice untruth or violence God is Light, not darkness God is Love, not hate God is Truth, not untruth. God alone is tireat. We his creatures are but dust. Let us be humide and recognise the place of the lowhest of His creatures. Krishna honoured. Sudama in his rags, as he honoured no one else.

We are glad to find the Mahatma repeating his conviction that

Whether we win Swaraj or not, the Hindus have to purify themselves, before they can hope to revive the Vedic philosophy and make it a living reality

We reproduce below in full Mahatmaji's points for a Swaraj scheme

1. The qualification for the franchise should be neither property nor position but manual work such for example as suggested for the Congress Franchise Literary or property test has proved to be clusive. Manual work gives an opportunity to all who wish to take part in the government and the well-being of the State.

2. The rumous military expenditure should be curtailed to the proportion necessary for protection

of life and property in normal times.

3. Administration of justice should be cheapened and with that end in view the final court of appeal should be not in London but in Delhi. Pagties to civil suits must be compelled in the majority of cases to refer their disputes to arbitration, the decisions of these Panchayats to be final except in cases of corruption or obvious misapplication

The Eight-Hour Day

Shorter working hours for labourers all over the world is an ideal against which we have nothing to say. On the contrary, we consider shorter hours to be essential in view of the great nervous and muscular strain involved in modern industrial life, the cultural value of leisure and the growing prosperity of the nations of the world.

It is well known that specialised work done under conditions of factory discipline causes more fatigue than work of a general nature done in the household, or in a small cottage workshop. Fatigue, in most cases, is fatigue of the nervous system, and routinised and monotonous work causes more of it than work which gives the nerves variety

and occasional rest

As to the cultural value of leisure, we hardly need say anything If all one's time were used up in production of wealth and in rest for giving the fatigued body a chance to regain its working power, the quality of human life would be considerably lowered and democracy would become practically meaningless "Idling", if properly done, is the most elevating thing that man can do

Then we have to consider the reward that man has earned from nature by ceaseless thinking and activity during thousands of years. Man has not created machinery and method as his harness. It is but natural that man should look forward to days when his wants will be removed more easily than has been the case so far, for has not man done sufficient in the past to claim a little more lessure in the future?

The above are in short the arguments in favour of shorter hours The International Labour Organisation which works for "labourers" all over the world is attempting to get all the nations of the world to sign the Eight-Hour Convention which has been in existence since 1920, in which year Greece ratified it The Political Science Quarterly for September 1924 says regarding activities of the Organi-ation

The direct and visible result thus far has been that five States have ratified the Eight-Hour Convention—Greece in 1920, Rumania India and Czecho-Slovakia in 1921 and Bulgaria in 1923.

The countries mentioned above are by no means the most industrially advanced countries in the world. With the exception of Czecho-Slovakia, they may be classed, rather, as backward. What forces made them ratify the Convention before Great Britain, France. Germany, Belgium, Holland and the United

States had done so, are not known to the case of India, of course, we kno the ratification had little to do w Indian nation.

Industrially backward nations are the times in education and other arrangements. Their people are less ac to strict discipline and working at pressure. So that shorter hours i workers of such nations will mean, no fitable idling but waste of time and productivity Until it so happened the workmen were brought up under training and discipline since their ch and arrangements were made for using lersure to any good, any shortening o ing hours will mean less production degeneration Should such a state of come about the employers would have to lower their wages or increase the p their goods. In the first eventuality, or is not necessary, and in the secon ability of such goods to find a in the face of foreign competition wor greatly diminished

We think that as factory labourers: are not subjected to the extreme spe tion and strain which the workers of trially advanced nations have to u they do not require as short how the latter to keep up their efficiency they want just now are higher wages dwellings, cleaner factories, purer of food, facilities for education and other things and not more leisure ! in the grog shop or the gutter. By hours they are bound to suffer one " another, either through lower was through unemployment due to the : market at their produces will surely as a result of paying them, the same for working less hours. The chances of keeping intact or bettering their profe are little, for they will not, with the si ing of the working hours, automo become more disciplined, more skile. more honest

In some of the industrially are countries we already find the bunt Day in force, not through rather? International Conventions, but threamore rational means of Collective Bard by working men. In Great Britain ninety peracent, of the industrial works in only eight hours a day. But the others who work longer hours, because do not require more leisure or cannol ' to produce less for the wages the ! "

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a decent life. We think that the hould, after paying proper attention to al conditions, fix some sort of a maximum of a maximum should not be on an International basis when all do not show in their industrial life conditions of specialisation, factory ine, speed and efficiency, honesty and ional and other welfare institutions.

A. C.

he Opium Conference at Geneva.

vate letters, which I have received from during the Opium Conference, have he a lamentable story concerning the taken up by Mr John Campbell and ayton, representing the Government of before the League of Nations. Everythat was possible has been done to t and impede progress. The American presented a clear-cut formula, that ium cultivated should be restricted to dicinal and scientific requirements of rid This has been stoutly opposed by ternment of India on the ground that nvolve a great hard-hip on the Indian who need the opium for their own uses and know well how to handle ut causing any serious harm to themr their children. All this has been done. of the fact that a thousand times e people of India have protested such an attitude in the columns of ss, and in spite of the fact also that en proved by verifiable figures that m opium addiction of a very serious has prevailed for generations past, still prevailing to-day. Nevertheless ernment of India has continually on this outrageous misrepresentation shes of the Indian people Up to the be greater powers of Europe have the side of Great Britain and the nt of India in objecting to the proposals. On the other hand, the ers of Europe and of other conthose interests are not directly by the opium traffic, have stood America. The final session of the has been postponed till January se who were there, representing of humanity, have told me that greatly disappointed and have very of a satisfactory settlement at the n at Geneva on January 20th. It

is encouraging however to note that the Draft Report of the Opium Enquiry in Assam, carried out by the National Congress, has proved of very great service indeed during the Geneva Session

C. F. A.

The Last Straw

The Governor General of the South African Union 'as now himself certificated the Natal Ordinance depriving Indians in Durban, of the municipal franchise, and thus making them without any citizenship rights at all. There can be no doubt that that will soon ne in the deprivation of citizenship rights to all. Indians in Natal. Thus only the few Indians in the Cape Province will have any citizen rights in the whole of South Africa. This new act, which has now been sanctioned by the Governor General, is the most flagrant breach of the Smuts-Gandhi agreement, which has yet been recorded. It is surely "the last straw which breaks the camel's back"

C. F. A.

The Assam Government and Opium.

It came as a great shock to me to learn from Mr Rohmi Kanta Hatibarua that the Assam Government has in reality never pledged itself to abolish the sale of opium in Assam (except to registered addicts) within ten years. A resolution demanding this was passed in the Assam Legislative Council by 26 votes to 13 Among the thirteen, who voted against the resolution, were official members and title-holders The vote itself was a clear expression of unanimous popular opinion in Assam The resolution demanded the abolition of opium sales in Assam within ten years at the rate of 10 per cent per annum, making at the same time allowance for the registration of those who had contracted the opium habit. The Key. Herbert Anderson of Calcutta and many others have again and again congratulated the Government of Assam and Government of India heartily on the fact that this resolution, which had commanded such popular support had been accepted by Government. I have never seen in the press any contradiction of all these congratulatory statements. I was actaally present in London when Mr. Anderson

the Government of India on commended this forward step which had been taken by the Reform Councils Though there were those who were in close touch with the Government of India present on that occasion there were no contradictions offered to this statement thus made in public in all good faith by Mr Anderson Yet now a question recently asked in the Assam Legislative Council has elicited the fact, that all these congratulations are vain, and that the Covernment of Assam has done nothing of the kind, but is holding on to its opium revenue to the very end, just as the Government of India itself is holding on to its opium revenue policy at Geneva Whon I heard this for the first time, it came, as I have said, as a great shock I had rientioned myself several times to Government officials my own satisfaction for what I supposed to be the step taken by the Covernment of Assam, and I have myself spoken in public congratulating that Government just as Mi-Anderson has done, It this question had not been asked in the Assam Council if I had not received a copy of their answer from Mr Hatibarna I shall have been under the same misapprehension to-day Campbell, at Geneva itself, has spoken again and again of opium in India being a transferred' subject, yet we find out from this one vital instance how absolutely futile the Reform Councils are whenever they are met by the Government of India's executive opposition

(FA

German Efforts to Regain Her Colonies in South-West Africa

Mr Scholz, a proneer German Chemist in Africa, has recently presented a memorandum to the League of Nations suggesting recovery of German Colonies in Africa for Germany

Scholz submitted a written memoran lun, to the Commission and interviewed personally the juincipal members who received him controlly. He contended that the successful working of the Dawes plan obligated the return of the treman colonies because the plan emphasized the necessity of Germany's economy freshom. Voicing what he said was the opinion of the German people and the German Government he insist deconomic freedom involved economic colonial liberty.

Oermany Scholz declared should be allowed the possibility of growing her own raw materials to feed her industries since the value of German money would be decreased if Germany were obliged to purchase her raw materials elsewhere. Contending that conditions in the Germanies were not nearly as bad as they had represented at the Peace Conference, he a that the mandatory powers had not crented conditions affecting the welfare of the na regard to education, samutation, labor, land rand construction of railways. Moreover, he differmany had had no multarization of natives aid, now existed in West Africa. Under time there had been a policy of absolute frewhereas now free trade was restricted to root the League of Vations.

The German representative further p

The German representative further p that six years after the armistice Germa were excluded from all of the former colonies except South-west. Africa. He sai sinds of German colonial pioneers, who be cated their lives to the development of ne in Africa. New Gumea and the South Section were unable to return there.

Scholz was informed that the Manda mission had no power to intervene in the and no authority to grant his request that mit his appeal for the convocation of a col-

from a to the Council of the League. The Council representative said that not about unit hope that the council was special surseonmittee to stady the quest declared that it the return of the form trivious was found impossible the example of the council would take to some equivalents for instinction. Thus in that if lind in the heart of Central Arms

The visit of Schol to trenever's regard approximate of Gramme efforts to a return to her or the Colonial pressession in the World Way (Vir. Virt. Prints No.

Mr. Scholz - activity should ser lesson to Indian leaders, who wish t international public counton regarder. just claims against other nations, parthose who are members of the British's Indian statesmen should notice that Germany had been defeated in the W and lost her colonies in all parts of t the German government as well as to are doing their best to make their The Germans are demand colonies back His not the time a India to demand that Kenya and Coll Africa which have been developed Indian people be reserved as the held for Indian colonization and is a for the lives lost in the battle-field hundreds of millions of spent by the Indian people and a o wm the World War ?

Need of an Up-to-date Library for The Visva-Bharati

For a true university facilities $\{ \cdot \}_{i=1}^{n}$ werk are essential. The object of $\{ \cdot \}_{i=1}^{n}$

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i is to have a world culture centre in ry sense of the expression. The Visvalanceds a first class library. Those who iterested in the intellectual regeneral India should take note of the following item from Washington, DC.

hington, Sept. 27—One of the largest unilibraries in the country will be constructed addition to Cathoba University here with 1 of \$750,000 donation to the institution by Mullen of Denver, Col. The structure to kin as the John K. Mullen Memorial Library real capacity of 1,000,000 books.

s means that the Catholic University ive a library which will have the y for ten lakhs of books and one man pated over Rs 2,250,000 (twenty two and fifty thousand rupees) for building rary. In connection with every Ameluniversity and in every important an city there are first class libraries Visya-Bharati is to fulfil its functions lely, one of the primary needs is a library.

hope that some one among the merchant-princes and wealthy some ghters of India will donate an adeum of a few lakhs of rupees to pro-

There is no gift higher than the nowledge Liberation of India diposithe strength of knowledge

7 1

Repression, a Symptom.

the first reading of Mahatma Gandhi's bal addres—at the National Congress agraph—has struck me—with special its cogeney—and exactness—It is opiession a Symptom' There he has whole issue between Britain and India matic conciseness

38 European dominance and Asiatic 18 the formula for the new represgives the examples of Kenya and 19t and Bengal

rarge thing to me is this It is cealised, that the phrase, which is the kings Proclamation of 1917, it India shall remain 'an integral e British Empire' is tainted with civil formula of European domina-Asiatic subjection. Canada may integral part of the British Empire, because Canada is British and and Canadians are imperialists

But India cannot,—first of all, because India is not British or European, and secondly, because India is not in percent

CFA

Egypt and Britain

Mahatma Gandhi's words about Egypt are fully justified. Anarchical crime is no less detestable in Governments than in individuals and it is a crime of anarchy to tear up solemn treaties of obligation under the cover of resentment for a murder. The worst sign of all is to find that such an act has called forth practically no protest from the civilised peoples of the West because it is done against an Lastern people.

(F A.

The Motive Behind British Imperia Preference and Indian Merchant Marine

The result of the corporate was corporately stops to the Brit, by we come and and the theorem may be of their members of their record of their record of their was a second of their was a surface of the record of their was an expension of their second of

the Atlantic Meantle of April 1924. Undoubtedly the metry beyind the British scheme of Imperial Protective is to have the monopoly of the trade and artere annaimeations. India is to be sacreced to British interests, by making ner a party to Imperial preference. It is time now to denounce any and every suggestion of Imperial preference so far as India is enacerned and take steps so that India may be able to develop her own merchant marine with will be adequate to her own needs and national commerce. The first step, to see ite, this is to have the coast-wise trade of Iedia so regulated that the Indian ships will have preference. Second thing that is essential for India is to have proper training of Indian young men in all branches of naval engineering and the trovernment should be induced to make suitable arrangements for this It is desirable to have an Indian National Naval College established at the earliest opportunity.

TD

Civic Righteousness among Canadians

We have been often told that the Indian people are not capable of self-government and civic righteousness is the exclusive viitue of the so-called white-people if not the superior Anglo-Saxons The Canadians have been enjoying self-government for generations, like the people of the United States of America We often hear of whole-sale, graft in the United States, and the following news-item, published in the New York Times, throws some light on the spirit of civic righteousness among the Canadians

SEXATOR TAYIOR OF VANCOUNTER SAVE THERE IS ORGANIER RASCHILL' IN RAIL DIPARTMENT.

Succeed to The New York Times

Ottawn Out Wir 9-"Organized member 'exists in the National Ruly as and Steamship Duratments on the Pacific Coast declared Senator I D. Taxlor of Vancouver in the Senate to-day. He preferred three charges

That the Government merchant marine was

used for rum-running on the Pierfic Coast

That Government officials conspired to defraud marine insul mee compinies

That the rulway department at Vancouver was recting with grift

That honest employes who protested against the graft and frand were dismissed,

That dishonest employes were retained and promoted

That Sir Henry Thornton head of the Vational Railways and the higher officials has bucked or negatived all imprimes

Sonator Tivlor claimed to have affidivity supporting all his charges and assumed full responsibility for them. He read a mass of correspondence extending over a vent with Sir Henry Thornton and other officials in which he had sought a searching inanirv

In support of the churs of graft in the Railway Department he quoted from a document which he claimed was a copy of a private memo-randism made by the acting national investigator

to Sir Honry Thornton
So serious are the accusations regarded that
Senator W. H. Bennett gave note of that he would move for a special Senate committee to investigate them.

This proces that neither the spirit of civic righteonsness nor "rascality of high officials" is a special trait of any nation Indian people should take notice of it and do their best that they may surpass other nations in matters of "civic righteousness."

TD

Degeneration of India's Building Art

We publish elsewhere an article by Srish Chandra Chatterjee A M A. E on the

Revival of Indian Architecture. Mr. Cha is an architect and a civil engineer of perience and ability. His reflexions of sad state of our National Architectur coloured with genuine feeling and a to revive in Indian Architecture it spirit and grandeur. We have often note sorrow growing ugliness of modern They remind one of 1 buildings accommodation or floor space, but no beauty or of the vearnings in the 1. the architect. Worked out like formul soulless usefulness, modern buildings ... aesthetics by the faultless precision of construction; by their agreement with ciples which have hardly anything with beauty. We invite the attention thinking people to this article

Can Untouchability be Defended

One Babu Kalishankar Chakia i Chittagong has addiessed a letter to M Andrews which appears in the You | of December 11, 1924. In this let Kalishankar Chakravarti attempts ! untouchability on sociological grouaccuses Mr. Andrews of agnorance r "our social customs" and challe Andrews' statement that there is "o and practical serfdom" in India In-Babu kalisharkai has not made e he accuses Mr Andrews of 1900 r garding India's social customs. His may be due to his enthusiasm? untouchability to be a marval of s acumen He calls this system a system elsewhere, but idealises system " he finds it absent in Jagannath, \ and Chandranath It is a bit jet find Babu Kalishankar going into over the fact that Hindus occasregard the implications of social la in the opinion of Babu Kalishanke the purity of the nation" and so corruption and destruction. He one or two instances of low-caste in ande good in life, in order to case. It is certainly for the sake that Baby Kalishankar reframs " the millions of instances in whi ability had made life perfect hell ! He concedes, however, that unt 1.1 "vicious" "when attended with Pi" oppression, but with them very g 2

whose character, habit and intellect similar, and this kept the society in id contentment for thousands of years, id it from corruption and destruction be to British immorality and comments, oner you remove the restrictions of ibility the sooner you can expect to lose scenes (of immorality) enacted

pems that in the opinion of Babu kar Chakravarti immorality must of be inter-caste. His other contenalso equally alive with subtleties in everywhere that untouchability is with hatred, contempt, oppression, and inhumanity; then what good ay that it would be an ideal thing these? So would small-pox without less, misery and fatality. He says that ast contentment and peace were due system If it is so, why are we miserough we still have got the caste Moreover Indian History does not e same story as Babu Kalishankar n have Indians bled and suffered to ay from the torture of Varnasrama-

tma Gandhi commenting upon this tes

primon Wr. Andrews is over-considerate dishanker Chakravarti. Whilst the consumouchables in the south is no doubt attain that of the untouchables in Bengal, tough in Bengal and admits of no detence ican to terspeak of the effect of untouchables the simple fact that the oppressors the enormity of their own misdeeds habity of Hinduism is probably worse if the modern impendists. We have bottle with a rigidity not yet observable operal edition. Will Babu Kalishankar inher that the English Impendists offer touchability the same defence that he Hindu untouchability. The safer course not to find out which is worse, but to be evil of our own system and endeavour

M K. G.

ite agree with Mahatman

A. C.

ronouncement on General Dyer

not know exactly the aims and e Royal Asiatic Society, but we that it takes only a severo erest in things Asiatic We do t there is anything to prevent

the Society from adopting a point of view somewhat different from that of cold-blooded scholarship. This idea has recently been stimulated by a review which appeared in the Society's Journal of October 1924

Sir Verney Lovett K. C. S. I. M. A., has written a book on India which has been reviewed in the Journal of the Royal Asiatic Society by R. P. Dewhurst, who credits Sir Verney with achievements which any author might envy. We have not read Sir. Verney Lovett's New History of India and are not in a position to offer any opinion on the quality of the book It however appears from the review that the greatest triumph of Sir Verney is in his treatment of the period of India's history between 1914 and In dealing with this period, we are told, he has displayed wonderful judgment, The reviewer impartiality, and fairness says, "As a typical example of the judicial spirit which characterizes the book, a few sentences dealing with the thorny Amritsar question may be quoted?" And he quotes the following fair and impartial lines.

It appears that all through those terrible minutes his (General Divers) mind was filled to over-flowing with three considerations, the futility of all previous measures the continuous attempts to isolate his force the certainty that if it were swept away massa ie and destruction would reign unches ked far and wide. We must deaply regret that the thoughts which possessed him left no room for cooler diservation or for the natural compassion which must otherwise have interposed. But there can be no doubt that he was confronted by a terrible and highly critical emergency and try a wide impression that the arm of the Government was paralysed.

The reviewer was so deeply moved by this keen and impartial analysis of Tiyer's psychology at the moment of wantonly shooting down inoffensive and helpless men, women and children that he could not help commenting "It would be very difficult though these words were written before the recent ventilation of the Amritsar affair in the law courts, to improve on them as a final pronouncement on the matter."

The Amritsar affair was no doubt "ventilated" artificially in the law courts to make things sanitary for dame Prestige to live in, but will rentilation ever remove the steach?

We congratulate the Royal Asiatic Society on its endeavours to carry on the work of ventilation to a successful end Ventilation works wonders !

A C

Lord Haldane on Indian Philosophy.

In the course of a private letter to Professor Surendranath Dasgupta, Haldane, whose right to speak on philosophica matters is admitted on all hands, says

"You have done a great piece of work. Nowhere else. I have seen such a systematic review of the Indian systems simultaneous as well as successive And you have brought to your endeayour not only great knowledge of Fistern Idealism but also a wide acquaintance with the idealism of the West The result is a view of development which is riesh at all events so far as I am concerned

But we are more concerned with Lord Haldane says of Indian plalo ophy than with his pronouncement on Prot 11.1gupta's book Says Lord Haldane

Indian philosophy has a longer lesson than that ever of tries an thought which it pres do I am struck at the series time with the way an which senie let the most compute develop of post-Kantian objective alegasys in Europe of of post-regularly object to advantage of the property anticipated in social of the Indian systems, which you dose how When the West however appears to have been stronger as in the treatous start which in has midden to the dose of the dose of Beauty avoid forms to think for most in that the stronger treating the Barrier and the or Viets Barrier and the stronger to the treatous and the stronger treating the stronger treating the stronger treating and the stronger treating treating the stronger treating trea

of Niels B in conditions the production of the production of the production of the ning by the production of the ning by the production of the production of

Bishop Fisher on Racial Adjustments

The other day Bishon Larry on alloyed to give a talk to the stiff and students of Visya-Bharati at Santinibetan A text of or persons were also present

As was anticipated land pred todelo some but not by the authorities of the institution the Bishop improved the occasions he doors a bit of Christian propagnidist with say, anticipated because as mer of the impurialist and capitalist species have the of political and commic infrusion and invasion, so men of the religious propagandist species have the habit of religious intrusion and invasion Hindus however, like it immensely for though the giving of unsought advice in every other matter is looked upon as officiousness, the giving of unsought advice in matters religious is considered by them the pink of polite behaviour,

-particularly as they themselves are in this accomplishment. But this digression

The subject of Bishop Fisher's talk, he had himself chosen, was moderadjustments. What he said on his proper was well said, and quite re-Certain things, however, which he dered as specially European specially Christian, may possibly pobe named simply human such p however silly, may, it is hoped be o

It was obvious that the Bishop very much that Indians would become tians. We have no quarrel with suc But we have not been able to see a relations of the kind that the Bish of would improve by the Christian Indians Racial discrimination is a practised in the most invidion in inc. by any non-Christian nation, but by i coples for example American to South Africus Kenyar cores evelude Asiatics in all Christian second place the evelusion is made around dirice, not on that of a at write the fact that Charletian Asia aliented and most in the Asian thea termse by the concer Asiatics to Constitution to a defer adved for the A latter graph of the write the states of the retures the committee of the territory of the A important control aitrograms

There we reducte, as mile tem in the Propertyle teat to Christians respirit it not at some would be able to so colling or 1 or mark right relation. It however has that which people not been able to accomplish could about be people who have been , time impremonal As practice said to be better than precept became Unistings they might example of Christian peoples exclude all those white proples ? Asiatics from their countries others as you me done by Christian India's inference from ' of great Christian peoples That improve racial relations. The retaught practice of pagan Indian the right cheek to those who smill the left, 14 more convenient and co-s

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ain and the Riffs in Morocco

NOTES

to be hoped that just as a century in was convinced by the hard logic hat it had done its work in South

El-krim the Leader of the Rifts

and therefore, gave up a hopeless ith the people of that continent, liefne from Morocco and leave the firk out their destiny under their RI-Kiim

reological Discoveries in Sindh and the Panjab

ogists may be left to discuss and sultural and historical affinities ople tokens of whose civilisation unsearthed by Rai Bahadui shiii in the Panjab and Babu Anciji in Sindh. These prove that, t than has hitherto been supposed, of civilisation had been reached some Indians—no matter whether Travidians or belonged to some patters.

resting to learn in this connecmore than twelve years ago, wadatta Bhandarkar concluded that the ruins at Mohen-jo-Daio, where in Sindh such remarkable things have been dug out, were of comparatively recent date The Professor wrote --



Balon Rakhaldas Barengee

I also visited what is called Military and the open miles south-east of Dekti in Larkana district: We hid received glowing accounts of this spot and I had great hopes of finding it to be as interesting as the runs of the Mirjan Klas stupin before they were diag out. But he visiting the place I was greatly disappeared. Here are spread the remains of an old place for about three-sfourths of a mile. Year the western edge is a tower an amound nearly seventy feet high from the ground-level from which the mound gradually rises of the top portion only the inner core has remained consisting of sunsdinsh brick work. The bottom of it appears to have been reached most proadly by treasure-hunters who I was told frequently excavated the most promising spots here those by towards the west and south are six mounds, but of a far less height and there seems to have been a river once running between the tower mound and the other heaps. On the north side of the tower again are vestiges of an old brick rival running up. The bricks as a rule are of modern type and are not of large dimensions like the old. There are no doubt some here which look old but they are few and far between. Not a single carved moulded brick I was able to discover here. What a confrast to the Marpin Khas stupa where cart-loads of such bricks, were found before it was

It is admitted by all that Mr C R Das made a very great sacrifice by giving up his practice as a lawyer. And the legal tratermity are certainly in a better position to appreciate the extent of this sacrifice than the lay public Yet we find that the High Court Vakils' Library has paid only Rs 77-89, the High Court Indian Barristers ml, the Attorneys mil, the Small Cause Court Rs 164-9-0, and the Alipore Bar Labrary Rs 199-7-0 We do not know why there has been this poor response from the lawvers. Perhaps most of them do not believe in the bona fides, or the soundness, or the practicability of the Swarai Party's village reconstruction and organisation scheme or perhaps these hardheaded men know better how to receive than to give or is it that they did not believe in the miraculous powers claimed for the scheme in such big-type mountebank cries as, 'You may be the next victim of the ordinance. Pay to kill it,' "Yie you for repression? Pay to destroy it ">

There are two big items. One is Mr C R Das's personal collection, from various wards of Calcutta and Howiah, amounting to Rs. 141,945, 2-9, and another, Mr. A. N. Mullick's contribution of Rs 10,000 Deducting these from the total sum of Rs 2.25 000 we get a sum of Rs 70 000 in round numbers which represents the total collection of all of Mr Das's followers. As we have been told that only or mainly poor men have paid, Mr C R Das singly must have asked doubte as many men' as all his followers put together, for a rupee or so each. The mere physical energy and activity which this feat implies, must excite the envy of even champion Maiathon junners

"In Mother's Memory."

Maulana Mohamed Ali has been publishing in The Comrade a series of articles with the caption "In Mother's Memory". These articles are so good that we do hope they will be published in book-form with as many good portraits as car be produced of the revered lady whom the Indian public called Bi Amman. If for no other reason than simply being the sons of such a mother, Maulanas Shaukat Ali and Mohamed Ali would deserve to be held in high respect.

It is difficult to choose any passages from these articles for reproduction. But we will give one long and one short extract. We will remind our leaders by way of preface that Bi Amman became a widow when she was a young woman of twenty-eight

During her last illness, and only a couple of weeks before her death mother was asked if she would not prefer to get shorter kurtus or shirts made for her now that she was not moving about, and the many creases of the long khaddar kurtas she wore had to be smoothed away every now and then to make it comfortable for her to he in bed But she refused, and the refusal brought to light an incident that had happened just when father had died. In those days it was the fashion for Muslim ladies to wear kintis which were short slow bees shirts or rather blouses, and it was only old ladies who had been on a pilgrimage to the Hejaz that would occasionally substitute for these garments and the voluminous bifurcated skirts of La know the long kurtas and trousers in imitation more or less of the lashions of Mecca and Medina-Mother who had not ver been on a pilgrimage to these holy places had got a couple of these hintus made some one ago, but had never worn them. On fathers, death, she took one of them ont when she we about to put it on an old lady of her family asked her to consider the implications of this charge of garnents. It was all very well for old women who had lived their lives, and had gone for the Hij almost as the list great event in all their existence and had practically renounced the world. But for a voing women of eight-and-twenty who would in all probability marry again it only for the sake of her children's upbroaging it was a foolish fancy So the old lady tried quietly to dissuade mother from adopting a fashion in dress that she could not keep up for long. What was mothers answer, it was our sister who was privileged, the other day to hear from mothers own hips she told the old laby. This long whete kinete dear mother would now be taken off only on the takhta' the wooden bound on which a Muslim's corpse is washed for the buril. That is why she preferred her long kinetes of khodan with all then rough creases, which built her frail bedridden body, to the shorter ones suggested by our states and it was only on. ones suggested by our sister and it was only on the takhta almost half-a-century after father's death that this tashion had to be discarded for the shroud

The Prophet had hunself always married widows—except once when he married Haziat Ayesha no doubt to establish the humane custom of widow remarriage, and good Musalmans always recommend to the young ladies of their finity who are unfortunate, enough to become widows so early in life to marry again. Mother's relations also pressed a second marriage upon her and many of thos who had seen her almost teacess on father's death felt sure she welld remarry before long. But she herself knew better than that The cholera that had taken father away had not spared, her son, our eldest brother hving. The minute father passed away mother left his bedside, and went over to tend and nurse her son because, as she used to tell us herself, she had done her duty by the dead and she must thenceforward do her duty by the living. The loud Limentations in which the women of her time indulged on such occasions, and in which, in fact, many to this day indulge, did not seem to accord well with a sorrow, that was too

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deep for such outward expression. Besides, she was anxious to spare as much sorrow as possible to her children, and so she kept her own feelings in leash. That is why she appeared callous to those who remarked only her retreence, but who could not not peep; into the heart that was bursting with grief.

The next passage which we are going to quote gives us a glimpse of the good lady's sudhana (spiritual discipline) in invitationing (the path of self-restraint and renunciation), as Hindus call it

Maulana Mohamed Ali says that, being accustomed to meat diet, even the servants of his family turn up their noses if they get did too often. Chandar being a vegetable which grows wild, even they would not touch it. But for the sake of 'simplicity and studied economy," Bi Amman would sometimes pluck some chandar leaves and prepare blungar for herself.

But on one ocassion I found that mother who had been thinking for some days just of plucking choular from the terrace, and had at last prepared it herself, in oil for choice and with heighs of chillies did not turn up at dinner and even her favorities did not turn up at dinner and even her favorities did not fould not feel inclined to eat anything and beyond feeling concerned a little about her indisposition, as we thought we would have taken in further notice of it. But a few days, liter, she told us she had simply yearned for that bluom. Then why didn't you have first we all asked adding. 'It couldn't have hunt you much after all. That's all right, she told us, 'for I was not indisposed,' "Then what else was the matter with you, we asked in inter surprise.' An circultum was the matter with me. It heart was so set on it, and it smelt so savoury when I was preparing it. But them I said to-myself. What does it matter if thy heart so yearns for it? Wilt thou satisfy thy hearts of tivings if tomorrow it yearns for a husband.

Prof. Benoy Kumar Sarkar's Return

We extend a cordial welcome to Professor Benoy Kumar Sarkar on his return to India after an absence of nearly eleven years comes back well equipped for promoting the cause of culture, and of the study of ecowante development and political science and iffied branches of knowledge. His travels and investigations comprise Egypt, Figland. Scotland, Ireland, the U.S.A. Hawan Islands. 1 quan, Korea, Manchuria, North China, France. bermany, Austria, Switzerland, and North Halv His literary output during this period his been enormous, being five thousand pages 46 Bengali and three thousand in English All this was printed in journals. A small portron remains yet to be published in book-form.

He has contributed to the following journals among others Journal of International Relations, International Journal of Ethies, Political Science Quarterly Scientific Monthly, School and Society Revue de Synthese Historique, Scances et travairy de l'Academie des sciences morales, Deutsche Rundschau

He is an elected membre correspondant de la societe d'economie politique of Paris

For the last rew years he has been studying the methods and problems in economic development with special reference to postwar. Europe

A Limit to 'Ahimsa.'

So far as individually a man is concerned, he may be a thorough-going Ahraesaist he may refuse to strike down even the man who attacks him with murderous intention

But a woman cannot and ought not to be an Ahimsuist in all circumstances—she should kill, if need be any one who tries to dishenour her. That sets limit to her non-violence. Similarly if a man sees any one attempting to dishonour a yoman at is his bounden duty to prevent the cutrigo even at the cost of his own and the assailant's life, if need be

Such being our conviction we ite glad the find Mabatna Garolla writing as follows in Young India for December 18, 1924

My allowing to a less me for the sake of ethers to give my life without even after place to kell. But my allowing else craftes me to say that who is choice has between rinning away to the region of ones charge and killing the would-be my shee it is ones duty to kill and be killed never to desert a post of duty.

· Prof Thorpe on Chemical Research

Professor Joselvne F Thorpe, F R S, has contributed to Nature an article on chemical

research in India. It deals with such chemicresearch as would be calculated promote the development of chemical industries. He begins the article by saying.

The Indian Industrial Commission, presided over by Sir Thomas Holland issued its report in 1918. It had been formed in 1916, and was "instructed to examine and report upon the possibilities of further industrial development in India, and to submit its recommendations" with special reference to a number of specific questions of which two only concern us here. These were h to ascertain whether and if so in what manner, Government can usefully give direct encouragement to industrial development. -

i. By rendering technical advice more freely available.

ii, By the demonstration of the practical possibility on the commercial scale of particular industries"

The Commission made a number of recommendations It recommended, for example the formation of several scientific services built up on lines which, it was hoped, would give an impetus to the development of industries based on the great

natural resources of the country
Among the services the formation of which was
recommended was one dealing with chemistry, and
as this subject was rightly regarded as one of the
foundations of all industrial development, the first
effect given to the Commission was to amount a effect given to the Commission was to appoint a committee with instructions "to formulate proposals for the organization of a Chemical Service for India and for the location and equipment of research laboratories." I was asked to act as chairman of this committee, and with the object of obtaining an insight into the actual conditions. I toured through India during November and December of 1919 and January and February of 1920. In the course of the tour I visited all the important centres and was able to discuss the problems involved with many prominent officials and business men. I saw all the leading educational institutions and noted the facilities for research present in the chemical departments attached to them. effect given to the Commission was to appoint a

His conclusion was that

"India is at present poorly equipped to meet any demand for properly trained chemists, and cannot be expected to supply recruits for a chemical service unless the service itself can act as the research trainer."

This conclusion is quite correct, if by properly trained chemists" Prof. Thorpe means chemists with proper training in industrial chemistry; otherwise it is not correct. He then passes on to observe -

"The scheme suggested by the Industrial Commission was a comprehensive one, and well fitted to meet the immediate industrial requirements of the country. It provided for the establishment of a central Government research invitity where both fundamental and practical research would be corried out to serve as a nucleus from which chemists could be drawn to fill the various chemical poets throughout the Empire."

The history of industrial chemistry says something quite different. More fundamental and important research work and training in industrial chemistry has been done enterprising firms with capable and alert directorates than by any Government institute in the world. Government departments of this nature as a rule lack in enterprise and tend towards stereotyped routine work There is nothing, however, to prove that such a department as is proposed is an impossibility

The provinces, however, were not in favour of a central Government research institute. They wished to do things on their own behalf, "unhampered by any restrictions which might be exercised by a central Government institution such as that suggested by the Industrial Commission The Provinces were quite right in fearing that work might be hampered by such a contral Government institution Government work in this country usually means very discouraging red tape and hombast, both deadly poisons for the spirit of research

The writer then proceeds to say:-

Still, a modified scheme by which each province Still, a modified scheme by which each province would have its own research institute seemed practicable and indeed, even an improvement on the original idea, provided that each provincial institute undertook to confine its activities, both fundamental and practical, to its own local immediate industrial needs leaving a central institute under the Government to carry out those fundamental researches which underlay the industries of the countries as a whole of the countries as a whole.

This appears to be more practicable. Professor Thorpe observes :-

There are very few consulting chemists in India, most of the consulting advisory work, where such exists, being carried out in the Universities.

In this matter the Professor appears to have been misinformed No University in India has the necessary equipment for consulting advisory work in industrial chemistry. We do not know of a single competent industrial chemist in any one of the Indian Universities. Of course there may be some unknown to us.

The writer holds out an expectation regarding the proposed research institute which would be very difficult, o say the least, to fulfil. Says he:--

The chemist or chemists who had solved prob-lems in the revearch institute submitted by a manufacturer would be loaned to the manufacturer for a sufficient period of time to enable him to place the new process on a working basis in the factory.

Part of the same o

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If chemists are to be loaned out to factories for the purposes mentioned above, then their supply in the research institute would have to be enormous.

Dehra Dun was recommended as a "convenient central place" for an industrial research institute by the Industrial Commission, and the recommendation was endorsed by Professor Thorpe's Committee, he says. The idea is quite exquisite!

In the following sentence what the writer calls the final problem is really the main and the most vital problem —

It is the final problem, that is, how to supply the training in works practice, and what is still more important, how to pick out the men most suited by temperament to profit by this training, which has to be solved not only in India but in Great Britain also.

But we do not agree with him in what he says in the next sentence, quoted below

In the proposed chemical service this very real problem of type would be met by a frequent interchange between the individuals comprising the junior personnel of the research staffs of the various institutes. Each man would, therefore, obtain his training in works practice

We fail to see where in this proposed system the men comprising the junior personnel would acquire training in works practice. Works practice cannot be got in any research institute whatsoever unless it is part and parcel of an industrial concern. I'rof. Thorpe is absolutely wrong here. We doubt whether he can cite one single instance of any industrial man who has been trained thus and has shown efficiency in practice.

When the writer says that

These proposals imply that, besides the main chemical staff, each institute would have to be provided with a suitable staff of engineers, whose main duty would be to act as instructors in general engineering practice

he is quite right.

In the opinion of the writer, "the proposed scheme for the establishment of a chemical service would have to start in a small way." This is easier said than done. Can he formulate any scheme which can show any usefulness commensurate with its cost, that can be regarded as comparatively mexpensive when considered from the view-point of provincial finance?

Prof. Thorpe concludes his article thus:

No doubt, in many of the provinces use could be made of some existing institute to act as the provincial research institute, until funds were available for the erection and equipment of a building especially

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designed for the purpose. The chief initial cost would be incurred by the erection and equipment of the new Government Research Institute at Dehra Dun, but it is understood that some money, at any rate, has been allotted for this purpose. Indeed, it is likely that a large capital expenditure and a considerable income would be necessary in order to start the scheme and to place it initially on a sure financial basis, because it is not proposed that any attempt should be made to make the service self-supporting and the equipment of the new laboratories would have to be completely upto-date. If the service is to succeed the Government must take the long view, and bear in mind, chiefly, the increase in wealth to be obtained by the development of the natural resources of the country. The opportunity is a splendid one, but to take advantage of it effectively requires courage and vision.

It is not only "likely" but certain that the expenditure would be very very large, and most of it useless expenditure on costly buildings, designed by expensive British architects, erected by costly British firms, etc.

"The increase in wealth" promised by the professor would mean in Indian parlance the draining away of wealth by foreign exploiters. Would Indians benefit in the main? Or would vested British interests gain?

The whole thing has been considered from the standpoint of a man of science of vast and deep erudition and brilliant research capacity, but of no experience of the problems which beset industry in this country and possessed of only a rather detached knowledge of the industrial problems of his own country. In short, it is a professor's solution of a business man's problem.

Is there any necessity for such services as have been proposed by Sir T. H. Holland? Industries of the kind that would be helped by the proposed services are of two classes: (a) those that are owned or controlled by Briti-h interests; (b) those that are owned and controlled by Indians. Of these, the first do not need any help. They are as a rule well able to afford and conduct the necessary research work. Their own means, added to the Bank support invariably given to them, obviates the poor Indian tax-payer being bled to serve their purpose. As regards the second kind, Indian owned and controlled concerns, their difficulties, taken in order of importance, are as follows:-

1. Difficulties of finance form approximately forty per cent, of the sum total of difficulties. Private capital is shy as regards such concerns, and as most of the banks are foreign, bank facilities are practically will.

2. Lack of experience and training in management may be said to form twenty-five per cent, of the difficulties. Directorates in such Indian companies are generally composed of incompetent and ignorant persons devoid of directing capacity.

3. Fifteen per cent. of the difficulties of such concerns may be said to spring from absolute disregard of their needs by British monopoly interests such as Railways, Electric Works, Gas Works, etc., and scant and tardy

attention from state departments

4. Ten per cent, of the difficulties are due to public apathy, as shown by lack of sympythy of political bodies and the tendency towards victimisation of Indian products evinced by Indian selling organisations and middle men.

5. The remaining ten per cent may be said to be due to want of research facilities

In our opinion, unless remedies are found for the first four and major evils, there is no necessity to combat the fifth and minor one.

In case of government help being given to Indian technical concerns, the line of work

should be as follows in our opinion.

I Establishing technical libraries (of the same type as at the Patent Office, Chancery Lane, London) at all provincial headquarters, with a staff of translators available for work at very moderate charges, and a Central Library, fully stocked with scientific and technical literature, situated, say, at Delhi, having the same kind of translating staff. Translations not only from the languages of all the leading industrial countries into English but into as many leading Indian languages as possible should be done at the Central Library.

II. Establishing a fully equipped central technical laboratory at a place where the minimum amount of expenditure is needed for the provision of gas, electricity, water, staff quarters, etc. Expenditure on buildings should be as small as possible. A good library should be available. The staff should be just sufficient for direction of work, but the work should be done mostly by men deputed by industrial concerns, jointly or separately, and there should be adequate arrangements for such men to carry on their research work ediciently and economically. In case of such concerns being in need of help but being unable to pay for it, the work is to be done by the staff with the help, if necessary, of earch scholars temporarily engaged. These scholars can be got and should be got-from the various Indian universities, and arrangements should be made for their work at the central technical laboratory to be recognised by the university concerned as work for a degree or doctorate.

III. The giving of government help to industrial concerns in sending out men for

special training abroad.

IV Establishment of provincial laboratories, as in II, only when the demand justifies it, and then only in the department of

industry in demand.

V The staff at the central laboratory must be composed of experienced and efficient men And they must be taken from countries where the line of industry concerned is most progressive. The Japanese system of getting specialists for terms of three to five years on high salaries would be the best.

VI The entire department must be under non-official control A new "Heaven-born" service would be worse than useless.

INDUSTRIALIST

A Chair of Municipal Government

As the Calcutta Municipality is under the control of the Swaroj party, it can and should make arrangemnt for contributing, say Rs ten thousand per annum to the Calcutta University to found a chair of Municipal Government and a Bureau of Municipal Research. We need comparative knowledge in the field of Government in general, and Municipal Administration particular ın Calcutta Municipality can do great and permanent good to India by creating facilities in connection with the Calcutta University for training experts in municipal govern-

Contract for Foreign Coal

The Indian Mining Federation has in the course of a letter to the Secy. to Government of India, Department of Industries and Labour, refers to the recent announcement in the press of a contract having been placed for the supply of South African Coal for the Sukkur Barrage requirement for one year. The letter states.—

The action of the authorities in purchasing foreign coal to the extent of some 60,000 tons, at a moment when the Indian one industry is on all

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admission passing through a period of grave depression is fraught with important considerations of public policy. As the Government of India are well aware, one of the most decisive elements in the present depression of coal industry is the serious competition which Indian coal has had to face with foreign, particularly the bounty-fed South African coal in both the home port markets and the neighbouring foreign ports which until a few years

ago were its legitimate overseas markets.

The Legislative Assembly by a resolution passed on the 7th of February last urged a countervaling duty on South African coal and the Honourable Commerce Member speaking in the Assembly on the 15th March last declared the intention of the Government to refer the question of an increased duty on foreign coal to the examination of Tariff Board has been deferred owing to the appointment of a Coal Export Inquiry Committee, the Government of India nevertheless stand committed to this reference. At all events, the attitude of the Government was sufficiently pronounced that nothing would be done meanwhile to directly stimulate foreign coal gaining an additional ground in the Indian market. The present purchase of 60,000 tons of foreign coal by the Stores Department gives, however, the hie direct to such an expectation. The Committee venture to think that the action not only constitutes an outrage on the Indian legislature and is, further, a flagrant violation of the Government's own declared intention.

It will, also be recalled that it is only three years that Government in violation of their definitely pledged stores purchase policy purchased one mill in tons of British coal, thus eventually involving the Indian taxpavers in an avoidable loss of seven crores of rupees. It is needless to stress on the obvious truism that a Government Department is not as free to arrange its purchases as a private buyer. If the actual stores purchase policy which your Department control is at variance with the assurance of the Commerce Department, a declaration of the confidence. If despite a serious depression in he Indian coal industry, the Stores Department would extend its custom to South African coal, the lamilited mockery of a Coal Export Committee might as well be avoided and with it the produgious waste of the tax-payers' money.

l am next to examine the transaction in question on its own ment, considered as a business proposition. The Committee have in their possession complete analysis of the coals of the various. Transval mines and they are, from these materials, in a position to assert that they are in no way superior to 11, 12 seam Jharia coals, which were tendered by at least half a dozon parties at Rs. 4 to Rs. 5 F 1) R. ton for thus exhibiting an under-quotation of the accepted rate of the South African coal by at least Rs. 5 to Rs. 6 per ton, if sea-borne, and by a higher figure, if carried by rail.

In the circumstances, I am desired to express a hope that the Government of India will still find it 1008 libits to regarded the contract already entered.

In the circumstances, I am desired to express a hope that the Government of India will still find it possible to rescind the contract already entered into for the supply of South African coal on weighty considerations of public policy indicated in the previous paragraphs.

No elaborate comments are needed on the facts revealed in this letter.

As South Africa discriminates against Indian human beings, the Government of India's discrimination in favour of South African coal, even at a pecuniary sacrifice, is only too logical and legitimate. It also shows in quite a delightful manner that the government of India thinks that what hurts the self-respect of India enhances the selfrespect of India's government. Finally, it demonstrates irrefutably that the government of India is a Christian government: for does it not offer the right cheek of In his to those who have smitten her on the left cheek repeatedly, and does it not also offer her cloak of State pationage to those who have already taken her coat of private custom by means of bounties?

Tagore on the Moscow Stage

The Bombay Chronicle states:-

A recent issue of the 'Prager Presse' gives an interesting account of the popularity of Tagore's plays with the Russian actists Madaine Germanova, the queen of Russian trace'ly, who was the 'eading lady at the Moscow Art Theatre is now at Prague, where she is celebrating her twenty years activity on the stage by appearing in the 'Brothers Karamasoo' the play based on the famous novel of Dosto-ieffyski. She says that as a change from the usual repertory, her troups of objects decided in the year 1918, the darkest period of the Russian Revolution, to produce a play which would give the audience a higher vision of life than the drab atmosphere which surrounded them Rubindranath Tagore's 'King of the Dark Chamber' was selected, Madaine Germanova portraying Sudarshana. The play was a tremendous success, and since then the Moscow Art Theatre and other insututions interested in putting on the boards plays which will give the audience something different from the typical problem play of western life, are exploring the works of Eastern dramatists. India naturally feels proud to find that Tagore is selected with universal approbation in Germany, Denmark and Russia by a number of enterprising producers.

As Rabiudranath Tagore's "King of the Dark Chamber" is a symbolical spiritual play in which the King is God and Sudarshana, the Queen, is the human soul, the popularity of the play shows that the Russians have not become rank atheists and materialists, as we have been repeatedly told they have: a sufficiently large number of them in any case retain their primeval spiritual instincts to be able to appreciate a play like the "King of the Dark Chamber."

Evidence on the not totally unsatisfactory religious condition of Russia comes from a

different quarter also. In the December num-The Socialist Review Major D. Graham Pole quotes the following from a letter which appeared in the press in Eng-

land on 29th September last .-

Our Baptist Churches commonly report increases of membership in the past five years or so of 500 or even 1,000 per cent, and the total membership of our churches in Russia is now probably second only to the United States of America. There are evidences that this is only the small beginning of a recognitive to the states of the control of the states of the states of the control of the small beginning of a recognitive that the states of the control of of small beginning of a movement which may be of greater historic importance than the Protestant Reformation itself"

Lala Laipat Rai's Suggestions

Lala Lajpat Rai has thus summarised the suggestions contained in the series of plainspoken letters contributed by him to various dailies .-

(1) Free your minds from the permissions doctrine of absolute rights

(2) Purge your politics of "religion" (dogmatic

(3) Rationalise religion as much as possible, and

lay emphasis only on essentials
(4) Remove social barriers which separate and estrange one community from another

(5) Love India above any other country in the

world and be Indians first and last

world and be Indians first and last

(6) Concentrate all efforts on improving conditions at home That does not debar you from
sympathising with your fellow-religionists abroad
and helping occasionally provided that your duty
to your own countrymen permits of it. In this respect follow Turkey and Egypt

(7) Don't fret at Shuddhi. It has come to stay
(8) You can try "Sangathan" and "Tanzim", if

you can purge them of Anti-Muslim and Anti-Hindu feelings, which, in my opinion, is very difficult.

(9) Have proportional representation in Legislatures, if you may, but do not insist on separate electorates

(10) Divide the Punjab into two Provinces to

make majority rule effective
(11) Don't insist on population being the rule
of representation in local bodies But if you must,

you may.

(12) Have Public Services Commissions to regulate the filling of Government posts on certain

general broad principles.

(13) No communal representation in Universities and educational institutions But special facilities for backward classes many be provided with special grants from public revenues for their benefit.

Compulsory Education for Muslim Girls Demanded

It is a healthy and significant sign of the imes that

At an extraordinary meeting of the Mohamedan Educational Association of South India under the presidency of Dr. Syed Abdul Khader Saheb Jelani, M. L. A. a resolution to address the Corporation of Madras and the Government to include the Muslim Girls under their scheme of compulsory elementary education in the city was passed.—(A. P. I.)

Riff Relief Fund.

The Associated Press of India has sent the following message from Lahore to the press .-

In response to an appeal to His Highness the Aga Khan and Syed Ameer Ali, on behalf of the women and children of the Muslim Riff, the Muslim women and children of the Muslim Riff, the Muslim Outlook Lahore opened a subscription list and has already remitted to England three instalments of subscriptions received from all parts of India Responses are now being made by Muslims of all shades of political opinion. The Provincial Khilafat Conference of Amritsai collected a sum of money in response to appeals endorsed by Maulyi Zafar Ali Khan. President of the Conference. The Punjah Muslim. Lagraga, singliformed a subscription to the Muslim League sunctioned a subscription to the fund and the Anjuran Islamia has done likewise and has also formed a Committee to collect further and has also formed a committee to collect further subscription from the Mushims. Nawab Sir Zulfikar Ali, khan a no me's that he is appealing to his friends to support the Mushim Outlook Riff Relief Fund as he has received a special appeal personally from the Aga Khan and Sved Ameer. Ali, Many Mushim ladies of Lahore have already subscribed to the Fund for relief of their sisters wounded in Morocco. The Outlook urges the Governments of India and Britain to discountenance French intervention in the Riff country.

Whether our fellowmen abroad are coreligionists or not, help should always be given to them when in distress, they stand in need of it After the terribly destructive Japanese earthquake India, along with other countries, sent a little help to Japan in token of her sympathy Though we are not Moslems, our sympathies are wholly with the Riffs in their struggle for liberty against Spain. They, therefore, deserve all the help that can be sent from India.

What is deplorable is that though Bengal contains more Musalmans than any other province of India, than in fact many independent Mælem countries, yet on no occasion when these Bengali Musalman millions have been stricken with famine, flood, earthquake or epidemic, have the Aga Khan, Syed Amir Ali (who is himself a Bengali) and other big leaders opened a relief fund for them, of themselves contributed a pice to the relief funds opened by non-Muslims. What is the explanation? Non-Muslims are to keep alive KOTES

the occasionally starving Muslim peasantry of Bengal, and the big Muslim leaders are to exploit these co-religionists of their for their own purposes—does the division of labour run along these lines? If so, one must admit that these big men are very cute and

Abolition of Slavery in Nepal

We rejoice to learn that the government of Nepal has arranged for the total abolition Though it was only of slavery in Nepal. like domestic slavery, not the slavery whose horrors were exposed in Uncle Tom's Cabin, yet, as it clashed with the ideal of human freedom, it deserved to be destroyed root and branch. The Nepal government will have to pay the owners of the slaves forty lakhs of rupees as compensation

Pandit Sivanath Sastri's Vows

The following is taken from a report of Babu Bipin Chandra Pal's speech on the late Pandit Sivanath Sastra :-

A cry for political emancipation was but the inevitable consequence of this idealistic realisation of the spirit of freedom. The ideal government in our estimation was the government under which the people had the capacity of making or unmaking laws of the land. And from this point of view Sastri used the word Swayatta-Sasan (self-government) in one of the items on which we took our oaths. The sentence ran as follows;—"We recognise Swayatta-Sasan as the only divinely-ordained govern-ment". Mr. Pal said that according to Sastri a Government not influenced by divine laws could never have the bundings of religion. But from this, the speaker said, the audience mucht conclude that Sastri was a revolutionary and an anarchist, which he was decidedly not. Then he drew the attention of the audience to the next sentence, which run as follows:—But in the present condition of the country and for its future welfare we shall be guided by the prevailing laws of the established flovernment." Then came the last and the most thery of all the oaths and it was this:—"But if we be even racked with pain, poverty and misfortune, we shall never accept any kind of service under this tiovernment." The debt of bread, Mr. Pal sud, was the worst kind of indebtedness, and the great Bhisms of the Mahabharata fame had to fight accurat the Fandavas even knowing for certain that the Kanjavas were in the wrong simply because he was in debt of bread to the latter. The speaker them releared to the unique performances conducted under the inspiration of Sastri and said that this was celebrated lang before Binkim Chandra could conceive of his Anandamath". The genius of follows:-"But in the present condition of the

Sastri, Mr. Pal said, was all-comprehensive, and he enlogised the whole-hearted devotion of Sastri to Truth and Freedom, the catholicity of his nature, his imperturbable patience, his simplicity and liberality.

State Help Again for Tata Iron and Steel Works

The duty levied on certain classes of goods imported from abroad not being sufficient to keep the Tata Iron and Steel Works. on its legs the Tatas again applied for State help; and on the recommendation of the Tariff Board, the Government of India has screed to help them with bounties not exceeding fifty lakes of rupees per annum. It has been computed that consumers in India of the class of goods produced by the Tatas would have to pay per annum one and a half crores of rupees more than before owing to the increased duties. The addition of the bounty of fifty lakhs to this huge sum makes up total of two crores per annum.

What are the advantages which the Indian nation would derive in exchange for this large sum? India ought not to be taxed merely to enrich the Tata shareholders and their foreign fat-salaried employees. Arrangements should be immediately made to gradually but rapidly Indianise the concern from top to bottom, the necessary facilities being provided for the training of specialists and experts. Even the labourers should share in the profits and the management.

From what appears in the press from time to time, it appears that the concern is not managed economically but with extravagance. Even for effecting économies a very high-salaried European has been or is being imported.

As specimens of what appears in the press, we quote below some passages from a letter signed "B. R. S. Bhalla" and published in The Bombay Chronicle.

Many suitable and qualified Indians (who qualified in this branch of the trade in America) are working their way at the lowest rung of the laider as compared with their European contemporaries who are not only paid handsomely but are actually their Masters and the former have of necessity to look to them for their future prosperity.

Besides, whenever there are any vacancies, advertisement to fill up the same is leaved in America and England, India being totally ignored, the intention to monopolise this firm for foreigners against the wishes of Indians is therefore too clear to used any elucidation.

This understood that 60 Europeans are being recruited from America on monthly salaries varying from Rs. 600 to Rs 1000 P. M. for New plant coniffting Merchants Mills etc., galvanized sheets and iron sheets" (a branch of the Tata Iron Works) they have executed a three years' agreement and will share the profit as well, which may go to any extent. In other words they will draw a part of the profit which must otherwise fall to the share of Indian Shareholders.

It is a rity that in an Indian Factory like the

Indian Shareholders.

It is a pity that in an Indian Factory like the Tata Iron Works a foreigner should control the establishment and its capital to the best advantage of his own nation. In the Railway Workshops and Government Factories etc., Indians have already met with their fate very miserably and if in Indian Factories they have to come across a still worse fate, it is clear that the Indian must go to the

Burman Students' Protest against Bible Teaching

A Rangoon telegram, dated the 17th December: states that

Some Buddhist Burman students of Cushing Some Buddhist Burman students of Cushing High School, managed by the American Baptist Mission went on strike as a protest against Buble teaching and religious exercises. The Education Minister convened a Conference of school authorities, the Director of Public Instruction, leading non-official Buddhist Burmans, including the editors of the Burmase newspapers, with the object of making efforts for arriving at an amicable settlement to end the strike and to acquaint the public with steps taken in that direction by the school and the Hovernment. Hovernment.

The statement made at the Conference by school authorities showed that the school authorities would exempt from religious teaching those pupils whose parents so desired.

In Calcutta, the Bharat Dharma Maha-mandal at its last session passed a resolution against the compulsory study of the bible in achools and colleges. Now that Sir Asutosh Mookerji is dead, the Mahamandal has mustered courage to raise its voice against com-pulsory bible-teaching! To understand why this protest has been thought necessary, the Assem, where the majority of the inhabitants Musalmans and Hindus, all candidates the matriculation, intermediate, and B-A. me marriculation, intermediate, and b-A.

Accordinations of the Calcutta University have

a stand 'neither' the Keran nor the Hindu

indicate but selections from the bible. In

line piston of the Calcutta University, the

line paint. Buddhist, Zoroastrian, Moslem,

and other settifitures are worthless, and

a set settifit to be read even by Hindu,

that Buddhist, Zoroastrian, Moslem and

Sikh students respectively! But the bild must be read. No wonder that padres gen rally voted with Sir Asutosh Mookerii.

Sir J. C. Bose's Panjab Convocation Address

At the last convocation of the Panjab University, Sir J. C. Bose delivered a very heartening address. The whole of it deserves to be quoted, but we have space for only a few sentences. He said :-

The present crisis in human history is a call for all the idealism and strength of youth for ensuring the continuity and permanence of civilisation. You are seekers after truth; I will tell you of the discipline through which you must pass for the discovery of truth. In this, the heritage of the past will help you: but you are not to be a mere slave of the past but the true inheritors of its wisdom.

MAN, ARBITER OF HIS DESTINY

In regard to the pursuit of research, a complaint In regard to the pursuit of research, a complaint is often made that there is no sympathetic atmosphere, and that all activities are paralysed by adverse circumstances. It is not for man to complain of circumstances but bravely to confront and dominate over them. You have not forgotten the account given in our great epic, the Mahabharata, of the tournament that was held before the court at Hastinapura more than twenty canturies ago. Karna, the reputed son of a charioteer, had challenged the supremacy of Prince Arjuna. To this challenge Arjuna had returned a scornful answer: a prince could not cross awords with To this challenge Arjuna had returned a scornful answer: a prince could not cross swords with one who could claim no nobility of descent. "I am my own ancestor," replied Karna, "and my deeds shall win the patent of nobility." This is perhaps the earliest assertion of the right of man to choose and determine his own destiny. If you make yourself entirely dependent on others, you will merely lead a parasitic life. Strength comes only out of struggle and it is by your own efforts that you will win that for which you have set out. In the realm of knowledge also, some of the greatest contributions have been made by those who undismayed by difficulties had persisted in spite of repeated failures.

FAILURE AND SUCCESS

It is no easy life that lies before a scientific investigator. There is to be for him no life of case but one of unending struggle. He has to cast his life as an offering, regarding gain or loss, success or failure as one. But the flure that draws a heroic soul is not success which can be easily gained but defeat and tribulation in the pursuit of the unsatismable. Where lies the secret of that spoendy which makes certain efforts apparently defined to failure rise renewed from beneath the suscellering ashes? When we look deeper we strail find that as certain as is the sequence of variety and

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effect, so inevitable must be the sequence of failure and success. We shall find that failure must be the antecedent power to he dormant for the long subsequent dynamic expression of that we call success.

Professor Bose concluded his address with the following inspiring sentences:—

It was a woman in the Vedic times, who when asked to take her choice of the wealth that would be hers for the asking, inquired whether that would win for her deathlessness. Many a nation had risen in the past and won the empire of the world. A few buried fragments are all that remain as memorials of the great dynastics that wielded the temporal power. There is, however, another element which finds its incarnation in matter yet transcends its transmutation and apparent destruction; that is the burning flame born of thought which has been handed down through fleeting generations. Not in matter, but in thought, not in possessions but in indeals, are to be found the seed of immortality. It is not through material acquisition but through active service and through generous diffusion of ideas and ideals that the true empire of humanity will be established

The Proposed New Howrah Bridge

An article on the proposed new Howrah Bridge by Dr. B. N. Dey, D. Sc. Eng'g-(Glasgow), etc., which appeared some time ago in Forward, has not probably attracted the attention that it was entilted to. Dr. Dey is a great engineer who practises in Britain and has made his mark there. According to him, the Sydney Harbour Bridge in 1924 would cost a little over £6 per foot super, but the new Howrah Bridge would cost about £20 per foot super! He gives all the figures in detail to prove his assertion. He says, in part:—

Without going into the merits of the Cantilever Type Scheme for the new Howrah Bridge and assuming same as necessary, one cannot help noticing glaring extravagance of the estimate. A cantilever bridge for the Sydney Harbour offered by Messrs. Dorman Long & Co., (the accepted designers and contractors)—having a total length of 2400 feet each), formed part of one of the total tenders (24,300,000) for the Sydney Harbour Bridge. This cantilever type is similar to that adopted for the new Howrah Bridge. Comparing the costs the new Howrah Bridge estimate is clearly 150 per cent. over the present day price as determined so recently by international competition held by the New South Wales Government. The Rengal Government counts to follow the example set down by New South Wales Government. The Rengal Government counts to follow the example set down by New South Wales Government and not try to rush a bill for a million ster-ling estimate for a bridge which could be built at much less than half the amount, by the boat bridge builders in the world selected by competition.

The Apotheosis of the Chimpanzee

They have succeeded at last in discovering their exact ancestor. It is the Chimpanzee. They have also discovered that they are fundamentally different from the coloured peoples of the earth. How they could wish that the discovery had been made before the abolition of slavery in Europe and America! Still it will render yeoman's service to Asiatic exclusionists and others of the same kidney.

We read in Psyche for October that Dr. F. G. Crookshank has started "the remarkable theory" of the "Correlation of the Chinese with the Orang, the White races with the Chimpanzee, and the Black with the Gorilla." We read in the same quarterly:—

Hitherto anatomical evidence has been scanty, for those who have had access to the skulls of the Oriental and the Orang have been curiously negligent of essentials. But m a number of the official organ of the German anatomists, the Anatomischer Anzeiger (Vol. 58), just to hand, independent and apparently conclusive tretumony is now available. For eight years (1911 to 1918) Professor Kurz, of Munster University, was on the look out in Shanghai for the chance of anatomical observations on the brains of Chinese (embryonic, infant, and adult, in whom the element of racial intermarriage was unlikely to have complicated the problem. On the basis of a careful study of sach brains he has reached conclusions which confirm those of Khatsch, namely, that the brain of the Yellow races shows marked differences from that of the White, and that the characters in question are for the most part distinctive of the Orang as opposed to the other types of Higher Ape. As a result he is led to adopt the view that the human race could not have arisen from a single prehuman stock (as Sir Arthur Keith and others still maintain), but that there are three distinct types of Man corresponding closely to the three main types of Higher Ape. In addition to Klastsch, he cites the authority of Arldt, Boas, Buschan, Horst and Sergi in favour of the polyphyletic view, though he seems to be unaware of the more recent work of Sera and other anthropologists confirming Dr. Crookshank's general contention.

The formula of white domination and coloured subjection is no doubt unalterable. But we hope it does not extend to and include every white man's theory. And, consequently, we hope, too, that though as many white men as are so minded are welcome to salute their father which is in the Central African forest, the non-white peoples of the earth will be suffered to disown their putative fathers in the jungles.

* Belgaum Congress not a United One
We are sorry to find from an Associated

Press message that the Belgaum session of the Indian National Congress has not been such a united Congress of all political parties as it was proposed to make it. "Although invitations had been issued to the Liberals, the Muslim Leaguers and several representatives of the Indian Christian community, there were practically none representing these organisations." Mr. Gandhi's complete surrender only to the Swaraj party may have been the main cause of this disappointing result.

Other Conferences, etc.

Not having received the necessary material in time, we are unable in this issue even to refer to the other public gatherings held during the last week of December. We propose to do so in the next issue as far as practicable.

Protection.

The dictionary definition of Protection is preservation or shelter from loss or injury. In Economics this term is specially applied to the doctrine of fostering the industries of a country by means of imposts upon the products of such industries imported into that country thereby hampering and discouraging foreign competition.

From the point of view of an Industrialist, it is self-evident that no infant industry can grow in any country without the help of some such measure The additional help of a bounty is also required in certain cases, otherwise it becomes impossible to face the flerce competition from powerful and well-organised foreign rivals.

Protection for industries has become the order of the day now in India. There is a lot of talk and a lot of resolutions etc., fixing about.

Therefore it seems to be fit and proper that a few points about this question of projection be put forward for the consideration of the readers of this Review. The welfars of India is wrapped up in the development of its national industries, specially of the regarded as essential or "key" industries, being who is worthy of the name of officer should give such matters of national material as Protections due and careful atten-

tion and do all he can to see justice done. The nations' representatives at the legislative bodies should also be warned to watch and guard the country's interests. If they fail to do so it should be made plain to them that they shall have no further chance of being returned country's nominees.

The points to be remembered are:

- 1. That Protection is a measure, to help a struggling infant industry, that is doing its best to stand on its own legs, and as such should not be utilised for.
- (a) Increment of the profits of the industry concerned.
- (b) Making good the losses due to the incipient inefficiency of the organisers and the conductor of the industry, unless they are willing to lay themselves open to control and correction.
- (c) Firmly establishing foreign vested interests in the country.
- 2. That Protection is always a burden to the consumer, and therefore can only be justified if it has sure promise of future benefits for him or his kith and kin.

Therefore whenever any industry asks for protection, the points to be considered are as follows.

- 1. Whether there is any likelihood of the industry being reasonably successful from the economic point of view, under the local conditions and with local resources.
- What are the reasons for the industry, in its unprotected state, being threatened with failure. Is it due to any of the following causes?
- (a) Ignorance or inefficiency of its present controllers.
- (b) Lack of natural facilities available to its foreign rivals.
- (c) Unfair foreign competition by means of "dumping" etc.
- (d) Unfair treatment at the hands of vested interests, native or foreign, inside the country, such as unfair treatment at the hands of Railway, electric and other companies.
- (e) Any special artificial barrier towards success such as inconsiderate legislation, taxation etc.

- 3. Who are the people likely to benefit most by a Protective measure? And who are to bear the burden of increasad costs?
- 4. Whether the contemplated Protective measure adopted for the sake of one industry and likely to be so injurious to another so as to kill it or to permanently stunt its growth. In the case of such an event taking place what is the net loss or gain to the nation.
- 5. Whether the industry is really a national one as shown in the concerns asking for protection. One should enquire:
- (a) Who owns the greater part of the capital invested in them?
 - (b) Who are the people in management.
- (c) Are Indian interest fully looked after in the directorate and the management?
- (d) Whether there is any attempt at paying just and fair wages to Indian labour employed in it.
- (e) Whether there are any Indians in the higher Staff. If so what is the percentage in the total number of men in the higher Staff.
- (f) Whether there is any attempt at Indianisation of the Staff and management, that is to say, are the highest posts open to Indians and is there any real attempt at training up proper candidates.
- 6. Whether the concerns asking for protection encourage Indian concerns by placing orders with them. And do they give any facilities to Indian businessmen?

All evidence obtained in the search for answers for the above questionnaire should be tested for accuracy. Mere statements do not constitute conclusive evidence, no matter whatever be the source.

Then comes the question of suitability of Indian conditions for the industrialisation of the country. There are factors both for and against the success of industry in this country. They may be stated in short as follows—:

FOR-

- 1. Plenty of raw materials of fair quality, available here for most "Key Industries".
 - 2. Labour electiful and obean.

- 3. India itself a very big market for the producer.
- 4. A substantial customs barrier (7 to 30 p. c. against most imported articles. A higher amount of Protection against a few such as 15 p. c. against matches)!

AGAINST-

There are two classes of such factors.

A. General.

- 1. Raw materials inaccessible under present conditions in many cases and very costly due to the exacting of heavy freights by Railways etc.
- 2. Labour inefficient due to poverty, want of education and lack of training.
- 3. Transport rates are as a rule favourable towards imported goods. This arbitrary ruling is most frequent in lines owned by Monopolist foreign concerns.
- B. Special for Indian owned and Icon-trolled concerns.
 - 1. Lack of financial help.
- (a) Private Indian capital is shy, partly because there is not much capital available and partly because Indian capitalists are not remarkable as a rule for enterprise or far-sightedness.
- (b) British capital is not only not available but is decidedly antagonistic in most cases.
- (c) Bank help is not available. Indian banks are mostly not in a position to help. Foreign banks are the reverse of helpful.
- 2. It is very troublesome for an Indian group of industrialists to acquire and work any source of raw materials be it a forest or a mine. The laws of the land are supposed to be impartial, but it would be ridiculous to think that there is no discrimination made by the powers that be between the British and the Indian. The Arms Act as it is administered is an additional source of difficulties for an Indian concern if the raw material has to be worked for in any place where there is danger to life or property.
- 3. Properly trained and experienced Indian manager and technical men are very rave. Cost of foreign experts (usually British) is so high as to exclude possibilities of profit in any modest concern. Foreign experts are

- as a rule out to get all they can and have neither sympathy nor consideration for Indian concerns.
- 4. Powerful and subtle opposition from vested foreign (mostly by British) interests
- 5. Lack of sympathy from Middlemen (mostly Indians to our shame)
- 6. Ignorance and in some cases actual dishonesty on the part of the promoters

It can be easily seen from the above, that Protection is no remedy for the B group of disabilities which affect all Indian concerns

It is equally evident that no industry has much of a chance unless the B group be eliminated

Finally a few words about the results of Protection without specific help for Indian industries

A sufficiently high wall of Protection will foster an industry in the beginning but it will soon result in the foreign concerns coming over and settling inside the barrier And once they come, with all their facilities for capital and trained and experienced men, and also without being hampered by the artificial difficulties created for Indians by discrimination on the part of officials and vested interests, Indian conerns are bound to go to the wall

In the case of Match Industry, a huge foreign combine, engineered by the Swedish Match Trust and capitalised partly by the British and partly by the Swedish people have come over to start work in India.

NET GAIN TO INDIANS THEREBY .-

- (a) A high price for matches, the market being ruled by the price of the imported match.
- (b) Establishment on a firm footing of a group of foreign interests who will see to it that no Indian concern ever gets going in the same line after the few sickly young concerns now in existence are killed out.

There will be the same result in the case every other industry unless Protection spans special help to genuine Indian contens in the shape of bounty, monetary aid, iscriminative excise duties and similar MAGNITOS.

K.

The National Flag of India.

The following letter addressed to Mahatma Gandhi has been published in the Young India of December 11, 1924:-

We are grateful to you and other leaders for giving us that great symbol of self-respect, a national flag Our Swara, colours are now red, white and green Various interpretations are given of these colours. One popularly accepted is that red represents Christianity, white Hinduism, and green Islam. It has also been suggested that red stands for Hinduism, and white for religions and cultures of India other than Hindu and Moslem.

India other than Hindu and Moslem.

We beg to approach you with a suggestion about the proper colour to represent Hindu or Indo-Aryan culture and religion. We suggest the other colour (Gairika Geru or Gerua) It is the colour of sannyasa, of tyaga of ahimsa, the highest ideal of our Indian civilisation. It is the colour of most Hindu sects—Brahmanical, Buddhistic, Sikh, Shivaji's flag, the Bhagwa Jhanda, was the Gairika Utariya of Sri Banadasa, Rahindrinath in many a magnificant Ramadasa. Rabindranath in many a magnificent poem has sung of Gairkia Uttariya of Bharata, who is the great Tapasa, the great Ascetic. We suggest that in India's national flag, the Gaurika of the Brahmachari and the Rishi, of the Bhikshu and of the Yati, of the Sadhu and the Vairagi, and also of the Indian Darwesh and Pir, be given its proper place

Red is a colour we do not usually associate with Hinduism. In Bengal and elsewhere, red is used by certain Hindu sects, the Saktas specially. The red Jawa flower and red sandal paste are sacred to

by cerain Hindu secis, the Sakias specially. Intered Java flower and red sandal paste are sacred to Kali and red silk garments are worn in Sakia ritual Red or saffron is the colour of war with Hindus It does not strike the Hindu note of ahimsa.

White, again, is not specially associated with Hinduism. Further, red, white and green are already the national colours of some other countries, Italy and Portugal for instance.

Could we not have red, other and green for our "Hindusthan-ka-tiranga Jhanda" the tri-colour hanner of India? If the colours do not harmonise, we could have other, white and green, other for Hinduism, green for Islam, and white for other faithand cultures of India. Or we can have a "Chauranga Jhanda"—red, white, other, and green?

We respectfully request you, revered Mahatmal and also other leaders of the country, to give your opinion on this suggestion of ours, and if you think fit, the matter may be brought before the coming Congress at Belgaum, for discussion and final acceptance. Opinion from Hindus and others who have brought about this question is respectfully

Yours Most Respectfully Dwijendranath Tagore Vidhushekhara Bhattacharya SUNITI KUMAR CHATTERJI Kalidas Nag Nepal Chandra Ray BHIM RAO SHABTRI J. J. VARIL PREM SUNDAR BORK Marichi N. Aiyaswani

A national flag for India should represent something that symbolises the

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idealism of India, something which will enable those who shall stand by the flag to forget their narrownesses and their individuality and merge their beings into the National Being. The flag must express something for which individuals will gladly give all, suffer all and fear nothing. We think that if in human history there has ever been anything which elevated men to the plane of ideals, it is the spirit of renunciation. It is something, before which high finance seems too 10w to be touched, pompous self-display too insignificant to be thought of, earthly power a frailty and luxury a burden. Garrika stands for renunciation. If we are going to have a national flag, let it not be a catalogue of our religious or such other characteristics. A poor, suffering nation needs sacrifice from everybody high or low. Gairika will fire our hearts with the spirit of sacrifice, wash away our sordid desires and purify our souls. Let it be Gairika!

A.C

A Circulating Library

The authorities of the Madaripur Sevasram (Fandpur Dist.) have just organised a free circulating library with the object of disseminating modern thought and culture throughout Bengal. They intend to organise a sufficient number of libraries for a proper realisation of their ideals as soon as the necessary books and funds are procured.

The libraries will be organized on the lines of the Baroda Ribraries and properly

managed they have every chance of doing great good to this province.

The organisers have already been approached by the people of districts other Faridpur to start libraries in their districts also. At Madaripur the library has been welcomed by one and all and attempts are being made to start further libraries else-Many well-known publishers and where individuals have helped the library with books and the organisers will be grateful to sympathetic ladies and gentlemen if they would help the movement with either books or donations or both A card to the Circuculating Library, Madaripur, Dist. Faridpur, Bengal would get further information.

A. C

A New Brahmacharya Vidyalaya

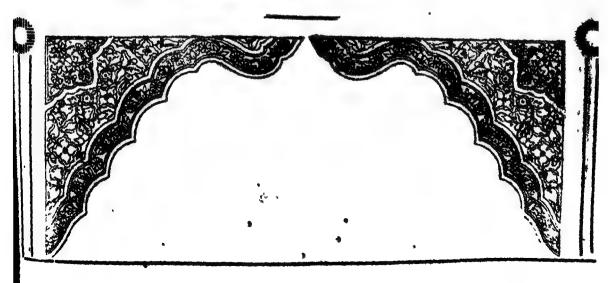
The Bharat Sevasram Sangha has lately started a Brahmacharya Vidyalaya at Madaripur. Here they want to train up boys into disciplined and cultured manhood by manis of reviving the ancient system of Brahmacharya and combining it with up-to-date and scientific teaching. Every attention will be paid to all-round cultural development.

No tuition fee will be charged as a rule, only a charge of Rs. 10. p. m. will be made

for boarding and lodging.

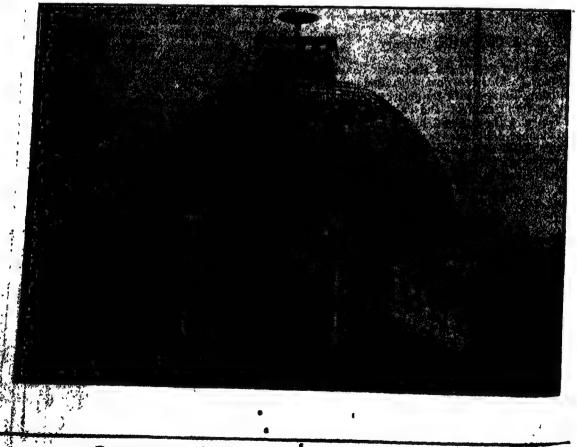
The organisers are appealing to the public of Bengal for supporting their institution with donations. All sums, however small, will be gratefully acknowledged by the Scoretary, Brahmacharya Vidyalaya, Mislaripur, Bengal.

A. C.



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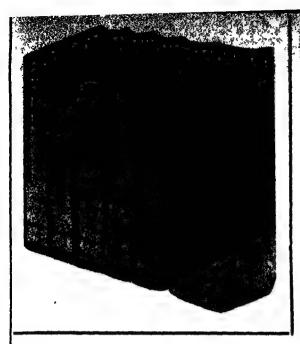
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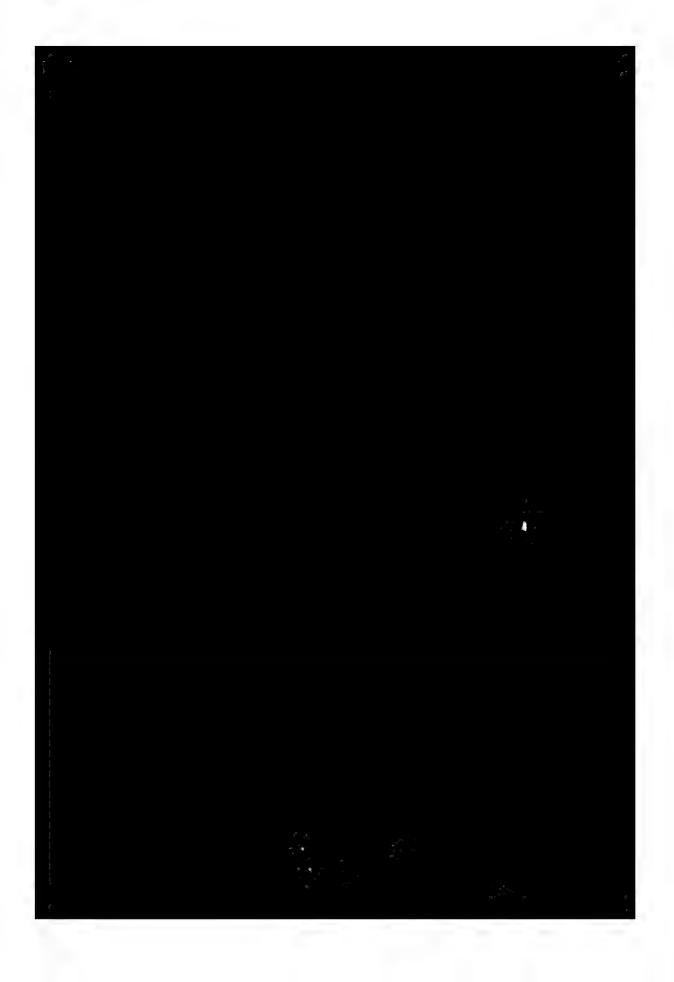
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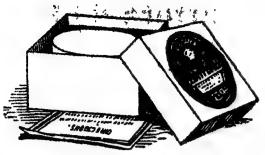
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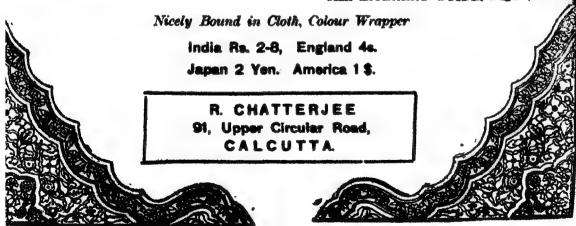
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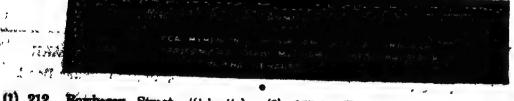
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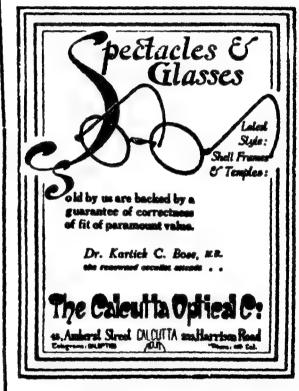
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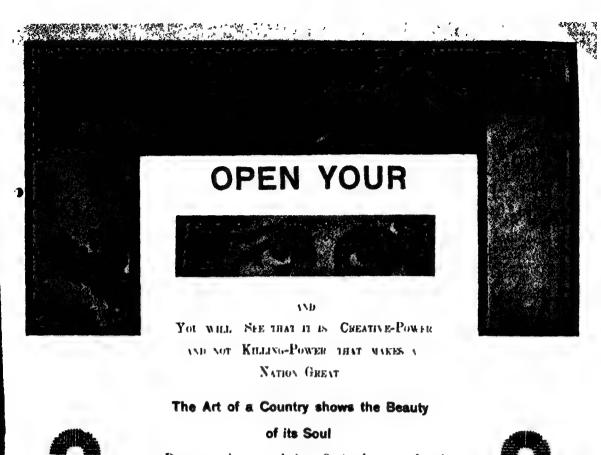


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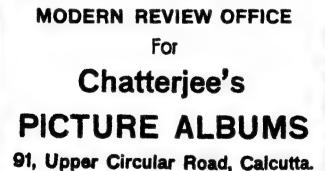
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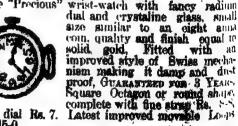
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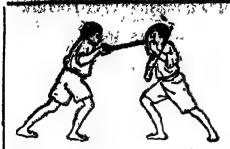
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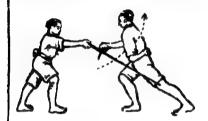


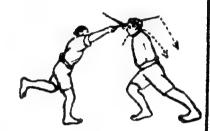
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POVERTY AND PROGRESS

By MANU SUBEDAR,

B.A., B.SC. (ECON., LONDON), BARRISTER-AT-LAW

ROM the time of the Greek philosophers the idea of money has been held in contempt and decried by those who dwell on the higher aspects of life. Somewhere it has been called "filthy lucre." In India the first place was assigned to spiritual and moral guides, and next to that to the warrior class or the defenders of the race. Trade, commerce, industry and other economic pursuits were placed next and well below, and there is every indication that the distribution of social honour and prestige did not depend on the idea of money, but was determined by notions of service. Wealth was not, therefore, the most desirable of all possessions and there were at least as good other fields for satisfying man's ambition as the possession of jewels and other valuables offers. are few records to show how far this attempt to give the third place to wealth succeeded, but it is not improbable that the lower side of human nature broke through on many occasions the moral fabric which had been with great forethought and skill built up. The precedence of wealth has been resented by cultured men and Sanskrit Subhashit abounds in cynical references to Gunah Kanchanam Ashrayante." Mussalman era there was no marked condemnation of worldly things as such, and as a matter of fact there would be found by various poets verses praising wealth as such. In recent times the widespread boast of India about the possession of spiritual merit as a justification for the digregard of business and other enterprise securing economic advance has not in reality prevented serious efforts

being made. Schemes of social alleviation programmes of political parties and the place in the hierarchy of power of different class: have been made or marred by the financial resources available to push them forward or otherwise. The estimation of the in dividual amongst fellowmen has also bee growing in proportion to his bank balance. In this connection, it is indeed sad to reflect that neither skill in handicrafts nor th possession of considerable learning in an direction secures that degree of precedent or honour which they should secure in an properly organized society. The possession of wealth undoubtedly dominates the considerations and the search for high it comes has absorbed the best talent of ti country. Ideals of service, which ought the prevail, do not supply the same incentive because the stage on which an individu works out his life's activities, does not provide the necessary background, and a peverted public opinion makes it impossible secure whole-hearted devotion to the fine side of life. It was the late Mr. Gokhal who deplored the absence of "full tim workers" and predicted that political advance of the country was not possible until suc men were forthcoming. The India of to-da can boast of more than one full time works in every province and in every class, an yet so long as the centre of social though is misplaced in Society (spelt with a capital 8) guided by second-hand notions emanating from Government Houses, these patriotic me do not command either universal respect (ollowing. To the extent, to which the

incentive is weakened, their task is made more difficult. How to bring back pursuit of social service including in its fold search for knowledge, art, literature and music, would be one of the problems for those who devote their mind to the evolution of schemes

of social reconstruction.

Taking the world of India, therefore, as it is to-day, it is obvious that the fact, which overshadows every fact is that of general and universal impoverishment. There may be differences of opinion between the official school of thought and non-official economists as to the origin of this malady, but evidence of such poverty is staring one in the face everywhere, and if some of the consequences of this condition were clearly understood, it will soon appear that almost the only problem that needs attention is to stem the advancing grip of this disease. All advance in science or art and in the things, which are sometimes regarded as constituting civilization, has to be financed from the surplus left to the community after feeding those who are engaged in productive activities. The reflex effect of all such advance on future production may be great but at any particular moment it may be a burden on the community which the community may be unable to bear. Then they incur the reproach of being "backward" and incapable of looking after themselves. In the philosophical theory of history there is one school, which maintains that political revolutions are brought about more often by communities that have prospered than by communities that have been impoverished. It would be hardly disputed that a variety of accomplishments, arts and useful knowledge at one time in vogue in India have been lost, because the community was unable to make any continuity of effort or contribute towards it. There was much that was beautiful which has been thus destroyed,—much that was fiveienic and much that went to relieve the bardens of life at negligible cost.

The problem of poverty has not been anthoritatively investigated. The demand The demand for this investigation has been resisted in a manner which must provoke considerable menicion, and results of even partial enquiries held through official agencies in the past nave been in most cases suppressed, but it s obvious that production in India in any direction is not going up either per man or per acre. In many parts of the country, it ins been remarked that the soil is being mpoverished, because manure materials are

being exported from this country and some of the elements taken from the soil are not returned to it. An expensive Agricultural Department has been running model farms for some years without being able to show a single acre of ground under any crop, which can compare over the same outlay with land under similar cultivation in European countries or in Canada. The efficiency, which the British Government have aimed at is purely negative. The outlook of the average British statesman is that of the policeman, whose interest in the life of the humanity around him is that of mere curiosity, and his aim is not to advance things but to prevent any disturbance of the present While the bulk of the people have order. no opinion except on subjects immediately affecting their daily activities, those who have cultivated the reflective faculty are being deluded and misled by an enumeration of false symptoms of prosperity such as the increase in Government revenue, the increase in export and import trade, the increase in railway traffic, the increase in bankers' clearing-house return. No attempt is being made even in these directions to show the increase per head of population. On the economic side, India as it is administered to-day, presents a picture more like the shop of a huckster dealing in old iron than anything else. There is a lot, which may have been valuable and which may be useful, but there is absolutely no connected line of activity directed to secure a continuous and constantly improving state of prosperity.

Since wealth is a surplus, it is quite as important to scrutinise consumption as to increase production. Are we using as a community the purchasing power available to us to improve the productive capacity of our own people? A temporary period of price comparisons favourable in the purchase of imported article in preference to an article of local manufacture leads to the shortsighted policy of destroying local industries and with them the savings of the community invested in those industries. It is almost like a thirsty man giving a kick to the pitcher which contains life-giving fluid, and the irony of the situation is that foreign firms established in India and British Chambers of Commerce and English officials come forward to defend the interests of the Indian consumer against what they call the exploiting tendency of the Indian producer, as if there were no consumers in any other

country and as if the producer is somebody lifferent and apart from the consumer. Leakages of wealth and savings in other lirections may have been noticed by many leaders. The nett result of all this is that the country becomes poorer and incapable of holding its own on common ground in industry or trade, in art or science or politics. The French Finance Minister, Monsieur Clemental, indicating French Government's attitude in the matter of public debt and general economic situation said, "Government must do its utmost to develop France's productive capacity while diminishing purchases abroad". India, which has not a twentieth of the recuperative capacity of France, finds little effort from the top in these directions.

It is impossible to indicate in a short pace the harm which financial maladministraion can do to the wealth-producing capacity of a country. Those, who are familiar with he currency and exchange policy of this country would know how the ruinous policy of securing a high exchange cost India crores of rupees in 1920 when the Government old Reverse Councils and how for years on he entire crops of India the farmers have been receiving less through an artificial era of high exchanges, which simultaneously rippled capital and labour devoted to proluctive work in industries by making it possible to put down foreign products the aper in the Indian market. The grip, which the shipping interests have got on overnmental and banking machinery, is esponsible in no small measure for this tate of affairs. Because they have no incenive for serious effort. Government officials in harge of finance are unable to resist the lemands made upon them for endless multiplicaion of offices and of administrative machinery eading on to larger and larger demand being nade from the people just when their re-ources are on the decline. While the cost of Government is growing heavier, the taxable apacity of the country has long been xceeded and every symptom of the evil nown as over-taxation with deterioration of hysique and the standard of life is to be een in most parts of the country. More realth can be produced from industry only inder the law of increasing returns, but the ttitude of the Government towards industries n India can hardly be characterised as ncouraging. Unemployment is on the increase verywhere, and yet the savings of the counry lured into Government coffers by attractive terms are being spent in more and more labour-saving devices, which add to the army of the unprovided.

The late Mr. Gorhale wanted a modest loan of three or four crores of rupees for the introduction of compulsory education. If that had been done fifteen years ago, there will have been no room for the complaint that India could not have a properly representative constitution because of the paucity of voters. If it had been attempted after the war when crores of rupees had been borrowed. there would have been at all events a genuine step taken towards drilling a much larger section of the community for disciplined work in productive fields. This has not been done. On the other hand from more than one sign it is evident that the investment of foreigners in this country is on the increase, and the amount of vested interests does not represent altogether new capital brought to this country but in many cases capitalised profits and in still others capitalised goodwills and concessions. There is no doubt the increase of foreign investments in India may be in the same (if not greater) proportion as the increase of the public debt of the country and this increase is actually comparable to the increase in some belligerent countries which were engaged in war.

INDIA'S PUBLIC DEBT

,	(In crores 31st March 1914	of rupees.) 31st March 1924
Total funded debt in India (rupee loans) Total funded debt in England	145'69	360 '93
(largely sterling loans) Total unfunded debt (Post	265.60	395'70
Total unfunded debt (Post Office, etc.) Total unfunded debt (Capital value of terminable an-	34.10	72*21
value of terminable an- nuities)	105 90	90'14
Total debt	551:29	91898

In this debt a sum of Rs. 49½ crores of Indian Treasury Bills held in paper currency reserve is not included. According to Government themselves, the unproductive debt went up during this period from 2658 crores to 24352 crores. In the last ten years, the total increase of indebtedness was 36769 crores, or including the Treasury Bills referred to above, 41719 crores. India has thus been adding to its public debt at the rate of 40 crores of rupees a year, of which more than 20 crores have been for unproductive purposes. This is hardly the

his money has been properly spent. The najor question, which arises, is, will India to able to repay these large vested interests at the end? Should she not be able to repay, her entire future is irrevocably mortgaged.

-The argument for increased wealth in a community does not necessarily mean more sities and more factories, though the growth of these is inevitable. The trouble arises, because the population moving towards the nity comes while there is as yet no preparaion for absorbing them in industry. Prosperity would be equally well indicated by nore prosperous farms, homesteads and ottage industries. The increase of these conditions is not possible without a more ntelligent application of labour to the conwithout more litions of production and strenuous exertion than hitherto. It would be disastrous if this incentive for more work were prematurely weakened by ideas of communism, which as a doctrine could be spread in India, if desired, as swiftly as fire

would spread in a mass of dried leaves. The socialisation of wealth, while it offers morally a sound principle for adjusting personal outlook towards humanity, should be only secured after there is considerable wealth to socialise. Money, which has been regarded as an order on the community for commodities and services, is really a medium which is abused when it is unfairly secured, when it is secured not in return for actual service rendered to the community or when it is disproportionately to the function performed. Some day, perhaps, India may reconstruct economic life, in which service would be the standard for distribution of wealth. In the meanwhile the actual situation in the country with low physique, low wages, with overtaxation, with enormous public debt and very extensive foreign investments is enough to merit an immediate and close examination at the hands of all who desire some kind of future for India.

A MEMOIR OF OLD DELHI

By C. F. ANDREWS

CHAPTER III.

ZAKA ULLAH'S EARLY LIFE

7AKA Ullah, when quite young, was a very beautiful child and a great fovourite among the ladies of the Moghul Palace ithin the Fort. When he was six or seven pars old, he used to be taken, on festival casions and at other times by his father, 10 was Tutor to the Royal Princes and incesses, within the Palace in his embroired dress and gold-laced cap to see the eworks and to be welcomed with little esents by the ladies who had asked for s attendance. He had very vivid recollecn, in after years, of those occasions and to describe the splendid illuminations the Palace. His grandfather used, from ne to time, to exhibit his grandson's nderfully bright intelligence, and the royal ies used to admire him and ask to have

him brought to see them. He would go back home to his mother very excited and show the presents that had been given him. In our conversation, he would sometimes refer to those very early days, and contrast the Delhi he saw then with the Delhi of later times

was impossible for him ever to forget the indness of the royal families to him.

There was a fund of personal loyalty which formed a very strong side of his character and had a beauty of its own. In later life, he was able to transfer this without any conscious effort to Queen Victoria, whom he idealised in his Urdu History, called Victoria-Nama. This loyalty to those whose salt he had taken was undoubtedly a family tradition inherited from many generations of ancestors. It has a singular value of its own, and it will be a sad thing, if the modern world can find no place for it.

There can be no doubt that his father,

Sans Ullah, acted wisely in sending him at an early age to the daily discipline of school and college. Too much of the court-life might soon have spoilt him and enervated him with luxury in his childhood itself, while the atmosphere of the Delhi school and college, together with the daily companionship and bracing rivalry of his equals. gave him exactly the stimulus that was needed to develop all his talents. Yet the effort that had to be made and the opposition that had to be overcome, before he was able to enter the new English school, were by no means negligible factors. We can only with difficulty realise today what a struggle it must have been both for his grandfather and for his father, men so deeply and punctiliously religious in their characters, to give up their child, of whom they were both passionately fond to the new education, which was already being openly called 'Kafir' or infidel and was said to produce 'atheists'. On the mother's part also, it showed great strength of mind and firmness of purpose. No doubt, they were helped in their decision by the famous words of the Prophet: "Get knowledge wherever it 18 to be found, even as far as China." These great words have been the means in every age of breaking down the barriers which separated Islam from alien cultures, and they account for the fact that assimilation of knowledge has been one of its distinguishing works throughout the course of its long and varied history. It is evident to me, from all that I have seen of the family, of which Zaka Ullah was a member that there was a true family tradition of liberal culture, which went back to the remote times when their ancestors lived in Central Asia where Islamic learning flourished.

Zaka Ullah was only twelve years old when he entered the college, and his faher from whom he inherited his brilliant intellect used to go over his lessons with him each afternoon, when he had returned from his classes bringing with him some new wonder of modern science to disclose with all the excitement of a child. Concerning his professors at the college, he used to speak with the greatest reverence and affection in after years especially of his Persian and Arabic teacher, Maulvi Imam Baksh, whose nom de nlume was Sahabi. This Maulvi was a distinguished gentleman of Delhi, a man of high moral character and liberal culture. He gave help to Sir Syed Ahmed when he was writing his Archaeology of Delhi. No pro-

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fessor was more greatly loved by all his pupils, and his personality made such an impression on young Zaka Ullah, that thirty years after, when he himself was lecturing as a Professor of Persian literature to the students of the Muir Central College, at Allahabad, he used to say to his pupils that he felt as if the presence of Maulvi Imam Baksh was with him as he spoke.

In the terrible scenes which followed the capture of Delhi, during the Mutiny, when the wildest passions were let loose, some military firing took place in that quarter of the city, where this old professor lived and his house along with others was rased to the ground. The Maulvi himself and most of his relatives, were killed and now his family is almost extinct. Zaka Ullah used to mourn deeply his loss. It was one of the bitterest memories to him of the Mutiny itself.

As Zaka Ullah grew older, he specialized in Mathematics. While engaged in that study. he became the most brilliant and promising pupil of Professor Ramchandra and a warm affection sprang up between the two. intimate companionship in study led at one time to a painful misunderstanding; because the rumour got abroad that Ramchandra's own favourite pupil, Zaka Ullah, was about to follow his tutor's lead and openly profess himself a Christian. But this was not the case. Their friendship was one of the intellectual type, common among scholars who are solely devoted to learning and engaged in the same search after scientific truth; and to both Ramchandra and his brilliant young companion, the first approach to western science and mathematics was full of excited interest and wonder. It did not mean in this instance religious discipleship, although religious questions must have been discussed between them. No doubt, this early and intimate companionship with a non-Musalman gave to young Zaka Ullah a width of vision in religious matters and a spirit of tolerance which made his character so beautiful in its powers of sympathy in later years.

Professor Ramchandra was a man of fearless sincerity and very strong convictions. The fact that he had been obliged to break with all his Hindu relations, and to undergo much persecution when he became a Christian, had made him somewhat stern and abrupt in manner and often harshly controversial towards others; but he had a deeply affectionate heart and was upright in his actions. His love for Zaka Ullah was very deep indeed in .

and there was no sacrifice he would not have been prepared to make for his young friend.

At the time when the Mutiny broke out and the city of Delhi fell at one blow into the complete possession of the mutineers, Professor Ramchandra's life as a Christian convert was in the greatest possible danger. Dr. Chimman Lal, a fellow Christian, a man of sincere piety and given to good works, was at once killed by the rebels. Rai Piyare Lal Sahib, of Delhi, one of the very few survivors has told me how on the morning that Delhi was occupied by the mutineers from Meerut at about ten o'clock he met Zaka Ullah hurrying towards the Delhi College, at the imminent risk of his own life, to endeavour by some means to save Professor Ramchandra. He reached the college, but found that the Professor had already been warned beforehand by another of his pupils. After remaining for some days in hiding in the heart of the city he managed to escape in disguise to the open country and got safely away, enduring in the interval terrible anxiety and suffering. the Mutiny was over, Professor Ramchandra was able to return some of the kindness of his young friend and pupil who had saved his life by his timely warning. He obtained military passports both for him and for his family to enable them to come back into the city and did him many other acts of service.

To return to the pre-Mutiny days. Zaka Ullah's college friends at this time were Nazir Ahmad, who has written the preface to this memoir, Maulvi Karim Baksh. Piyare Lal, Chandu Lal, Kanhya Lal, Mir Babar Ali, and Zia-ud-din. Each one of these has been in some degree famous in his day. Nearly all of them passed away before Zaka Ullah

himself.

His closest friend, however, though not a contemporary at the college, was Maulvi Sami Ullah Khan, who in latter life was made C. M. G., for distinguished services in Egypt. He retired from Government Service when he was District Judge in Oudh. This most intimate friend of all died some three years ago; and Munshi Zaka Ullah spent his own closing days of literary activity in writing, in Urdu, his friend's memoir.

Some three weeks before Munshi Zaka Wilah's death, another life-long friend, Khwaja Altaf Hussain, one of the greatest of the band of poets in the Urdu Renaissance of the Nineteenth Century, came over from Panipat to visit him. Zaka Ullah embraced him and treated him with the utmost affection and the

two old friends sat Iong together side by side. While they were talking, Zaka Ullah presented 'Hali' (to use his literary title) with a copy of his own momoir of Maulvi Sami Ullah Khan, who had been a friend of both of them. Turning to Hali he said: "Writing this has been my last work: it has killed me." What he meant was that it had so pained him to revive all the memories of his old friend and had so exhausted him that it had brought on his final illness. When Hali was taking his farewell, Zaka Ullah said to him quietly: "This is our final meeting in this life; may

God keep you in all your ways."

The two old The prophecy became true. During friends never met again on earth. that last fatal illness Dr. Nazir Ahmad. his other life-long friend, was lying on his own bed of sickness, enfeebled and often tortured with rheumatism. He used to send almost daily messages to Zaka Ullah by me and I used to carry back messages in return. Thus I was able to see personally how very deep and strong these great friendships were which Zaka Ullah made. It would be impossible to judge truly his character and life without taking into account the remarkably large part that was played by such friendships. As we shall see later, he was a very domestic man, devoted to his wife and children and home But almost equally strong with him, right up to his closing years, were these affections towards his friends

The more one realises the situation of Delhi in those days, one thousand miles from Calcutta, with no connecting railway at all, the more remarkable appears this sudden outburst of brilliant intellectual life, which came with the establishment of the Delhi College. No such period ever came again III the history of the city during the Nineteenth Century. For many years, I had to teach there, at a still later period, from the year 1904 to the year 1913. My own experience of the intellectual life of the city of Delhi was utterly unlike that which we read about in these early days. The commercial atmosphere of the whole district today lies heavy upon it. The old culture and refinement and intellectual alertness now appear to be rapidly passing away. We have had no brilliant array of students, in modern times, such as existed in Zaka Ullah's days. contrast is so great, that I used to ask him about this very point. He would tell me that what I said was correct. There had never been anything like it again. He put down a great deal of this extraordinary

efflorescence in the early Nineteenth Century to the newness of the English learning. It was, he told me, like entering some magic and enchanted land. No one could tell what would be revealed next. The scientific experiments, above all, held their imaginations spell-bound and the anticipation of new knowledge was always with them. They felt themselves to be pioneers of a new age and dreamt dreams and saw visions.

Among his own contemporaries, Zaka Ullah had a great reputation for being able to solve all mathematical problems that were set before him. It was quite a common experience to find that he alone had been able to obtain a correct solution to some questions which had been put before the whole class. While he was still a student, at the early age of seventeen years, he had brought out his first mathematical work in Urdu. The Delhi people were greatly surprised and delighted at a mere lad undertaking such a difficult task, and the first edition was sold out in three or four days. Zaka Ullah took the whole of the profits, amounting to thirtytwo rupees, the first sum of money he had ever earned by his own writings, and purchased some gold ear-rings for his sister. One of the uncles of Sir Syed Ahmad, a Nawab of Delhi, whose house was looked upon as a strange place of mathematical and astronomical learning, full of scientific instruments with pulleys hanging from the roof and astral globes and charts and astronomical tables scattered about, sent for the lad who had dared to bring out a book on Mathematics at the age of seventeen. He said to him: "Well, young man, I hear that you are a second Euclid." He then added: "I will give you three days to solve a mathematical problem for me." At the end of the three days Zaka Ullah came back to him and said that the problem was insoluble, because at the final stage it was necessary to trisect an acute angle, which no one had yet been able to do geometrically. The Nawab was greatly surprised and pleased and said: "My dear lad, you have solved the problem, because you have arrived at the final stage beyond which there is no solution".

The whole atmosphere in those early days was electrical. Stories like those which I have just told were passed on from one house to another and treasured up in the family. The Urdu literary Renaissance at Delhi gave a sudden illumination to the age, before it sunk back into duliness. There was also the great tradition of the past glory and lustre of the Moghul rule. The light flickered and leapt up for a brief momentum before it died out. More than any other single cause, the Mutiny killed it.

(To be continued)

SOCIAL LIFE IN THE BUDDHISTIC AGE-III*

W E have already in the previous articles dwelt on the morals of the people in the times of the Jatakas. Further glimpses on the subject may be obtained from Vols. V & VI, from which mainly we shall cull the materials of the present article. In V 512, we are introduced to five hundred women of Sravasti, drinkers of strong drink, at a drinking festival. The evils of strong drink are here dilated upon, e. g., he who drinks falls into a pit, is lost to decency and will talk of things that are obscene, it proves

*The second article of the series appeared in M.R. May, 1924.

the second to account them " we

the ruin of wealthy homes, &c. In V. 537, we read of a young Brahmin drinking strong drink in the company of other young men. The king of Benares, surrounded by 1600 dancing girls, and his ministers and other officers, held a drinking feast for seven days (VI, 543). In VI, 546 we read of soldiers become angry because they who 17 the chance of a free drink. In lost 547, the king proclamied a festival by beat of drum: Procure garlands, scents, and perfumes, and food and drink, and keep seven days' holiday. Let the people stay where they will, drink deep, sing and dance and make merry. In the Vidura Pandit Jataka (VI, 545) the king celebrated a festive occasion

by setting free his captives and ordered the people to hang up their ploughs and have a month's holiday.—'Let them drink in private and still seem total abstainers with their cups flowing over.' These extracts prove that drinking was condemned by public opinion though very prevalent, and not only among men, but the gentler sex as well. From the same story we find that Brahmins ate flesh, to which indeed there are many other references in the Jatakas, (e.g., V. 547) some of which have been quoted in the previous articles of the series.

The laxity of sexual morals and the low opinion of women already referred to may be further illustrated from the following: In the Kushavati Jataka (V. 531) we read that the king of Kushavati who had no sons, desiring to have one, sent out to the streets a band of his dancing girls, then a company of other girls, of good, and next of the highest, rank, and last his queen consort Silavati, so that they might take their fill of pleasure and conceive and bear him a son. The queen conceived and bore two sons. The Kunala Jataka (V. 536) is intended to illustrate the vices and follies of womankind, their lust, unchastity, and immoderate passions. The queen of Benares, seized and married by the king of Kosala, misconducts herself with a Brahmin youth. Ox, cow nor car to neighbours lend, nor trust a wife to house of friend.' Poverty, sickness, old age, and drunkenness are among the eight grounds on which women despise their husbands. All women are equally immoral, they are all sinners alike; they are poor fickle creatures ungrateful and treacherous; no trust should be placed on them; one might as soon catch wind with the net as hold women in sway; for the sake of money they will run after vile outcastes; they are unrestrained in lust, common as a landing-place on the Ganges; women, like kings and Brahmins, can never be sated. 'Women like flames devour their prey, women like floods sweep all away.' 'Women are pests, like thorns are they, women for gold oft go astray.' And all this stuff, rising in a crescendo of vile abuse to the shrillest pitch of coarseness imaginable is put in the mouth of the Master who, in the guise of the bird Kunala, expounds the fellies of women from the heights of the Himalayas.

As we have said in our previous articles. prostitution had a recognised place in ancient Indian society, as also in the royal courts, and processions of prostitutes graced every festive and oeremonial occasion, from birth of a prince to the celebration of

birth of a prince to the celebration of victory. The same was the case in Eurin the Middle Ages. Says Karl Pearson The Ethic of Free Thought (1901, p. 402):

"Prostitution began to play a great part in social life of the mediaeval cities..........The p titute in the mediaeval city played a sing part; she was alternately honoured and content She was used to grace the banquet of town-council or the reception of the emperor; she was often compelled to wear a distinctive d or was deprived of all the legal rights. Not is more characteristic of the absolute subjection woman than this treatment of prostitutes..." woman than this treatment of prostitutes... In V. 522, king Dandaki deposed fr her position a courtesan whom he gree honoured and afterwards he restored her the same position. In V. 525, we read the seven hundred royal wives of the k of Benares and sixteen thousand courtess These numbers are frequently repeated other stories (V. 531, VI 538, 543, 544, 54 and, somewhat reduced, might serve as true picture of some princely courts modern India.

The monastic order founded by Bude soon lost its pristine purity. In V. 523, read of a Brother tempted by the wife his unregenerate days. A backsliding Brotl going his rounds for alms at Sravasti, me a fair lady and falls in love with her first sight (V. 531). In the Kunala Jat (V. 536), a white nun, Svetasramani, be the worse for liquor, misconducts her with the goldsmiths.

To the numerous illustrations of a voyage already given, the following may added. In V. 518, we read of five hund trading folk of Benares who took ship a set sail and on the seventh day they w out of sight of land and were wrecked mid-ocean and all but one, who by favour the wind reached port, became food for fish In the Mahajana Jataka (VL 539) the of the king of Videha got together his sto in-trade and put it on board a ship carry some merchants bound for Subarnabhu There were seven caravans with their bea embarked on board.

Allusions to charitable institutions numerous. The son of Sankhapala, king the Nagas, had alms-halls erected at four city gates and by his almsgiving my a stir throughout the land (V. 524). 'treasures of the king of Benares had all houses built and practised almsgiving on grand scale (V. 535). The evils befalling cmiser who does not give alms are narra in the same story.

Literacy prevailed among women, though to what extent cannot be ascertained. In VI. 546 the queen writes a letter with her own hand. A sixteen year old daughter of a rich merchant, very handsome but still unmarried, (V. 527) warrants the inference that child-marriage was not prevalent in those times. The longings of a pregnant woman were carefully attended to (V. 534), as we know from the more familiar story of Sudakshina, queen of Dileepa, in the Raghuramsa of Kalidasa. In the Kunala Jataka (V. 536) it is mentioned that in Kapilavastu women married their brothers This kind of marriage, we know, was not confined to ancient Egypt, but everywhere preceded the more developed form of marriage in which certain prohibited degrees in order of propinguity were recognised. The Kusa Jataka (V 531) relates the story of the family at Benares with two sons, of whom the younger, being unmarried, continued to live with the elder, which would seem to suggest that as a rule, married brothers set up separate establishments. It would appear that widow marriage was not unknown. In the Bhuridatta Jataka (VI 543) a Naga widow is married to the son of the king of Benares. In the Vessantara Jataka (V. 547) among the ten boons prayed for by the princess, we find the following: (1) to be chief queen, (2) to have a son, (3) to have a slim figure, (4) to have firm breasts, (5) not to become grey-haired, (6) to have soft skin. How little has female human nature with its instinctive hankering for beauty, changed in these two thousand years and more, and how the customs and ideas of those days, e.g. polygamy with its natural concomitant, jealousy of co-wife, and preference for male progeny, persist to this day! from the same story we learn that the feelings with which an old husband is regarded have not materially changed since Buddha's time.

William Con

"A hateful thing your life must be, as youthful as you are, with an old husband to be wed; nay, death were better far. Painful a spear-thrust, full of pain the serpent's flery bite; but a decrepit husband is more painful to the sight."

But the picture of widowhood, as painted in the same story, is the most harrowing of in its realistic detail, showing that her condition in our society has been the same through the track of centuries.

bout, she cats the leavings of all; a man may do ser any hurt, unkindly speeches never cease from rother or friend; a widow may have ten brothers,

and yet is a naked thing; oh! terrible is widowhood."

Though the lot of a woman was thus anything but happy on the whole, still henpecked husbands were not wanting who were so much under the influence of their wives as to be ready to kill their parents at the bidding of their spouses (V. 522; see also IV. 446). Even a maid-servant used to put shoes on (cobblers were a recognised caste, though among the lowest-VI 542) which she had to remove when sweeping her mistress' chamber (Kusa Jataka, V. 531). And yet so simple was the organization of society, that in the same story we find the princess Prabhavati, daughter of the king of Madra, going to fetch water with eight slave girls, each carrying a waterpot. Disputes over the waters of boundary streams which irrigate the lands on either side were not unknown (V. 536) Indeed, the need for irrigation was as great then as now, for there are allusions consequent to famines upon prolonged droughts. Once for a period of three years there was no rain in the kingdom of Kasi. the country became scorched up, and people under the stress of famine crowded the palaceyard and reproached the king, as they did Louis XVI at Versailles on the eve of the French Revolution (V. 526) It would appear that when people were overtaxed, they would emigrate In the kingdom of Kampilla, there was a king named Panchala, whose subjects being oppressed by taxation took their wives and families and wandered in the forest like wild beasts (V. 520).

The different kinds of slaves are described in the Vidura Pandit Jataka (V. 545):

"Some are slaves from their mothers, others are slaves bought for money, some come of their own will as slaves, and others sre, slaves driven by fear. These are four sorts of slaves among men."

In VI. 547, the prince gave his son as a slave to a Brahmin, and told him that if he wanted to be free he must pay the Brahmin a thousand pieces of gold. The grandfather intervened at this stage and said: 'Come, my boy, I shall buy you with a price, and you shall be a slave no more'.

Characteristic Buddhist teachings emphasising the ethical aspect of life occur here and there. 'By knowledge, justice, self-restraint and truth, a man at length achieves his high purpose.' (V. 518) Power is fivefold,—power of limbs, power of wealth, power of counsel, power of caste, and power of learning, each succeeding one being higher than the one preceding and the power of learning being.

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the highest of all (V. 521). Learning was greatly honoured, and learned men abounded. In the city of Champa, for instance, there dwelt a northern Brahmin of high family, a teacher famed far and wide, having 500 pupils (VI. 539). Even kings' sons became the pupils of such teachers, and paid the usual teacher's fee (VI. 537). A treasure-trove as in modern law belonged to the king. How true is the observation that a mother loves her son most in the hour of anger and what her mouth speaks she does not want at all (VI 546). In the same story Senaka and Mahosadha had a discussion among themselves as to who of the two is to be preferred, the wealthy man bereft of wisdom or the wise man devoid of wealth-a subject which has not lost its practical interest to this day—and Senaka supports the rich, whereas Mahosadha supports the wise man. The arguments advanced by Senaka would go to show that wealth was always a mighty power in human society.

Of royal courts and courtly ceremonies, the Jatakas give occasional glimpses which are often highly interesting. At the Kartic festival, the king marched in solemn procession round the city at sunset, when the full moon had arisen in the sky, and torches were blazing in every quarter of the city, which was decorated as if it were some city of the gods. The king, mounted on a magnificent car drawn by thoroughbreds and escorted by a crowd of courtiers, made a circuit of the city (V, 528). The feeding of Brahmins formed part of the kingly duty. King Kusha of Kushavati fed twenty thousand Brahmins (V. 531). There were well-bred dogs in the king's palace (V. 536). The naming day of the king's son was evidently fixed within a month of birth. On that day great honour was paid to the Brahmins who read the different marks. Brahmins skilled in signs and omens were consulted when the boy did not cry for play-things, such as figures of elephants and the like (V.538). The civilization, as we see, was entirely Brahmanic. and the customs and traditions of the later Vedic age continued in full vigour, and toleration of Brahmanic supremacy was the rale. In the same story we read of the four castes and eighteen guilds, fair women skilled in dance and song, and troops of slaves. The king's five counsellors used to sit in judgment in the king's court of justice, but they were often corrupt (V. 528; VI 542). Here is a description of the king's court.

"The crowd of king's ministers sat on one side, on another a host of Brahmius, on another the wealthy merchants and the like, on another the

most beautiful dancing girls. Brahmin panegyrist skilled in festive songs, sang their cheerful ode in loud voices and hundreds of musical instrument were played."

Then follows a description of Mithila:

"Videha's far-famed capital, gay with it knights and warrior swarms, its Brahmins dresse in Kasi cloth, perfumed with sandal, decked wit gems." (Mahajana Jataka, VI. 539).

In the same story, we have mention o slaughter-houses, and we find that elephants were killed for ivory, and the panther for his skin. In VI. 545 the drinking shops and taverns, the slaughter-houses and cookshops the harlots and wantons of an imaginary city are mentioned. Before the royal couch five hundred women performed all kinds of dances on their different musical instruments In the Maha-Ummaga Jataka (VI. 546) the Great Being so arranged the hall that one part was set apart for ordinary stranger, one part for stranger Buddhist priests and Brahmins; in another there was a lodging for the destitute, in another there was a place for the lying-in of poor women, another place was reserved for stowing away the goods of foreign merchants and all these apartments had doors opening outside. There also he had a public place set apart for sports, and built a court of justice and hall for religious assemblies. When the work was completed, he summoned painters and having himself examined them, set them to work at painting beautiful pictures, so that the hall became like Sakka's (Sakra-India) heavenly palace. Then he constructed tank with a thousand bends and a hundred bathing ghals. On the bank he planted various trees and had a bark made like Nandana. And near this hall he instituted a public distribution of alms for holy men, whether Buddhists or Brahmins, and for strangers and for people from the neighbouring villages. In the same story not only slaughter-houses, but a piece of flesh from the slab of a slaughter-house, are mentioned Here we read of a tunnel, lined with chambers, each of which had the statue of a woman, very beautiful, so much so that without touching it no one could say that it was not alive. In the tunnel on either side, clever painters made all manner of paintings. In the next story (VI 547) mention is made of a necklace, beautiful as if drawn by a painter. All this shows that the arts of the lapidary, and of painting sculpture, architecture and horticulture were well developed, and poor houses, maternity hospitals, sporting clubs, orphanages,

'arehouses, assembly halls, and caravan-serais (ere in existence.

We shall now deal with the institution f caste as we find it in the age of the atakas. We have already seen that the ower of caste was reckoned as next in imortance only to the power of learning (V. 21). We also find everywhere in the atakas that gifts to Brahmins and Sramanas, nd the duty of feeding them, were enjoined n the king and the commoner alike (IV. 450. 84, 489, 497, 498; V. 528, 540; VL 545) nd even the Bodhisattwa is himself reported have said, I have given manifold gifts to lonks and Brehmins, (Kunala Jataka, V. 36). But while Brahmins as a rule were hus honoured, as a result of Buddha's aching, a rationalistic view of the caste-systm came to prevail by and by, which underuned the whole institution and led to a more emocratic organisation of society among large umbers of the people who embraced the new uth. In the Nimi Jataka, Sakka (Indra) says king Nimi (VI. 541).

"Caste or no caste, the upright man I would atnd at need, for every mortal man is bound by his
an act and deed. Apart from righteousness, all
stes are sure to sink in hell, all castes are purified
they are righteous and act well. Although holy
long is more fruitful by far than alm-giving, yet
th these are the thoughts of great men. Do you
watchful in both, give alms and practise virtue."

There is not a line in the above injunction ith its preference for righteousness to birth, hich one would expect from the mouth of its Pouranic Indra familiar to Hindu mythogy. In VI. 542, Khandahala, the corrupt hahmin judge, having induced the king to ider his relations to be sacrificed at the actificial pit (which, however, did not appen), the king's son Chandra Kumara adjected his royal father thus:

"Kings give these Brahmins villages, choice cities e their appendage, on every family they feed, and in a goodly heritage, and it is these benefactors, re whom they most readily betray. The Brahmin der, take my word for it, are always faithless id ingrate."

The minister Khandahala was then made an utcaste and relegated to the outcaste settlement. Elsewhere the Brahmins are held up to ontempt and represented as proverbially leady and masterful. 'Kings in their kingom, and Brahmins in their work, are full of teed' (IV. 496). However powerful Brahmins and priests may be, womankind is lighter far. (III. 433).

Brahmins seem to have followed the most-

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Brahmin husbandmen, who ploughed their fields with oxen (V. 516; IV. 467; III. 354). Brahmin farmers cultivated their lands with hired labourers (III 389). Brahmin villages are sooken of (III, 402). Brahmin carpenters gained their livelihood by making carts (IV. 475). Wealthy Brahmins managed their own estate (IV. 477). Rich Brahmin merchants traded in ships (IV. 442). Elsewhere we read of a Brahmin millionaire bearing the significant name Mahakanchana (IV. 488). There were even Brahmin goatherds (III. 413) and snake-charmers (IV. 506). The Kshatriya caste, in which the Master was born, is represented as the highest of Kshatrivas are always mentioned before the Brahmin order in the Jatakas, and this is intended to convey that they take precedence in the hierarchy of castes. Buddha is made to speak of a Brahmin who had showed him disrespect as a low-born fellow as compared with himself, who had sprung from an unbroken line of nobles (V. 529). At the same time, the Bodhisattva is not ashamed to have been born in the family of a man of the lowest caste, as in Satyadharma Jataka (II. 179). A Brahmin, Satyadharma, travelling together with him, and being short of rations, ate of the leavings of the latter, and bitterly repented of it thus. How have I disgraced my birth, my clan, my family! In III, 309, we have Bodhisattva as the son of a pariah woman, but so pleased was the king of B nares with his exposition of the law, that he made him king by night, himself remaining king by day. The object of these stories is apparently to show that low birth does not matter, and a man's a man for a' that' Brahmin ladies were not immaculate by reason of their birth A young Brahmin of Benares acquired the liberal arts at Takshashila and attained proficiency in archery and having married his professor's daughter set out for home with his wife when he was for his attacked by a robber whom passion, and who conceived 8 wife his killed the Brahmin with dagger placed by her in her lover's hands, who then carried her off (III. 374) Brahmins were not however to be treated Elsewhere a Brahmin is mentioned alike. who was regarded by the king with especial honour, beyond what was paid to other Brahmins. This worthy member of his caste placed virtue above learning and birth, and was of opinion that men of high caste and low, if virtuous here, would be equals in heaven (III. 362).

As a rule, however, the Brahminic order was proud of its high hirth, and treated the low castes with great contempt. There were proud Brahmins like Swetaketu (III. 377) who, ging a Chandala and fearing that the wind biowing from his direction would contaminate him, broke out; 'Curse you, you ill-omened Chandala, get to the leeward,' but the Chandala took him by the shoulder and forcing him down, put him between his feet. We need not be surprised that the rationalistic spirit of Buddhism was already at work, and the lower castes were beginning to assert themselves. The king's priest, of all persons, is made to say in the same story; "A thousand Vedas will not safety bring failing just works, or save from evil plight." Then the Vedas are a useless thing?—naturally questioned the orthodox Swetaketu. To this a somewhat evasive reply is given, and the Vedas are not absolutely condemned in view apparently of the respect universally paid to them, but emphasis is laid on conduct, self-restraint, and good works as the true means of attaining bliss. In the same story, false penances so common among sadhus to this day, e. g., hook-swinging, lying on thorn-beds, enduring the five fires, practising mortification by squatting or diving, are mentioned. The story of Uddalaka the bastard, (IV. 487) like that of Swetaketu, is intended to emphasise the superiority of self-control and right doing over the study of the Vedas and it lays down the remarkable dictum that all castes, including Chandalas and Pukkasas, can Nirvana; saints are never asked their birth. Below are given some instances to show with what utter contempt Chandalas were treated in Buddha's time; they had to live in settle-ments resembling the Ghettos of the Middle Ages and the Indian locations in South Africa and were subjected to unspeakable ignominies. If corroboration of these Jataka accounts is required, it will be found everywhere in the Yogavasistha Ramayana, that compendium of the Vedanta where the divinity of man and the equality of all souls as so many emanations from the Absolute are taught in popular language, to a people whose contempt for the lower castes it does nothing to mitigate (see, for instance, Book III, chapters 106-9). The effect of the revolutionary prononpoement that even Chandalas could attain the highest beatitude open to man, on a society founded entirely on the aristocracy of birth, can be better imagined than des-cribed. It was the first occasion in the history of caste-ridden fadia on which the outcaste

was placed on a footing of equality with the Brahmin in regard to the supreme goal of life. This great message of hope, this glad tidings of great joy, was the secret of the phenomenal success of Buddhism when it

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first appeared on the scene.

Pride of caste is deprecated in IV. 453. In the Amba Jataka (IV. 474) we have a Chandala village, Bodhisattva, a learned sage, being one of the caste. A young Brahmin learnt a charm from him, by which he could make a mango-tree yield fruit out of season. The Brahmin thought, "if I say a low caste Chandala taught me, I shall be put to shame and they will flout me. Be it Kshatriya, Brahmin (note the order of precedence), Vaishya, Sudra, Chandala, or Pukkasa, a teacher is always regarded as one's superior." In IV 497, we have a graphic account of the social gradations of the times and see how the Buddhist birth-stories made light of the pride of birth. The Great Being (Bodhisattva) was born outside the city of Benares in a Chandala settlement and was known as Matanga Dittha-Mangalika, daughter of a Benares merchant, coming to disport herself in the park with a crowd of companions, saw the Great Being from behind her curtain as he was coming to town, and learning that he was a Chandala, said, 'I have seen something which brings bad luck' and washing her eyes with scented water she turned back. The people with her cried out, "Ah vile outcaste, you have lost us free food and liquor to-day!' They then pummelled Matanga and left him By the force of his will, Matanga sen**se**less. caused Dittha-Mangalika to marry him and by him she had a son Mandavya, who learnt the Vedas and became a great king. As Mandavya was once giving a great feast to Brahmins, Matanga arrived and was accested by his son as a low-caste churl; whereupon he preached to his son the king the evils of pride of birth, and collecting a quantity of mixed victuals, ate it. In the sequel, Matanga's wife Dittha-Mangalika arrived on the scene and the Brahmins were made to taste rice-gruel sprinkled by her, as a result of which they were put out of caste by the other Brahmins. In the same story mention is made of another Brahmin Jatimanta who was inordinately proud of his birth and abused the Great Being as a vile outcasto, but the latter put down this pride by performing a miracle. In the next story, we have a Chandala village outside Ujiayini, where Bodhisattva and his mother's sister's on were horn and were named Chitte and Marshuta. born and were named Chitta and

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As in the last stery, they were seen by a merchant's and a chaplain's daughters, and were belaboured by their attendants as evil omens. So they thought, 'All this misery has come upon us by reason of our birth', and disguising themselves as young Brahmins they studied at Takshasila. There the professor and his pupils were invited to a feast, where their origin was betrayed by the unguarded use of the Chandala dialect and they were turned out and became ascetics. Bowed down by grief, Chitta, baffied in his attempts to cross the bar sinister, cried out in the agony of his soul, "the lowest race are the Chandalas, the meanest of men."

One of the most important of the birthstories, from the point of view of caste, is the Dasa Brahmana Jataka (IV. 495). It purports to reproduce what the wise Vidura told king Yudhisthira respecting the presence in the Brahmanic order, of men possessing the characteristics of the different orders of society, following all kinds of avocations, the inference being that their claim to be regarded as the exclusive custodians of spiritual absolutely is untenable. Vidura is made to say that (1) some Brahmins are like physicians, who gather herbs and roots and recite magic spells, (2) some are like servants, driving chariots and bringing messages, (3) some are like tax-collectors, importunate for gifts, (4) some are like beggars, with long nails and matted locks, (5) some are like merchants, selling fruits, honey, ointment, &c., (6) some are like Vaishyas and Ambasthas, following trade and husbandry, keeping flocks of goats, and selling their daughters for gold, (7) some are like butchers, fortune-tellers, gelding and marking beasts for pay, slaughtering kine and bullecks, swine and goats, (8) some like bandits or herdsmen, guiding caravans armed with sword, shield, and battle-axe, (9) some like hunters, building huts and laying traps in woods, and catching fish and hare and lisards, (10) others are like barbers, lying down beneath the royal bed at the soma sacrifice, the king hathing above their heads (the Brahmin plays the scapegoat in this ceremony, the king's sins being washed on to the Brahmin, who receives the bed and the ornaments by way of incompense). Observe the veiled irony of the whole story, and the duties appertaining to the different occupations in those days. But in fairness to the Brahmin caste it is also mentioned that there are wise and good Brahmins as well, who are free from the

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deeds of evil lust, and eat an only meal of rice, and never touch strong drink.

The last story which we shall quote from is a long one, the Bhuridatta Jataka (VI. 543), in some ways the most remarkable as an emphatic and open protest against the honour paid to the Vedas and Vedic sacrifices. Aristha having spoken eulogistically of them, the Bodhisattva said, "He is telling a legend of the past—a false legend," and proceeded to set him right by uttering the following Gatha (verses):

"These Veds studies are the wise man's toils, The lure which tempts the victims whom he snoils......

Doctrines and rules of their own, absurd and vain, Our sires imagined, wealth and power to gain.
'Brahmans he made for study, for command the Kshatriyas,

Vaishyss plough the land, Sudras are servants to obey the rest,

Thus from the first went forth his high behest.
We see these rules enforced before our eyes,
None but the Brahmms offer sacrifice,
None but the Kshatriya exercises away,
The Vaishyas plough, the Sudras must obey.
These greedy hars propagate deceat,
And fools believe the fictions they repeat.....
If he who kills is counted innocent,
And if the victim safe to heaven is sent,
Let Brahmins Brahmms kill.....
These cruel cheats, as ignorant as vile,
Weave their long frauds the simple to beguile.
Offer thy wealth, cut nails, beard, and hair,
And thou shalt have thy bosom's fondest prayer.
The offerer, simple to their heart's content.
Comes with his purse, they gather round him fast,
Like crows around an owl, on mischief bent,
And leave him bankrupt and stripped bare at last.
The solid coin which erewhile he possesst,
Exchanged for promises which none can test....
And read the hymns, nor find his headpiece split.
The Brahmins made the Vedas to their cost
When others gained the knowledge which they
lost.....

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the 'above extracts, long as they are, contain nost outspoken denunciation of the ritualism of the Vedas, and of the Brahminic pretensions to supremacy, that are to be found in the Jatakas, and their merculess logic reminds one of the rationalistic philosophy of the school of Brihaspati, where simi-

lar sentiments are to be met with.

From all that has been said above it will appear that while Buddhism attached no value to caste (Buddha himself being frequently represented in the Jataka stories as born in a low caste), it did not directly attack the caste-system, but preferred to weaken its foundations by the Master's own example, and by denouncing the pride of birth. Buddha's attitude towards the slaughter of animals at sacrifices was however, positively antagonistic and the whole theory of Vedic ritualism was subjected to the searchlight of national criticism and held up to scorn

As to the position of the different castes among themselves, we get sufficient indications in the Jataka stories to lead to the conclusion that 'cobblers, sweepers and outcastes, (VI. 542) ranked with Chandalas and Pukkasas

amongst the lowest castes of society. In regard to the position assigned to these castes or their prototypes, Brahminism seems to have changed little since those times. But the innumerable intermediate castes of which we read in the Census Reports are a comparatively recent creation, unknown in Buddha's time; had the caste divisions continued, on the whole, to be as simple as they were in the beginning of the Buddhistic period, all the complexities of our modern life, and the problems they have given rise to, such as those of intercaste unity and the reduction of the entire Hindu population to a homogeneous nation, would have been comparatively easy of solution, and they would not have presented the well-nigh insurmountable difficulties which now block our path. Buddha's rational code of ethics and his doctrine of the equality of man would now be of immense benefit not only to the social, but also the political regeneration of our country, and his teachings on the institution of caste have therefore a special value for us

X.

NIGHT

By J. VAKIL

The darkness throbs, the Unseen Heart, A Flower, bursts in the night, In sudden pain its petals part Out of a dream of light.

The secret rose of Beauty blows In flame through your deep eyes, Its odorous fire about you glows And dyes my heart's deep skies.



Rabindranath Tagore



RRIAGE CEREMONY AMONG MAHARASHTRA BRAHMINS

By V. G. APTE

T is well nigh a century since western education commenced to permeate the Maharashtra and it is interesting to notice if any reform has been achieved by the Brahmins in Maharashtra in respect of their

marriage ceremony.

There are three main divisions of Maharashtra Brahmins, viz., Chitpavans, Deshasthas and Karhadas. They interdine but do not intermarry. Intermarriages among them are not prohibited by Shastras. They are moreover sanctioned by their religious head—the Sankaracharya Yet such marriages have not become common

Thanks to the progress of education and of social reform early marriages are now things of the past. The marriageable age for girls has been raised from 6 and 10 years to 14 and 20; and boys are now rarely married

before 17 or 18.

Horoscopes of marriageable boys and girls are still consulted and if they agree, their marriages are settled upon But the agreement of horoscopes does not play the chief part in the settlement. The bridegroom's father has an eye to the main chance—the Ilunda or the sum of money the bride brings with her. The purchase money of the bridegroom will be a more suitable term for Hunda. With the progress of education and the growing poverty of the people, it was expected that the custom of demanding Hunda would receive a check. But strange as it may appear, it has received an impetus and it is ever growing though it has not vet assumed such alarming proportions as to drive grown-up girls to find relief for their parents by committing suicide. So there are not yet cases among them like that of Snehalata. Girls in Bengal may well envy the lot of their sisters in Maha-Lashtra

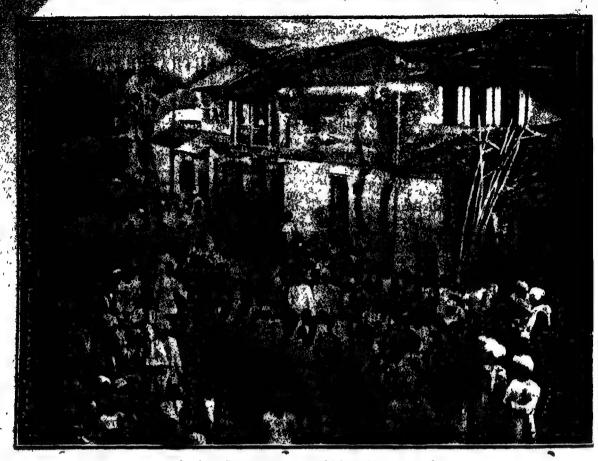
Faith or no faith in religious rites to be therved in marriage ceremony, they are i metiliously performed, such as, Akshat or lititation to the family and local deities, the Punyaharoachana or the giving of blessin s for the holy day, the Devaprotistha, the I ma Hom, Saptapadi, Nakshatra Darshang, the Many of these rites have no meaning

for the persons to be married, but still they are gone through by extremely orthodox people and the whole-hogger reformers alike.

When educated males find themselves unequal to fight the orthodoxy, it is vain to blame women for insisting on the scrupulous observance of several social and semi-religious functions, such as Ushti Halad, Amba Shimpane, the grinding of Udid pulse in a hand-mill by the father and the mother of the bride together, etc.—observances quite meaningless in these days of machinery. These only serve to prove that our womenfolk are not behind their Mahomedan and Christian sisters in their fondness for strict adherence to customs of by-gone days.

But even they are at times found amenable to reason in respect of the observance social functions and quietly of certain yield to the spirit of the time. When child marriages were in vogue, there was nothing wrong in the eyes of the people to make the married couple sit together at a dinner party wholly consisting of males and ask them to put morsels of delicious sweets in the mouth of each other, loudly announcing to the dinner party, the names of the opposite sex among the married couple—a custom called Ghas-Itene (giving of a morsel). It was a kind of exhibition of the literary wit on the part of the bride as she had to announce the name of the bridegroom, not in a presaic form but couched in a metrical banter, which often gave merriment to the dinner party and won their admiration for But this practice of Ghasher ready wit. Dene was in ill accord with the bashfulness of the grown-up bride, who felt it very un-comfortable to sit by the side of her partner in life in the full presence of male elders and strangers and so the practice is now gradually dispensed with. Vuli (chopping off by the bride with her teeth of the betel-leaf-roll held fast between the hips by the bridegroom and vice versa), Supare Lapavine (hiding by the bridegroom of a betel-nut in the folds of the clothes on the body and seeking it out by the bride and rece versa) these and similar pastimes, which excited mirth in

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A Marriage Procession of the Maharashtra Brahmins

times of early marriages are now given the

go-bye they deserve

One important reform, however, is a crying necessity and it is scarcely heeded. With all lucubrations of our educated people condemning extravagance in expenditure, marriage expenses are going up by leaps and bounds. With the high rates of coreals, ghee, and sugar facing us, shears to be applied to ought unnecessary expenses, but this is hardly the case. The love of pemp and seeming grandeur is unconquerable. The marriage procession must be in right royal fashion, however low may he the pecuniary condition of the bride's or the bridegroom's father. Marriage procession is not a thing to be examined with an ecopoints or an artistic eye. The greater the hurlyburly and the incongruity, the greater the mirth. Here is a bridegroom dressed in a new turban with flower chaplets pending on both sides of his face, with his forehead

besmeared with red powder and his cheeks touched with lamp-black to avert the evil eye, riding on a horse, ever trembling with fear lest the animal may get frightened at the sound of the guns or the sight of fireworks and cause his fall. He is followed by a large galaxy of ladies richly decorated with ornaments and dressed in their best sarees, and a large crowd of men bringing up the rear. The procession is headed by a band of musicians playing Eastern tunes on their sweet-sounding flutes and by their side there are drum-beaters, who know only how best to make noise with their Zashav. the never-to-be-despised handwallaand dressed in second-hand worn-out military dress with their serpentine brass trumpetand big drums, making alternate rearing and shrill noise—all these are the necessar". though incongruous, elements of a marriage procession. But the greatest absurdity is with the Abdagir a circular flat is wooden

plank. covered with rich silk interwoven with gold threads, supported on a long pole and intended to serve as an umbrella to ward off the cruel hot rays of the sun from the face of the bridegroom and so useful in midday noon if held across the path of the sun. Is it not out of place when it is the cool morning or the dark evening when the procession sets out? But no, sun or no sun the Abdagir must be there. It is indispensable. It is an emblem of pomp and what is marriage without pomp and extravagance? To enhance the grandeur and picturesqueness,

there are Nakshatramalas or star-wreaths made of tinsel and coloured paper hanging from high poles, as if to show that the procession is marching through heavens studded with stars and to make up the scene of this heavenly sight there is an artificial moving garden of variegated flowers made of paper and tinsel, vying in richness the well-known Nandana-rama of Indra. Who can say after this all that Maharashtra Brahmins are wanting in love of gaiety and can charge them with parsimony in marriage expenditure?

CONSERVATISM

By ABDUL AZIZ, BARRISTER-AT-LAW

THE results of the General Election have just been announced, and although one could have foretold an easy victory for the Conservatives, after the gathering reaction against Labour and the long series of defeats (culminating in the dissolution of Parliament) which the Labour Government was heroic, or callous, enough to suffer, we must say that we were not prepared for such swinging Conservative majorities all around, nor did the country ever witness such a poor show of the Liberals, whatever the causes may have been

The present time is an important one in parliamentary history: A huge Conservative majority over all the other parties combined affords food for reflection. In fact, such an event at this time of day, beating as it does the great Liberal victory of 1906, induces us to re-read English History in the light of recent events, and ask fundamental questions about Conservatism—what it stands for its principles, its power, its possibilities and its destiny. Further we are tempted to study once more the English temperament and ask ourselves if we have not misread the British genius and character. Are the English people as a nation retrogade and to choosely, or else simply wise and self-confacent? But we must begin with Conservatism.

inservatism is an age-long creed; this

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must not however, prejudice us in favour of Conservatism, for a persistent error with a long history does not become truth. So we should judge every tenet of the creed on its merits, and keep it apart from its ancient lineage on the one hand (which is no recommendation whatever) and from a long service to the cause of human progress on the other (which has at best only a historical value)

On the contrary the go-ahead folk are apt to think that Conservatism is purely a matter of horedity and tradition, and that an nonest conversion to such an "outworn" creed is impossible or extremely unlikely. But the late Election gives the he to this supposition. Nor have we any right to beg the question in that manner. Truth is never old, and we cannot imagine that a political creed which has supported the national existence of such a wise and successful nation as Englishmen for several centuries, and still commands so much influence in England, is really an outworn creed which has survived its utility.

We need not encumber ourselves with the historical antecedents of Conservatism, though these constitute a brilliant record, of which any party or nation may well be proud. But a certain amount of history is indispensable in discussing Conservatism.

Conservatism stands distinguished from

my other political creed in that it has a long edigree, and has stood the test of time. That precisely the first cardinal point in the conservative creed. What is tried is safe and miable. There must be a special reason for innovation. In science we don't freely experiment with the human body. It is more cangerous to experiment with a body of men. Not only are here a large number of men. but we are playing, with minds instead of bodies—a far more complex affair. Exploration and discovery will often be accompanied by disaster. Yet it may be said that conservatives are either shortsighted and unimaginative or indolent. For there is no denying the fact that with careful observation, patient analysis and comparative study of men and conditions one can introduce change and reforms without dangerous consequences. Moderation and prudence and care are all that is On the other hand if we are too shy we shall never take a step forward.

As a brief formula we can say that Conservatism stands for established interests and vested authority: this formula would include adherence to the Church and the Throne. advocacy of landed and hereditary interests, and even the ambition and programme of imperial expansion, including Protection in trade and Preference within the Empire. These constitute the main planks in the conservative platform, for one cannot concede that the conservatives are really earnest in their proposals for poor relief (which is inconsistent with their other principles) though they claim credit for the same, and connect it with their advocacy of Establishment and **Endowment**.

In the reign of Queen Elizabeth Conservatism was nothing. The Church-and-Crown party, from which modern Conservatism has descended, was nothing but a political move of the sovereign to gain secular power over the Church, and to Nationalise" and consolidate its authority. There was nothing noble

about this stroke of diplomacy.

But when we come to the real beginnings of Conservatism in the hands of Burke, we find much to admire. Perhaps we admire Burke more than the conservative policy which England espoused when the waves of the Brench Revolution lapped on English shores. Because while Conservatism only voted for a status quo, Burke, who had seen the wisdom of holding to his anchor in a typhoon, was yet ready to fight battles against the Crown if its conduct and procedure clashed with ,his ideal of a true democracy. One has no

hesitation in saying, however, that Conservat ism, as for as it was a reaction against the ferment of the French Revolution, was a expression of the nation commendable wisdom and sterling common sense, eminently justified by the results. But it must be admitted that here Conservatism was opposed to Revolution, not Liberalism. That is precise ly why Burke was both a whig and a tory There was no inconsistency in his attitude towards political affairs; it was the partie that were at fault: they placed wrong alter natives before the people. The parties wen by shibboleths and formulae Burke went by thinking and did not care if he cut across lines of cleavage between the parties. shows incidentally how factitious party distin ctions really are, and how the party system clogs the way to clear thinking and intelligen preference. Owing to historical accident certain lines of policy have come to be associated with one party, and have in many cases become a matter of prejudice rather than principle.

Burke's speeches and Reflections mushave come as a welcome revelation to many Conservatives of his time who probably con gratulated themselves on the unsuspected heanties of the creed which they had happened to inherit from their forefathers. Burke is al for heredity, stability, sanity, and sound sense Had it not been for Burke, England might have reeled, and the social ferment might

have courted a political disaster.

In the 19th century Conservatism had a rather bad time of it altogether. This was due partly to the rising tide of political thought and progressive echoes and indirect influences of the French Revolution and partly to the short-sighted and obstinate policy of Conservative leaders like Peel Any party or system with a shorter history or weaker foundations would have succumhed to the blows which fell successively Roman Catholic Emancipation (1829), Reform Bill (1832), Repeal of Corn Laws (1846). Household Suffrage (1867), and the Fiscal Controversy (1903)

The Accident of birth gave to Conservatism a tinge of religious sanction, which has been exploited by its exponents to the full It is difficult to see why there should be Establishment or Endowment at all. more difficult to see why there should be Establishment and Endowment on any other basis but that of numerical majority.

There is, of course, something conservative in Religion, but there is nothing essentially

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eligious in Conservatism. To mix up the confusion wo propositions leads to Conservatism supports only one hought. particular denomination in a conspicuously partial manner, and all attempts at justifying he Establishment and Endowment of the Church of England are futile. In case of Disestablishment and Disendowment other lenominations will have an equal chance. The conservative position in this matter seems o be even weaker than in matters of pri-rate property and taxation. If, as is alleged, he Church of England does no longer enjoy any real privileges, why fight over them? Why keep the semblance of preference—a hadow, when there is no reality? The fact that there is still considerable prestige ttaching to that Church, and privileges are not usually surrendered with readiness on wonders on what grounds the (Protesant) Church of Ireland remained established ill 1869! The Establishment of a religion. which is professed by an overwhelming najority is perhaps justifiable, though even hen it would handicap freedom of thought and is not fair to Science and Philosophy. litogether the conservative arguments for Establishment and Endowment are hopelessly anconvincing.

Nor is the Conservative position as regards Poor Relief any more satisfactory. The argument that Christian teaching as regards wealth is purely individualistic, and refers to puritual rather than temporal welfare, and herefore the poor need not to be made rich, can be met by saying that Liberalism in relieving the rich of their wealth aims at their spiritual welfare, and wishes to relieve the poor from their poverty in the temporal sense. To argue that because St. Paul allowed slavery, therefore poverty has Christian sauction, is fatuous.

Next we come to Property and Taxation. It is urged that (a) the community creates the value of land, (b) land is a monopoly, and (c) landholders are best able to bear taxes; therefore all kinds of rates and taxes should be shifted to the landowners. It must be said in reply that while (a) is in part at least correct, land is not exactly a in mopoly, and it does not seem fair to shift all the burden to the landowners. The burin must be shared between the landowner and the capitalist (or industrialist). The con-" 'ative arguments that there should be no tavation without representation and that one became should never be taxed for the benefit of abother, seem sound for practical application."

· According to the conservative principle that the State cannot inflict an undeserved injury (e. g., taxation) on any individual, the State cannot reward any person for good service either. This principle seems also inconsistent with the conservative claim for Government interference or authority. state which refuses to relieve the poor may be wicked, but is not unjust." This is not convincing, without some such doctrine as the exploded theory of "Natural rights". Nor does it prove the cause against poor relief by taxation of the rich Poor relief can really be defended on ground of morals, charity and expediency, and in a way also of justice. Conservatives can deny it neither on theoretical nor on practical grounds.

In Tariff reform policy, Conservatism cares for the land-owner and the industrialist, not for the consumer. The connection between protectionism and imperialism is obvious. The landowning classes are too effete to compete with the foreigner.

Foreign and Imperial Affairs: While allowing for the difference between individual and state morality (the state being a trustee), the liberal doctrine of a high international morality seems to be large-minded and dignified. An Imperialism based on an immoral and callous hankering for national self-aggrandisement is not an inspiring creed.

One wonders on what principles, conservative or liberal, modern Europe's land hunger is to be justified. Invidious and artificial distinctions between states of civilisation, the talk about "Missions" and "Vocations" is the most transparent twaddle Surely it ought to be possible to formulate a code with a decent approximation to definition of rights and obligations between class and class, and nation and nation. It may be a difficult task; but surely one cannot say that the subject matter is essentially, and will remain permanently, chaotic. An advance from individual to international morality is surely conceivable. Better education, wider sympathies, greater imagination will bring about a cosmopolitan morality. To hold any other opinion is to surrender this beautiful world to the force of evil

Parliamentary constitution.

(1) Aingship. Conservatism has decidedly lost ground as far as the principle of divine right of kings is concerned. A more modern position is that a king who is above party should take a more active part in the administration, and kingship should of course continue hereditary.

(2) House of Lords Conservatives of burse insist on a hereditary House of Lords. they say it should be made stronger on partisan lines, so as to represent all parties. This. House stands for service only for honour.

(3) House of Commons. Much of Consertive criticism against the representative character of the House of Commons is quite valid, though it really affects the party system of government. But that only exemplifies the imperfection and limitation of human institutions. It is worthy of note that conservatives are unable to suggest any better system of representative government than the one characterised by a more powerful second chamber and a stronger and more active sovereign than we have at present It is curious that the conversatives propose no substantial reform of the lower house, for the Referendum, in more important measures. is at best a clumsy, troublesome and unsatisfactory solution, and we have not only the House of Commons, which mirrors public opinion on all matters of importance fairly faithfully, but also the Press, which is a useful safety-valve when the Lower House shows sign of being arbitrary.

Perhaps one reform in the House of Commons is necessary, viz, that the franchise should be so distributed as to ensure ex-pression of as many free individual opinions as possible, not opinions of interests, the right of suffrage should be freely exercised without pressure from landlords and capitalists. Else the present House of Commons will one day degenerate into a commercial

cligarchy.

. In conclusion one may remark that Conservatism and Liberalism (unhappy as these terms are) are obviously both necessary to human progress, like analysis and synthesis in science. Pure Conservatism is stagnation, pure Laberalism is revolution. Conservatism is characterised by a certain kind of narrow-mindedness, which is perhaps inseparable from its historical antecedents But it is a useful check on the disruptive dencies of a socialistic and revolutionary specially when we are slowly realising the democratic form of government, the body challenge and extensive time, i has, not redeemed, and is farther than ever from redeeming, the generous promines it has always held out.

Having stoude this rapid survey of the main lines of Conservative thought, the question recurs: what about a nation that remains

a rigid adherent of this creed and continues withal to lead the world through war and vioissitude to its great destiny? For new there is no Germany to dispute either its intellectual political supremacy or its

hegemony.

The first idea that strikes one is the solidity" of character, if one may use the phrase. The more we think over it the more we are impressed by the fact that English Conservatism as an article of political faith is only an effect of an underlying cause, viz., the English temperament. The real "Conservatism" that is to say, lies in the English character We find abundant evidence of this temperament in the whole course of England's political history as well as in the history of her social institutions. It is not by chance that most of England's revolutions have been peaceful. We note that in England there have been changes, at times oven radical changes, but there was never a violent break with the past. There is always present a tendency to introduce changes under the name of some thing old and famihar theories are retained where practice has changed under pressure of new requirements. Stereotyped procedure continues even when new understandings are developed as a remedy against its undesirable consequences.

In the political field, the English have always wisely used the results of political experiments tried in other countries, such as France, Russia, etc. It is not by mere good luck that England has always escaped catastroples, which have befallen successively all the powers around her (France in 1789-1815, and again in 1871, Germany and Russia in the last war). These miraculous escapes are in large degree due to her sterling good sense, her imperturbable sanity and her phlegmatic temperament. The English genius, for instance, rebels against all kinds of socialism, because the experiment has never been successfully tried. Even her "Labour" is not really socialistic. Notwithstanding all this, conservatism has never stood in the way of England's progress.

We find the same principles abundantly illustrated in the development of English Law. from such nebulous vapour as the Common Law of England through a living growth of case-law and precedent to a remarkably wellorderd system, disguised under complicated theory and procedure.

We may wind up by remarking that although we join issue with most of the positions taken up by the Conservative no

English Conservatism, so far from being a sign of decay and ossification, is actually a sheet anchor, a guarantee against ill-advised changes and violent methods. No other nation

has had similar concervatism; no other nation could so use it if it had it.

Nov 15, 24

EARLY BUDDHISM AND THE LAITY

By DR NARENDRA NATH LAW, MA, BI, P.R.S., PR. D.

ANY one who tries to acquaint himself with the process of spread and development of Buddhism from its earliest beginnings naturally asks the question whether Buddhism in its earliest stages had a lay society of its own to support it; if not, what was its position in regard to lay society, without which it is difficult, if not impossible, for a religion to flourish in the way Buddhism did. It has been aptly said by Carlyle that

"The Ideal always has to grow in the Real, and to seek out its bed and loard there, often in a very sury way. No beautifulest Poet is a Bird-of-Paradise, living on perfumes. The Heroic independent of bed and board is found in Drury-Lane Theatre only. Many an Ideal monastic or other shooting forth into practice as it can, grows to a strange enough Reality; and we have to ask with amazement. Is this your Ideal! To avoid disappointments, let us bear this in mind."

It must not be supposed that Buddha committed a mistake of this sort by founding his Ideal upon no basis of what Carlyle calls the Real. The paucity of details as to the lay community in the Digha and the Majihima Mayas lends colour to such a notion, but it should be noticed that though Buddha did not try from the beginning to have a stereotyped Buddhist community of laymen, yet his monastic system was broad-based upon the Real. The reasons why he did not care to have at first such a community of Buddhist laymen are:—

(1) He looked upon all men, irrespective of their religion or society as badly in need of initiation into the Truths discovered by him and whatever might have been their attitude towards him or his religion, they were never regarded as unworthy of his solicitude for their moral and appritual welfare.

Buchha where number of Hindus who were

not strong in their faith, or were not satisfied with the social status to which they were rooted by their birth. Buddha could have a sufficient number of these people to embrace his religion and support the Buddhist monks.

(3) It was not perhaps possible for Buddha with his wide catholicity and infinite fund of mercy for the suffering humanity to limit the benefits of his religion only to those who belonged to a particular lay community of . On the other hand, howhis own creation ever, the nirrana which formed the summum bonum of human existence could not, according to him, be attained except by the process of sadhana forming a part of the Truth discovered by him To make the benefits of his religion available to as many people as possible, he prescribed only the sincere taking of refuge in Buddha, Dhamma, and Sangha, and the observance of the five silas as the minimum requisite, and a sufficient indication of a mental attitude, which the followers of the Truth promulgated by him should have restriction of belonging to a particular lay community originated by Buddha for making them eligible to his spiritual ministration would have been to thrust into narrow limits a Personality that was yearning to rend asunder all limitations to uplift humanity.

(4) According to Buddha the initiation into the Buddhist order and the performance of the sadhana incident to it constituted the only door to mirrain. The laymen could rise higher spiritually by their moral ways of life but could not reach invain which, according to him, could be attained by the sadhana incident to the Buddhist order. It may seem to us that Buddha was very hard upon the lay sommunity who could not. In his view, attain nirvain, whereas the laymen belonging to other communities, e. g. the lay Hindus.

tould, according to their spiritual guides, itain salvation by their meritorious acts. Fit the reason for the holding of such an deinion by Buddha is not far to seek. Nirvana its attainable only by the Buddhist order over which he could impose the discipline through which alone a man could be fit for the same, while in the case of the laymen, over whom he exercised no such control for the reasons already stated, they could reach only stages of spiritual improvement lower than nirvana.

All these factors contributed to bring into being the following state of things, rez., that it was chiefly to the monastic order that Buddha turned his attention, because it was in his view the only effective means of attaining the highest end of human existence. He was no doubt compassionate to the householders but as mere meritorious deeds could not enable them to attain nirvana during their life-time as householders, his ultimate aim was to persuade as many of them as possible to renounce the world and join the monastic order, live the disciplined life of a mouk performing dhyana, dharana, samadhi, etc., and thus uplift themselves to the stage in which they could have nirvana Hence Buddha tried by his speeches and discussions to attract people with their worldly turn of mind many of whom were, of course, householders, to become members of his order and when they were unable to advance so far, they could perform the five or eight silas, and thereby rise to the higher rungs of moral and spiritual development attainable by a householder. He did not care therefore whether the candidates for admission into the monastic stage belonged to the Hindu, Jains, or any other community. What he pared for most was the entrance into the monastic order, which alone was the effective means of reaching the highest goal of life. There was, at the time of Buddha, a section of people opposed to Hindu orthodoxy, er marting under the invidious differential treatment meted out to them under the Hindu cottal system. These people were very prothe first to be impressed most by the doctrines preached by Buddha and be enlisted is followers; but yet there are evidences the Mikayas to show that the opposition est Buddhe had to overcome in the pursuit of his goal was strong and bitter on account of the presence of orthodoxy characterising, I think, the major section of the Hindu community. Just before the advent of Budthe Hindu society reached a time when a

reaction against the evils that had excheed up in it grew in volume and was seeking an outlet. The presence of so many sects on the fringe-area of Hinduism, or expressly opposed to it, testifies to the existence of this state of things. Mahavira had raised his flag of revolt, round which mustered perhaps a large number of adherents than round that of any other heretic sect of the time. Buddha came in the wake of these sects but with greater potentialities of growth and resistance than its predecessors. The opposition put forth against him from the strongholds of Hindu orthodoxy was naturally in proportion to the larger encroachments that this new religion threatened to make upon the domain of Hinduism. There are references in the Nikayas to the stigma attaching even to the paying of visits to Buddha not to speak of conversion to his doctrines or showing him marks of respect The learned brahmana Sonadanda was asked not to see Buddha on account of the loss of reputation he would incur thereby (D.N. I.p. 113). Similarly, the erudite brahmanas Kutadanta, Canki, and Pokkharasadi were reminded of the risk they were running by going to meet him. Instances of this sort may be multiplied. They show how difficult it was for the preacher of the new religion to win over to his side persons belonging to the orthodox community. But even this difficulty was overcome by him at times so easily that one may be led to think from such instanceof conversion as if orthodox Hinduism allowed these conversions to take place without any grudge. We see, for instance, Assalayana (M.N. II, pp. 147ff) coming to Buddha for defeating him in a debate, but is defeated in the end, and the very moment. takes refuge in Buddha, Dhamma and Sangha When renouncing the religion of which he was an adherent, he did not delay the least to think of the social disadvantages that might follow in the train of his conversion Such sudden conversions depended upon the deep impression made by Buddha upon the minds of the persons who came into contact with him and felt the magnetic influence of his pesonality. It would not, I think, he correct to infer from the examples of such conversions that these converts were ungrudgingly allowed by the Hindu community to be at liberty to embrace Buddhism in pursuance of their unfettered conviction.

During the life-time of Buddha, the mark sthat distinguished the Buddhist laster was the taking of relage in Buddha, Dhamas and

name and the observance of the five siles. is was, of course, the minimum requisite of Buddhist laymen. Those converts who wished be more advanced in discipline and to spare themselves for greater religious rit observed the eight silas, and tried to spare themselves for uld their lives as far as possible in accordce with the ideas set forth in several ces of the Nikayas. To these we shall ve occasion to turn later on. A Buddhist man who thus went higher up the ladder of igious discipline prescribed in the Nikayas the laity had naturally to come into the contact with Buddhist quent kkhus. discourses hear' their and all those beliefs and card gradually ctices which did not find favour with Buddhists. For him, of course, who had ssed the door-sill of Buddhism very ently, no other restriction than that of three refuges and the performance of five silas was imposed. This gave a good deal of freedom in regard the holding of beliefs and the performance rites and practices which might have n very dear to him before his conversion. would be apparent that the Buddhist y formed at first in this way must have sisted of people from whom uniformity beliefs, rites, and ceremonies could not If Buddha or his followers expected. ald have tried to have the minds of the r converts shorn of their cherished beliefs. their faiths in rites and ceremonies which e meaningless in the eye of the Buddhists, ir attempt would certainly have been le: for it is only the strong-minded people can free themselves from their former hs all at once.

An examination of the Nikayas shows though the laymen were declared incoment by reason of their mental and spiritual fit to reach the highest stage of spiritual elopment, viz. arhathood, yet it was open hem to attain to the three lower stages, sotapanna, sakadagami, and anagami. The hod by which these laymen were made petent for these stages would be apparent n the passages in the Nikayas, where the oval of the samyojanas has been treated M.N. I, pp. 462-8, D.N. I, p. 92). The five yojanas that the house-holders had to or, viz. sakka yaditthi (the view of the stence of individuality), vicikicoha (religidoubt), silabbutaparamasa (domination the ballet in ritualism) hama (bodily sions), and patiens (hatred). Of these kicche and elleibhataparamass are of

special importance, because by the first, very strong adherence to the Buddhist faith is intended to be developed, while by the second, the influences of the former faiths and superstitions of the converts are meant to be-counteracted. The development of the influence of these two factors on the minds of the new adherents of the Buddhist faith brings them more and more within the Buddhist fold and makes them out-and-out Buddhist. Implicit faith in Buddha, Dhamma. and Sangha gradually asserts itself to the exclusion of the other faiths that may be struggling with it for the upper hand, and beliefs in the efficacy of the rites and ceremonies are by degrees denuded of their strength by the stimulation of the constant endeavour on the part of the converts themselves to achieve this object, as also by the hearing of frequent discourses of the Buddhist monks at the monasteries or outside, and the carrying out of their directions as to the mental and moral discipline. There are rules in the Vinava providing ample facilities for the converts to come into frequent contacts with the Buddhist monks. They met at the monasteries on the 8th, 14th and 15th day of every lunar fortnight at gatherings in which the monks delivered religious discourses and dispelled doubts on the points about which questions were put to them. Every morning they came into contact with the monks begging alms from door to door. Though long religious discourses were not suitable to such occasions. they could have been easily utilized for imparting to them bits of teachings intended to wear off their attachment to worldly matters, and stimulate their eagerness to subject themselves rigidly to moral and spiritual discipline, -the path to salvation. The afternoons were allowed by the rules of the monasteries to be utilized by the house-holders by coming there. and having spiritual enlightenment from the monks through conversation and religious discourses. The householders were also permitted to invite to meals the monks singly or by batches. These were, invariably, occasions for delivering suitable religious discourses. The vassa (the four months of the retreat from the full moon of Asadha to that of Karttika) is a prolonged period during which the monks had to stay at a fixed place, generally a monastery. These four months afforded ample opportunities to the monks to mould the spiritual and religious life of the laymen as much according to the Buddhist ideal as practicable.

It was through these instructions and dis-

courses that the Buddhist house-holders could make moral and spiritual progress as idenced in the many narratives in the Nikavas. those relating to Anathapindika, Visakha, Nakulamata and Nakulapita. Some of the hy-devotees are mentioned with appreciation in the Anguttara Nikaya as adepts in dhyana: this shows that the house-holders were allowed much scope for self-improvement and spiritual eniture, though the passage already cited may give rise to the notion that they could not rise much in the scale of spiritual culture antil they joined the monastic order. That they could rise as far as the stage of anagami goes to show that the house-holders were given a good deal of latitude for improving themselves spiritually, not merely by the observance of the silas but also by the practice of dhyana, - a process of sadhana which may be misconceived to have been the monopoly With the lapse of of the monks and nuns. time there came into being a society of Buddhist laymen who could be distinguished from the laymen of other denominations not only by their distinctive faiths but also by their social and religious practices that became gradually stereotyped as Buddhistic. Marriage into such Buddhist families or perhaps commensality or mixing in other ways with the Buddhist laymen came to put the Buddhist impress upon the doers of these acts. ancient Hindu community allowed range of religious views to its members, but it was very touchy in regard to two or three points, viz. (1) the supreme authority of the Vedas, (2) the observance of the caste-rules bearing specially on marriage and commensa-Lity, and (3) the observance of at least one or two sacraments. In consequence, those who deviated from the groove laid down by the Hindu community had to remain separate from the community and could not hope to he rectored to their former status (which even was impossible in some cases) except by the falfilment of certain expiatory and stringent conditions. To the Buddhist community this was an advantage, because the way to join them was made very easy and attractive, but

the way to return to the community to which they had belonged previously, specially in the Hindu community, was not so easy an sometimes very difficult. Hence, though th distinctive external marks of the Buddhis laymen appear at first sight to be almost ni a closer examination shows that there wer such marks, some of which owed their origi not to the Buddhists themselves but to th peculiar social and religious environmer surrounding Buddhism and the Buddhist la society. At the time of Buddha, of which w are speaking at present, as the Buddhist la society was receiving immigrants from quit a number of other sects and communities it is difficult to find out at first sight it distinctive features concealed under its cos mopolitan character, but what I have said before will, I hope, show that though th state of things was nebulous at the time, th Buddhist society of laymen was not withou peculiar features of its own. It was more upon this society of laymen that the Buddhis monks could rely than any other help, patronage, and daily alms. It is natu ral that the Buddhist laymen should be more interested in the furtherance of the Buddhis ideals, and more devoted to the Buddhis monks than the laymen of other communities however great might have been the catholi city and the spirit of toleration that animated the people of ancient India. Narratives are found in the Nikayas describing how Buddhe himself could not get a morsel of food as alm in a village where the brahmanas predominated This gives but a glimpse of a state of things which could not but have prevailed at a time when the adherents of the diverse religions were struggling for supremacy in the religious struggle. It is therefore not an error to think that during the life-time of Buddha, there came into being the lay society of the Buddhists, upon whose help and co-operation the monks could rely with confidence in the midst of the stress and strain which they had to bear in their struggle with the supporter of the rival religious systems.

SHELLEY ON POLITICAL REFORM

A CONTRACTOR OF THE STATE OF TH

By D. V. GUNDAPPA

POETRY AND POLITICS

N the high summits of human life. Poetry and Politics, far from being the irreconcilables they appear to be in our worka-day world, are seen to dwell as comrades inseparable from each other. All great poetry 18, in truth, politics idealised; and all great politics is, equally, poetry realised. The poet is the eye through which men obtain glimpses of the beautiful and the good; and the states-man is the arm with which they strive to remove all that stands between them and the object of their vision. Or, to vary the figure, the poet produces the martial music which stirs and impels us to new and noble conquests, while the statesman supplies the leadership without which our hosts would be marching only to their ruin. Poetry not motived by politics is mere vanity of words, and politics not inspired by poetry is nothing better than blindman's buff.

This description of the alliance between the dreamer and the man of affairs will perhaps meet with readier and wider acceptance if we make clear what we mean by the words by which we designate their work. Poetry, properly so called, is the expression of a passionate longing for whatever is lovable and lovely in the thought and feeling, and aspiration and endeavour of man. In other words, its office is to induce us.—to empt us, as it were, by giving us a foretaste of the joy of the better world visualised by the poet—to strive for improvements in the onditions around us. Such striving, it is the usiness of politics to facilitate and direct. he poet stimulates thought and effort in the irection of the good; it is the part of the olitician to pave the way and provide the peans for that effort. Politics, in its highest ense, is the art of materialising the ideals of idividual and social welfare which are shioned and commended by poets and linkers. The poet and the statesman alike pacern themselves with the well-being and o well-doing of their fellow-men; the first utlines the plan and prepares the material hich the second takes into his hand in order leave behind a world better than the one

he first found. They are both collaborators in a large part of the same field. If the domain of poetry is much wider than that of politics which it includes, the dominion of politics makes itself felt more readily and more tangibly. Let us not then talk of the poet and the statesman as though they were

antipodes to each other.

Evidences of the intimate and profound connection between poetry and politics are abundant enough in history. We know that the Republic, the far-famed treatise on the ideal state, is essentially the work of a poeticmind;—that Plato the political idealist has indeed been the philosopher dear to the poets, a veritable poet among political philosophers. We also know that Milton did not despise, "forsaking the 'quiet air of delightful studies', to play a man's part in the confusions of his time;" that he was a passionate advocate of civil and religious freedom as well as of national independence and was the inspirer and assistant of Cromwell. Dante was not inconspicuous in the political affairs of his country; and Goethe was no stranger to politics. On the other side, one has but to recall the names of Pitt and Gladstone, Burke and Mazzini, and Morley, to realise what an ample and fruitful part poetry has played in. moulding the ideals and policies of great statesmen and political reformers. Indeed, to stand out as a reformer is to give evidence of an essentially poetic gift, namely, the vision of a society arranged better and a world made happier. The most important ingredients of the poet's mind and of the statesman's mind, are, in truth, the same, insight, imagination, sympathy, benevolence, though the proportions and the processes in which they are compounded in the two may be different. The material which both intend to handle is the same, namely, human life. They both have to deal with the passions, emotions, ideas and idiosyncrasies of men. They should, therefore, be both men quick to feel and quick to understand, with hearts and eyes ever wakeful to the possibilities of human nature as well as to the actualities of life around them. The same real for human improvement is the life-breath of both. What

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through one takes the form of lyric and epic doung, takes through the other the form it law and court and council. Their means and methods of expression are different; but

their prime motive is the same.

It should thus be no transgression of the transgression of the transgression and the transgression of the transgre soncerning the practical affairs of the statesman of affairs to plead for a higher poetic inspiration for his age and country. Of course the poet's discourse on political or social reform can only be speculative in method and tentative in import; for he must necessarily be lacking in that knowledge and experience which can come only from the actual handling of affairs. Nevertheless, his political utterance is of value to us, because it is prompted and touched by the same vision as gives value to his poetry. It is a philosophical prose-version, so to say, of his poetic dreams. If that be so, it may not be unprofitable, amid the political excitements and distractions of our day, to turn to Shelley, the great poet of the Revolutionary Epoch, and take note of his views on the vexed subject of political reform.

THE REVOLUTIONARY EPOCH

Wordsworth, Byron and Shelley are the three great English poets who represent to us the epoch of the French Revolution and Shelley, the youngest of the three, is admittedly the most devoted exponent of the spirit and meaning of that epoch An aggressive intolerance of tyranny in whatever form was the gift bestowed on him at birth by the grim god of destiny. Every student is familiar with the story of how, while still at school, he made himself notorious as "Mad Shelley" and "Shelley the Atheist" by his resolute opposition to the odious system of fagging and by his cherishing what then were strange notions of justice and independence. A rebel at twelve and a heretic at nineteen, he braved the anger of his father and predecred to be banished from home and heritage what must have been to him the most the despotism of blind custom. Shelley in his twenty-first year when, in his first the portant poem, "Queen Mab", he declared:— Ridge priests and statesmen blast the human

lives in its tender bud; their influence darts like subtle poison through the bloodless veins of descripte spelest-led slaves cents to proclaim that man liberty vice and misery, when force

And falsehood hang even o'er the trailed lates Stifling with rudest greep all natural good.

The standard of revolt thus raised against "force and falsehood", with all the injudicious downrightness and the extravagant fervour of youth, was held aloft with unwavering seal throughout the remainder of Shelley's life. In poem and play and song, of wonderful variety of beauty and richness, he stood up for the "perfectibility" of man and against the tyranny of the Established Order of things. In almost every noteworthy poem, we hear the same sigh for freedom, the same cry against oppression. In the last and the longest of his poems, "Prometheus Unbound", we perceive the same passionate discontent with existing social arrangements, but expressed in more chastened and balanced phrases:—

Hypocrisy and custom make men's minds
The fanes of many a worship, now outworn,
They dare not devise good for man's estate,
And yet they know not what they do not dare.
The good want power, but to weep barren

Indeed, the whole drama may be taken to be an allegorical representation of humanity's emancipation from the clutches of man-made convention and soul-suppressing custom.

"PHILOSOPHICAL VIEW OF REFORM"

This impassioned and dauntless child o the revolution has left, as legacy to those wh care for him, a fragment of a prose essay of political reform which anyone today would readily acknowledge to be a sober enoug document remarkably sober indeed if w remember the constant and consistent icono clasticism of its youthful author. The war glow which the sight of the revolutionar fiame had brought into the youthful heart (Wordsworth was gradually rendered soft an mellow by the sixty winters that passed ove his head. Not so with Shelley. He was i the first bloom of manhood and at the ver height of his mental powers when he records his thoughts on political reform. He calle the tract a "philosophical" view of reform therein suggesting that it is a record of h deliberate and carefully expressed opinion In fact, he said of it in a letter to Lois Hant:-

"It is boldly but temperately within and

timeli products. It is intended for a kind of

The book is of much practical interest even today and it is particularly so for us in India. Let us therefore proceed to see what Shelley has to say on the many knotty points that try the skill of the political reformer.

The year (1820) in which Shelley wrote his tract,—which, let us not forget, was written solely with reference to his own country, was the year of the death of George III, the fifth year after the Battle of Waterloo. the year, we may also note, of the Cato Street Conspiracy. The shock of the great revolution in France was then still fresh in England. The Napoleonic struggles had brought about wide-spread economic distress everywhere. The middle classes were full of discontent and the upper classes full of apprehension and alarm. There was yet no sign on the horizon to announce the great days of Canning and Peel and Huskisson: and much less was there any pre-assurance of the great parliamentary reforms of a later day (1829-30). The whole atmosphere in England was one of profound and universal unrest, premonitory of change. It was at this juncture that Shelley, with the prevision characteristic of the poet no less than of the statesman, grasped the spirit of the times and sought to find proper accommodation for it in the institutions of his country.

He begins the essay with the remark that excluding those personally interested in the maintenance of power as it was, "there is no inhabitant of the British Empire, of mature age and perfect understanding, not fully persuaded of the necessity of Reform." Then, attempting a brief history of the movement for Freedom in Europe, he characterises the Roman Empire as a "vast and successful scheme for the enslaving of the most civilised portion of mankind" and adds that it was succeeded by a series of smaller schemes operating to the same effect up to the epoch of the French Revolution. Incidentally, he pays his tribute to the founder of Christianity; it is interesting and worthy of note. He writee :-

Names borrowed from the life and opinions of Jesus Christ were employed as symbols of domination and imposture; and a system of liberty and equality—for such was the system planted by that sreat Reference—was perverted to support oppression. Not his doctrines, for they are too simple and direct to be susceptible of such perversion, but the more penses. Such was the origin of the Catholic Christs, which together with the several dynastics than beginning to consolidate themselves

in Europe, means...... a plan according to which the curning and selfish few have employed the fours and hopes of the ignorant many to the establishment of their own power and the destruction of the real interests of all."

PROSPECTS OF REFORM IN EUROPE

After this remarkable acknowledgment of the value of the message of Christ, the peet sums up, in phrases not always judicious, the histories of the reformist movements in Italy and, in Central Europe, particularly Holland and Switzerland, betraying his republican proclivities in fugitive remarks. Coming to speak of the knglish Renascence and the Revolution of 1688, he exults over the establishment of the doctrine of popular sovereignty once for all:

"(William of Orange and Mary) acknowledged and declared that the Will of the People was the source from which their powers derived the right to subsist. A man has no right to be a King or a Lord or a Bishop but so long as it is for the benefit of the People and so long as the People judge that it is for their benefit that he should impersonate that character. The solemn establishment of this maxim as the basis of our constitutional law... was the fruit of that vaunted event (the Revolution). Correlative with this series of events in England was the commencement of a new epoch in the history of the progress of civilization and society......The Will of the People to change their government is an acknowledged right in the Constitution of England." (Pages 6 and 7).

After thus pointing to the Nation's inherent right of Self-Determination as regards the form of its government, Shelley proceeds to consider the philosophy of politics that grew up in England and in Europe through the speculations of Bacon, Spinoza, Hobbes, Montaigne, Locke and other thinkers, "Of this new philosophy, the system of government in the United States of America was the first practical illustration"...."It has no king; that is, it has no officer to whom wealth, and from whom corruption flow. It has no hereditary oligarchy; that is, it acknowledges no order of men privileged to cheat and insult the rest It constitutionally acknowledges the progress of human improvement, and is framed under the limitation of the probability of more simple views of political science being rendered applicable to human life. There is a law by which the constitution is reserved for revision every ten YORIN"

Shelley next has some words of sympathy and hope for the French whose Revolution he considers the second result of the new wakening of public epinion in Europe. He was by no means unaware of the imperies-

and the resultant reaction in the work of e Revolution; but reversing the proverbial the Revolutionists did leave after them, ills are interred with their bones."

we may note in passing, is a verdict we may note in passing, is a verdict has since been upheld by philosophical the speaks of Germany's "rising with the system of a vigorous youth to the assertion of these rights for which it has that desire aring from knowledge, the surest pledge of rickery." Having expressed his admiration for the intellectual tendencies and attainments of the German people, he observes:-

The treman people, ne observes:

The panic-stricken tyrants of the panic stricken to the panic stricken tyrants of the panic stricken the panic stricken the panic stricken the panic stricken tyrants of the panic stricken the panic stricken the panic stricken tyrants of the panic stricken

. The prophecy had to wait till our day to come true. After Germany, Spain has come in for the poet-reformer's attention. In phrases of characteristic power and pungency, he depicts the struggle between Despair and Tyranny that was going on in that country, and winds up his vehement denunciation of the despots of Spain with a note of optimism in behalf of the poonle :-

These events, in the present condition of the endestanding and sentiment of mankind, are the endestanding and sentiment of mankind, are the endestand passing shows, which forerun successful metrician, the ominous comets of our republican test. (Milton) perplexing great monarchs with the of change. Spain, having passed through an order severe in proportion to the wrongs and excess which it is kindled to erase, must of necessity the resovated."

After making a very sanguine reference to the prospects of republicanism in South America, Shelley turns to Asia and ob-SELVES :-

The Great Monarchies of Asia cannot, let us cannot, let us remained by the earth-subject which is shaking to dust the 'mountainous attentions' of the tyrants of the Western world."

REPORM IN INDIA AND THE EAST

And here follows a paragraph on India stricts is as critical in method as it is as import and is as full of deep thinking as of humanitarian fervour.

Revolutions in the political and religious state and indian poninsula seem to be accomplishing,

and it cannot be doubted but the sail of the missionaries of what is called the Utribilar will produce beneficial innovation there, even by the application of dogmas and forms of what is here an outworn incumbrance. The Indians have been enslaved and cramped in the most severe and paralysing forms which were ever devised by man; some of this new enthusiasm ought to be kindled among them to consume it and leave them free, and even if the doctrines of Jesus do not penetrate through the darkness of that which those who profess to be his followers call Christianity, there will yet be a number of social forms, modelled upon those European feelings from which it has taken its colour, substituted to those according to which they are at present cramped, and from which, when the time for complete emancipation shall arrive, their disengagement may be less difficult, and under which their progress to it may be the less imperceptibly slow. Many native Indians have acquired, it is said, a competent knowledge in the arts and philosophy of Europe, and Locke and Hume and Rousseau are familiarly talked of in Brahminical society. But the thing to be sought is that they should, as they would if they were free, attain to a system of arts and literature of their own."

The time at which this was written was, let us remember, the epoch of Raja Ram Mohan Roy, the first great nationalist and internationalist of modern India. That brave and puissant pioneer of social and political reconstruction as well as of rationality (which is not the same thing as rationalism) in religion, was a notable figure in the political and religious controversies of that time in England also; and reports of his work and opinions must, evidently, have furnished ground for Shelley's cautiously expressed

Shelley next makes a rapid review of the birth and working of what we may call the "New Spirit" in the other Asiatic countries. The Persians, "a beautiful, refined and impassioned people", "would probably soon be infected by the contagion of good'." The Turkish Empire is in its last stage of ruin". "In Arabia Wahabees, who maintain the Unity of God and the Equality of Man, must go on conquering and to conquer". In Egypt is beginning that change which Time, the great innovator, will accomplish in that degraded country". The Jews may reassume their ancestral seats." Lastly, in the West Indian islands . . . the deepest stain upon civilized man is fading away".

THE CRISIS IN ENGLAND

After this re-assuring "sketch" of the hopes and aspirations of mankind all over the world. Shelley proceeds to consider the crisis in England and cites two circumstance as evidences of it: first, the new literature of

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the times second. "a desire of change arising from the profound sentiment of the exceeding inefficiency of the existing institutions to provide for the physical and intellectual happiness of the people." He dwells at some length on the merits of the former, without in the least exposing himself to the charge of immodesty, and indicates the relation, that always exists between poetical tendency and political change, the intimate relation which we tried to explain at the outset. He writes:-

"The literature of England, an energetic development of which has ever followed or preceded a great and free development of the national will, has arisen, as it were, from a new birth. In spite of that low-thoughted envy which would underrate, thro's fear of comparison with its own insignificance, the eminence of contemporary merit, it is felt by the British that this is in intellectual achievements a memorable age, and we live among to battle and feels not what it inspires; the influence which is moved not but moves. Poets and fluence which is moved not but moves. Poets and philosophers are the unacknowledged legislators of the world."

This eloquent exposition of the mission of poetry, we may in passing note, is in entire accord with the Indian poet's dictum that the poet is the eye of the king. The Sanskrit word "Kavi" is the name not only of the composer of verses, but also of the seer, of the wise man. The poet has not only to sing and to delight the ear and through it the mind, but also to open the eye to unseen traths and unperceived beauties and thereby elevate the feelings and aspirations of man. That is how the miracle described In Bhavabhuti's epigram comes about: "The speech of the ordinary honest man follows an existing fact; but fact itself follows the speech of the poet-prophet".

We may now pass on to Shelley's replies "These persons" to opponents of reform. he says, "propose to us the dilemma of submitting to a despotism which is notoriously gathering like an avalanche year by year, or taking the risk of something which (it must be contested) bears the aspect of revolution".

The despotism he alludes to consisted in the Parliament's becoming the representative of only certain classes of the nation. As a result of the great economic prosperity which followed the political revolution of 1688, there was an increase of population; and there evolved out of the population a small class of comfortable capitalists and a large class of poor labourers. A vast "unrepresented multitude" had thus come into being: and it had made for an increase of the power of the rich. The despotiem that had to be subdued was thus of the aristocracy, not of the monarchy. "The name and office of king is merely the mask of this power, and is a kind of stalking-horse used to conceal these catchers of men' whilst they lay their nets. Monarchy is only the string which ties the robber's bundle." "An oligarchy exacts more of suffering from the people (than absolute monarchy) because it reigns both by the opinion generated by imposture and the force which that opinion places within its grasp." Shelley goes on to point out that the National Debt and the 'alloyed coin' and paper money were devices contrived by the rich to extort money and labour from the common people. "They have the effect of augmenting the prices of provision, and of benefiting at the expense of the community the speculators in this traffic." One need not be surprised if this lay criticism of monetary reforms fails to meet with the approval of the expert. Shelley spoke merely as any man of intelligence, with a distinct popular bias, would have spoken, and not as a scientific student of public finance. fact anyhow was there that a new aristocracy had arisen in the land, whether we accept or not the explanation offered as to its origin. Shelley had the moderation of temper to see that the aristocracy, "a prodigious anomaly in the social system," was yet an inseparable portion of it." "There has never been an approach in practice towards any plan of political society modelled on equal justice, at least in the complicated mechanism of modern life." Aristocracy is unavoidable; and "the object therefore of all enligtened legislation, and administration is to enclose within the narrowest practicable limits this order of drones." Aristocracy, in Shelley's reckoning, was of two kinds. He would not object to our acquiescing, like all other great communities, in the existence of one kind of aristocracy, that of the great land-lords and menebents; for they are distinguished by certain generosity and refinement of manners

nion" But libert is nothing to in our disapprobation of the other variety county, that of "attorneys and exciseand directors and government pensioners, stockjobbers, country bankers, with andents and descendants" who "eat and and sleep, and in the intervals of these performed with most vexatious cereand socompaniments, they cringe and Since the institution of this double correcy", the working-class people "eat bread, wear worse clothes, are more ignoman, immoral, miserable and desperate. is the condition of the lowest and arrest class from whose labour the whole erials of life are wrought, of which the chire are only the receivers or the consu-This degradation of the lower classes not without a reaction in the higher. The aristocracy reaped the bitter fruit of its in the loss of dignity, amplicity and energy and in the possession of all those qualities which distinguish a wave driver from a proprietor." This candid and unsparing analysis of the situation beings Shelley to an enunciation of the fundamental principle and object of political change. He puts the matter thus with admirable miniplicity:-

Right government being an institution for the so of securing such a moderate degree of sees to men as has been experimentally these to men as has been experimentally chicable, the sure character of misgovernment is the character of misgovernment is the character of misgovernment is the character, and if that be described in the content as the legitimate expression of the character. The public right to demand the character is a principle of nature; the labouring when they cannot get food for their labour, and courts of justice and delegated powers in balance and in opposition are the means in balance and in opposition are the means form, but public happiness is the substance and of political institutions."

A Reform in England is, therefore, most and necessary." But before setting forth proposals of reform, Shelley pauses to secures the doctrine of Malthus, "a priest, it course, for his doctrines are those of a secure and of a tyrant," that "the evils of repulation" poor arise from an excess of population"

that they should be required to abstain " marrying under penalty of starvation." shelley, should this restriction be again the poor while the rich are left to breed as ever? And here incimity he is led to state his view of the state and vexed question of liberty and

the lines of all men are intrinsically and they some the assertion of

all of them only that they may the more a

SHELLEY PLAN OF REFORM.

This shows that Shelley was not a slave to a shibboleth and that he had a full appreciation of the principle of limitation implied in the flaming gospel of natural rights, and of the consequent need for compromise, or accommodation, or adjustment, or the art whatever be the name by which we may be pleased to call it of securing some degree of actuality for what has been a large and fascinating dream of the heart. Shelley's plan of reform comprised the following items:-

"We would abolish the national debt.
"We would disband the standing army.

"We would disband the stanting army.

"We would with every possible regard to the existing rights of the holders, abolish sinecures.

"We would with every possible regard to the existing interests of the holders, abolish tithes, and make all religions, all forms of opinion respecting the origin and government of the Universe, equal in the are of the law." in the eye of the law.

We would make justice cheap, certain and speedy, and extend the institution of juries to every possible occasion jurisprudence.

Of these several measures of reform, the first naturally claims Shelley's attention most, because in his view the national debt was the origin of all the iniquity in the distribution of national wealth and all the resultant misery and degradation of the lower "The national debt was contracted chiefly in two liberticide wars, undertaken by the privileged classes of the country." Shelley therefore thought it just and proper that the rich alone ought to pay it. It would be a mere transfer among persons of property." Shelley is by no means an opponent of private property of all kinds. He makes a clear distinction between just and unjust property, and would make only the latter liable for re-appropriation by the state towards the adjustment of the national debt. "One of the first acts of a reformed government would undoubtedly be an effectual scheme for compelling these to compromise their debt between themselves."

It is interesting to note in our day, when the cry against private property and for the State-ownership or everything as and equali-insistent, that Shelley, republican and equali-tarian though he was, had deep and gamuine the individual's right of adjusting State-ownership of everything is so loud and respect for the individual's right of activities and possessing. He repeatedly says

"Labour, industry, aconomy, skill, any similar powers kenomerally, skill,

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erfed are the foundations of one description of operty, and all true political institutions ought to fend every man in the exercise of his discretion th respect to property so acquired."

How to Work for Reform

We now come to the crux of the problem reform: How is it to be accomplished? is satisfying to find that Shelley is not the octrinaire that a man of letters is commonly apposed to be. He is well aware of the fact lat politics know no laws immutable like those mathematics. "All political science", he rites while speaking of arrangements or the liquidation of the national debt, arrangements ahounds with limitations and The reformer who starts with this siom is not likely to be an extremist. So e find Shelley reproaching demagogues and mmending patience and reason. His ideal undoubtedly a democracy:-

"No individual who is governed can be denied direct share in the government of his country input supreme injustice.

he great principle of reform consists in every idividual giving his consent to the institution and it continuous existence of the social system which instituted for his advantage and for the advantage of others in his situation. As in a great ation this is practically impossible, masses of idividuals consent to qualify other individuals have delegate to superintend their concerns. These delegates have constitutional authority to xerose the functions of sovereignty, they unite in he highest degree the legislative and executive unctions. A government that is founded on any ther basis is a government of fraud or force and ught on the first convenient occasion to be overhown."

Though an adherent thus to the doctrine of popular sovereignty. Shelley was no admocate of universal suffrage. His moderation on this question is indeed noteworthy. He would only have gradual reform; he is keenly alive to the many evils of sudden social change.

"No doubt the institution of universal suffrage would ... immediately tend to the emporary abolition of these forms (monarchy, instocracy, inordinate wealth etc.): because it is impossible that the people, having attained the lower should fail to see, what the demagogues now inceal from them, the legitimate consequence of he doctrines through which they had attained it."

But this achievement, he notes, would haly be "temporary". And it would incident-lly develop a habit of mind in the people which can never be to their true and lasting tood.

"A Republic, however just in its principle and lorious in its object, would, through the violence of sudden change which must attend it, incur great risk of being as rapid in its decline

as in its growth. It is better that they (the people) should be instructed in the whole truth; that they should see the clear grounds of their rights, the objects to which they ought to tend; and be impressed with the just persuasion that patience and reason and endurance are the means of a calm yet irresistible progress."

In other words, reform should be gradual and steady—that is, proportioned to the sense of responsibility and political intelligence in the community. Its political constitution should keep pace with, but not be in advance of, its general education and civic capacity. If the pace of reform be unduly hastened by means of a revolution, a deadly evil is sure to creep in together with it:—

"A civil war, engendered by the passions attending on this mode of reform, would confirm in the mass of the nation those military habits which have been already introduced by our tyrants, and with which liberty is incompatible. From the moment that a man is a soldier, he becomes a slave. He is taught obedience; He is taught to despite human life and human suffering, this is the universal distinction of slaves; he is more degraded than a murderer, he is like the bloody knife which has stabbed and feels not."

This, by the way, explains why Shelley made the abolition of the standing army a cardinal point of his programme of reform. He was essentially a humanitarian, one who stood up for the high destiny and dignity of and therefore a pacifist in his inclinations. Reform bv means insurrection or a violent coercion of the existing Government being for the above reasons undesirable, Shelley looks to what we might call "constitutional action" for securing the desired reforms. His words have a peculiar force and appeal for us in India in our present political struggle:-

Shelley's faith in the influence of men of letters to persuade, or else to overawe, those who have political authority in their hands, must no doubt seem a little excessive in our day; but this is a fact that does discredit, not so much to literary advocates of political reform, as to successive generations of politicians, both official and popular. The average politician has always been a philistine: He has a cheap sneer for the man of visions. He scorns to open his heart to poetry and philosophy. If he did not despise idealists, if ministers and popular leaders were men with a cultivated love for the finer things of the spirit, if like Gladstone or Burke they were men whose minds and souls had been touched by the magic of great literature, the course of human progress should have been far more smooth and far less interrupted by unedifying incident. Shelley had not the experience we now have of the ways of politicians and his optimism was therefore only natural.

UTILITY OF INSURRECTION

But even he was under no delusions. If constitutional agitation failed to bring about the desired reform in some appreciable measure, he would not then hesitate to recommend insurrection. But mark it, he would not be in a hurry to employ that method. He knew that it would work surer and quicker; but he had a lively apprehension of its concomitants and its effects. His hope was that when constitutional agitation was intense and wide-spread,

"the oppressors would feel their impotence and reluctantly and imperfectly concede some limited portion of the rights of the people, and disgorge some morsels of their undigested prey. In this case, the people ought to be exhorted by everything ultimately dear to them to pause until, by the exercise of those rights which they have regained, they become fitted to demand more. It is better that we gain what we demand by a process of negotiation which should occupy twenty years than that by communicating a sudden shock to the interests of those who are the depositaries and dependents of power, we should incur the calamity which their revenge might inflict upon us by giving the signal of civil war."

But if those in power are obdurate, "we are to recollect that we possess a right beyond remonstrance. It has been acknowledged by the most approved writers on the English constitution, which has in this instance been merely a declaration of the superior decisions of eternal justice, that we possess a right o resistance. But Shelley feels compelled to repea his warning about the evils of an armed rising.

We who have had the opportunity o witnessing the ghastly orgies of militarism for over nine years continually in Europe are in a position to appreciate how profoundly true Shelley's words are. Civil war, which is another name for insurrection or revolt is not different from wars of other kinds it essence and in influence on national characte and is as such bound to result in endles anarchy. It would be rash easily to indulg the hope that when independence has one been won by means of an armed revolution we would be able to induce the peoplimmediately to convert their swords int ploughshares. The transition from war t peace cannot be so very smooth and certain Shelley's observation is truly philosophical:

"No fallacious and indirect motive to action consultation the mind without weakening the effect of those which are genuine and true.......Ti person who has been accustomed to subdue me by force will be less inclined to the trouble convincing or persuading them."

Such is the psychology of all Napoleot in history. Once in the seat of power, I more will the victorious leader agree come down and fraternise with his fellow in his old way. The era of triumph which helps to open for the people is inevitabled on to an era of despotism by his on

ergence of a new tyrant at the head of copular revolution notwithstanding, Shelley uld not hesitate to raise the hand to strike all other means of overthrowing, or at st reducing, present tyranny were to fail. imagine", he ruefully says, "that before English Nation shall arrive at that point moral and political degradation now occupied the Chinese, it will be necessary to

the Chinese, it will be necessary to real to an exertion of physical strength." dafter the success of the upheaval, he uld have the nation be careful to avoid a likely evils: first, a spirit of wanton tred of all the things of the old order, and sond, a spirit of ruthless revenge towards a old ruling class. He says:—

"When the people shall have obtained, by whatr means, the victory over their oppressors, re will remain the great task of accommodating that can be preserved of ancient forms with improvements of the knowledge of a more ightened age."

This is the principle of the reformer who mes not to destroy, but to fulfil. He would what there has been as the basis for ilding up what there should be. This ctrine, which we may call the doctrine of plutionary development, has received the upulous adherence of every great reformer m Buddha and Jesus down to Dadabhai d Morley, not excluding even the revolunary genius of Mazzini. Burke's "Reflectines" are an elaborate and impressive esentment of the same doctrine.

Of the second of the evils above mentioned, elley uses words that will by no means pear too strong if we remember, as indeed cannot with our present experiences help membering, how deep-seated and persistent d how very reckless class-jealousies always e. He writes:—

"There is one thing which certain vulgar agitas endeavour to flatter the most uneducated part
the people by assiduously proposing, which they
ght not to do nor to require: and that is
tribution. Men having been injured, desire to
lure in return. This is falsely called an
liversal law of human nature; it is a law from
lich many are exempt and all in proportion
their virtue and cultivation."

THE IDEAL AND THE FEASIBLE

Market Street

Shelley did not confound the philosophicand the practical, or the moral and the ditical forms of democracy. It is impossible could not have had a full sense of the featness of the ideal; but he was not at the time time wanting in the appreciation of the reumstances amid which the ideal would.

have to find fulfilment. His plan of work was not conceived exclusively from the point of view of the ideal; on the other hand, he gave to the ideal no more than its proper place in his scheme of practice, so as to find proper room in it for the other factors of the case. Speaking of the principle of equality which has in our day degenerated into a shibboleth, he says:—

"The first principle of political reform is the natural equality of men, not with relation to their property, but to their rights. That equality in possessions which Jesus Christ so passionately taught is a moral rather than a political truth and is such as social institutions cannot without mischief inflexibly secure. Morals and politics can only be considered as portions of the same science, with relation to a system of such absolute perfection as Plato and Rousseau and other reasoners have asserted...... Equality in possessions must be the last result of the utmost refinements of civilization it is one of the conditions of that system of society towards which, with whatever hope of ultimate success, it is our duty to tend. We may and ought to advert to it as to the elementary principle, as to the goal, unattainable, perhaps, by us, but which, as it were, we revive in our posterity to pursue. We derive tranquillity and courage and grandeur of soul from contemplating an object which is, because we will it, and maybe, because we hope and desire it, and must be, if succeeding generations of the enlightened sincerely and earnestly seek it. But our present business is with the difficult and unbending realities of actual life, and when we have drawn inspiration from the great object of our hopes, it becomes us, with patience and resolution, to apply ourselves to accommodating our theories to immediate practice."

Shelley's distinction between the moral and the political aspects of the equalitarian ideal brings to our mind the following penetrative and lucid remark of Morley:—

"Democracy is the name for a general condition of society, having historic origins, springing from circumstances and the nature of things; not only involving the political doctrine of popular sovereignty, but representing a cognate group of corresponding tendencies over the whole field of moral, social, and even of spiritual life within the democratic community. Few writers have consistently respected the frontier that divides democracy as a certain state of society from democracy as a certain form of government."

That Shelley, with all the imaginative sweep of his rare genius and all his burning sympathy for the oppressed and the inevitable seal for radical reform, had yet a constant and lively sense of the feasible and and that he believed the best chances of the ideal to lie in a compromise with the actual, are facts which prove to us the practical soundness in a very real sense of a great poetic mind and they are full of wholesome significance to those of us that are apt to be hasty in the choice

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of remedies for long-persisting social and political ills. When voice so different in tone and timbre as Shelley and Burke speak alike about the legitimacy and the uses of compromise in practical politics, it would súrely be proper for us to guard ourselves against undue impatience in working and hoping. Shelley puts his argument pithily in the following words:—

"Any sudden attempt at universal suffrage would produce an immature attempt at a Republic. It is better that an object so inexpressibly great and sacred should never have been attempted than that it should be attempted and fail. It is no prejudice to the ultimate establishment of the boldest political innovations that we temporize so that, when they shall be accomplished, they may be rendered permanent."

We may note in passing that Shelley was not an advocate of suffrage for women in his day. "Mr. Bentham and other writers have urged the admission of females to the right of suffrage; this attempt seems somewhat immature." But in principle, he had no objection to that reform; he would indeed be "the last to withhold his vote from any system which might tend to an equal and full development of the capacities of all living beings".

Possibility of Passive Resistance

We may conclude this essay with noting what Shelley had to say about the imperative duties of a true patriot. He sees that long-continued oppression and the fraud and terrorism practised by its agents may have rendered the people utterly incapable of concerted and systematic action on a large scale for the winning of liberty. When such is the case, as, for whatever reasons, has been the case in India for a long time now,

"The true patriot, (says Shelley) will endeavour to enlighten and to unite the nation and animate it with enthusiasm and confidence. For this purpose he will be indefaugable in promulgating political truth. He will endeavour to rally round one standard the divided friends of liberty, and make them forget the subordinate objects with regard to which they differ, by appealing to that respecting which they are all agreed. He will promote such open confederation among men of principle and spirit as may tend to make their intentions and their efforts converge to a common centre. He will discourage all secret associations which have a tendency, by making the nation's will develop itself in a partial and premature manner, to cause tunult and confusion. He will urge the necessity of exciting the people frequently to exercise their right of assembling, in such limited numbers (let us mark this) that all present may be actual parties to the proceedings of the day."

And here comes a difficulty, one which

gives Shelley an occasion to recomme what we today call "passive resistance" as remedy for terroristic tyranny. If a politic gathering be very large, not only will it impossible for each and every citizen prese to be an actual and intelligent participat in the proceedings, but the suspicions a anger of the authorities might also roused. Then,

"if the tyrants command the troops to fire up them or cut them down unless they disperse, will exhort them peaceably to defy the dang and to expect without resistance the onset of cavalry, and to wait with folded arms the event the fire of the artillery and receive with unshring bosoms the bayonets of the charging battaly......And this, not because active resistance is justifiable when all other means shall have faulut because in this instance temperance and cour would produce greater advantages than the middle decisive victory."

Shelley's grounds for entertaining thope are that the "soldiers are men a Englishmen, and it is not to be believed the they would massacre an unresisting multiti of their countrymen drawn up in unarn array before them and bearing in their loc the calm, deliberate resolution to perish rati than abandon the assertion of their right If the soldier should observe "neither res ance nor flight, he would be reduced confusion and indecision". "This unexpec reception (of the soldier's fire by the crow would probably throw him back upon a flection of the true nature of the measures which he was made the instrument, and enemy might be converted into the all This optimistic view of the soldier's psyc logy may be tenable in a country like Engle where the army and the people are both the same nationality and are sharers in common patriotism. But such a hope we be entirely out of place in a country ! India where the ruling and the military cl happens to be of a nationality different fr the people's and where there is not a comn patriotism to bind the soldier and the citi together. This was proved three years in the Punjab on a colossal scale. That be so, peaceful, passive resistance as agai military terrorism can have but little cha of success in India. When national racial prejudices are at their worst, the app of our common humanity becomes too fee and obscure to make itself heard heeded.

CONSTITUTIONAL AGITATION

Shelley lays the utmost emphasis on

importance of energetic and persistent pro-

"The patriot will be foremost to publish the boldest truths in the most fearless manner, yet without the slightest tincture of personal malignity. He would encourage all others to the same efforts and assist them to the utmost of his power with the resources both of his intellect and fortune. He would call upon them to despise impresonment and persecution and lose no opportunity of bringing public opinion and the power of the tyrants into circumstances of perpetual contest and opposition."

Such are Shelley's views on the large and complex problems of political reform—its objects, its principles and its methods. Written a hundred years ago for the public of England. they are not without practical value to us in India today. That indeed is how the man of imagination and thought stands far, far above the mere political pamphleteer. The true poet and thinker sees into the very soul of things, takes his stand on the universal realities of human nature and speaks with a voice and a vision that time cannot stale nor geography restrict. Permanence and extensiveness of applicability are among the inherent marks of all great literature; and if Shelley of "The Skylark" and of the "West Wind" could be immortal and universal in his appeal, he could not possibly be altogether ephemeral and parochial on the subject of political reform. Nothing trivial could come from such a one. There is no necessary antithesis between the mind that can produce a sound political thought and the mind that can produce a sweet lyrical ecstasy. Reason and imagination may co-exist, and must indeed

co-exist in all great minds, the one or tl other faculty only taking precedence over t other, but never wholly divorced from according to the nature of the theme. Lar and clear as was Shelley's vision of t secrets of heaven, equally large and clear w his insight into the realities of the earth. elsewhere it is his imagination, it is here b rationality that pleases and strengthens u He took a broad and exalted view of t business of politics. It was to him no par feud cr scramble for office. It was t supreme question of securing the nation highest destiny. It was part of general ethic and it had a vital connection with the grow of poetry and philosophy He despised n politicians at all, but only demagogues. I set a sovereign value on educating and pr paring the public for political power. Whi he aimed high, he was not reckless in I programme. He did not confound hastine with enthusiasm and rashness with courage Progress he desired, but not by leaps a bounds, but by steady paces. Better the zigz path of compromise than the straight b precipitous road of revolution. By the oi we go safely, though somewhat slowly, fro power to power; by the other, we may doomed, like Sisyphus, to waste ourselves rolling the stone up the hill, with every ri of the huge thing rolling down upon time after time This is the lesson, let note, which a poetical idealist, and not a me political opportunist, has essayed to impri upon our minds.

THE LEAGUE OF NATIONS*

By Dr. M. AHMED, M.A., LL. M., PR. D., BAR-AT-LAW

THE fifth session of the League of Nations opened on the first September 1924 in the reformation hall at Geneva, in Switzerland, where the previous meetings have been held for the last four years. The Canton of Geneva has offered a site for the construction of a special suitable building for the meetings, but that building still awaits funds. The

reformation hall can however accommodative thousand persons, and therefore at present suffices for the meetings, which are open to the public. The League of Nations is divide into several committees which must be carriedly distinguished. There is in the firm instance the full assembly of delegates who meet only once a year, to deliberate on the great international questions referred to them for decision. There is secondly the

^{*} An adaptation from the French.



inent members, a French man, an Englishment members, a French man, an Englishmen, an Italian, a Japanese (the American having withdrawn) and six non-permanent and annually elected members. During the last year these six non-permanent members belonged to Belgium, Brazil, Spain, Sweden

Ezecho-slovakia and Uruguay.

The council which meets every three months is a sort of executive committee of the League. It undertakes to prepare the work of the League, and regulate certain questions within its jurisdiction, such as the general reduction of armaments, the control of international mandates, the administration of the territories of La Sarre, Dantzig, etc. In the same way as the work of the full League is prepared by previous discussion in the council, the latter makes use of the suggestions and deliberations of the consultative technical commissions which meet during the intervals of the quarterly sittings of the council, and the annual session of the League. The most important of these permanent consultative technical commissions is the one which deals with military, naval and air questions and is composed of the representatives of Italy, Great Britain, Czecho-slovakia, Sweden, Belgium, Spain, France, Uruguay, Japan and Czecho-slovakia, Sweden, Brazil. Besides these, the representatives of other countries can be co-opted questions directly affecting their interests are to be discussed by the technical commission. The permanent consultative commission for military, naval and air questions has lately been chiefly concerned with projects of treaties of mutual assistance, the control of the Commerce in arms, and of their manufactures in private. As may be presumed, the deliberations of these technical commissions are not published and are directly reported to the council of the league. These commissions naturally work in camera and with the single purpose of arriving at solutions that may be above all reasonable and efficacious and at the same time acceptable to all states and governments. is, finally, a permanent secretariat located at Geneva, which goes through an enormous amount of technical work necessitated by the periodical meetings. Although the fifth session recently commenced has to continue well-established tradition, it has nevertheless excited special curiosity, unknown in former rears. This is due principally to the presence of he three prime ministers of France, England. md Belgium, Messrs Herriot, MacDonald ad Theunis, who have thus testified to the

esteem, in which they hold the work of the League. The programme is no less interesting consisting as it does of 26 items. Among these are the protection of young women travelling alone, legal assistance to the poor, the demand of the Chinese Government for the reduction of its contribution, the control of armaments and the maintenance of peace in the world. The last two subjects are evidently the most important of all. It is necessary to determine the conditions under which, the League will proceed to control the armaments of Austria. Hungary and Bulgaria, and exercise its rights of investigation in these countries. Then there is the question of German armaments, which according to the terms of the treaty of Versailles, the League of Nations will be called upon to regulate as soon as the inter-allied commission now sitting shall terminate its operations. manner in which the League will deal with the Austrian and Hungarian armaments, will constitute a very important precedent to be subsequently applied to Germany. The league has also to examine the replies received from the different states, regarding the protocol or project for mutual assistance elaborated and submitted to them by the council. Thirty states have already replied, eighteen favourably with certain reservations. Among them are, France, Belgium, Italy, Czecho-slovakia, Roumania, Poland, Servia, Portugal and Finland. On the contrary, the United States, Great Britain, Germany, Russia, Australia Sweden, Norway, Spain, Holland Switzerland and Denmark, have rejected the project. The French delegates will support the amendments detailed in a recent letter of M. Herriot addressed to the general secretary of the League. A counter proposal has privately been presented by the United States.

The proceedings of the League commenced with the usual ceremonial under the chairmanship of M. Hymans, the Belgian minister of foreign affairs. In his opening address welcoming the delegates, M. Hymans enumerated, not without legitimate pride, the first fruits of the league's work, and indicated the lines on which its work has so far proceeded. The adhesion of fifty four states, and the increasing importance of the problems, submitted to its arbitration, give grounds for hoping, remarked M. Hymans, that sooner or latter, the League will be able to fulfil its raison d'etre and maintain the peace of the world. The League then elected by forty-five votes out of forty-seven, M. Motta, a former president of the Swiss Republic, as its chairman

for the present year. The delegates of the different countries then proceeded to nominate their representatives for the six subcommittees appointed this year for the consideration of (1) legal, (2) economic and financial and (3) peace and disarmament questions, (4) the budget of the League, (5) humanitarian and social and (6) political questions. Finally after the election of six vicepresidents, viz., Messrs. L. Bourgeois (France) Salandra (Italy), Lord Parmoor (England), Uruceia (Columbia), Skyzyenski (Poland) and Tang Tsi Fou (China) the League commenced its work of the present session.

The League has this year chiefly discussed the Polono-lithuanian conflict, the situation in Poland of the emigrants from Dantzig, the medical assistance to Albanions, the lot of Russian, Grecian and Armenian refugees, the financial relief of Hungary and the events in Georgia. But these comparatively un-important matters pale into insignificance when compared with the dominant questions of arbitration and disarmament and the signing of the protocol for the maintenance of peace which have throughout been the chief preoccupations of the League.

In the course of a recent letter to the London Times on the results of this year's Geneva Session, Lord Parmoor the British vice-president of the league writes:—

"I do not hesitate to claim on behalf of the British delegation (which acted throughout in close consultation with the representatives of India and the Dominions) that it schieved a notable success. The protocol which in no way interferes with the sovereignty of any nation as regards the use of its military, naval and air forces constitutes a great step towards the pacific settlement of all international disputes... I have endeavoured without success to ascertain a basis for the fantastic statement coupling the British navy with the League."

Among the Indian delegates to this year's session of the League Sir Muhammad Rafique, a retired Judge of the Allahabad High Court, delivered a fine speech on the 22nd Septem-

ber 1924 when the question of intellectual co-operation was under discussion. Said he,

'As an Indian I feel happy and proud to think that the culture of my country not so well understood in the West as it ought to be, will once again in the future, as by common consent it did in the past, contribute its own share to the attainment of the ideals on which the League is established. I have not the slightest doubt that by the efforts of this committee, the culture of India will be more widely appreciated and spread than it is to-day. I am here to proclaim the contribution which India is able and ready to make to the world's stock of knowledge from her own treasures, which are increasing every day through the labours of her devoted sons. I am here to declare the message which India has to give to the West from her deep and diffused spirituality, from her respect for ascetic ideals, from rare capacity for sacrifice and service, divorced entirely from material considerations. The East and specially my country, I may be permitted to remark, has many valuable thoughts to offer for the enrichment of the world's literature, science and philosophy, if only her sciences and institutions are properly understood and studied. Take for instance the Hindu culture, the proud inheritance of the vast majority of my countrymen, and you will find that before the dawn of history in the West it taught the lessons of universal brotherhood and universal peace for the acceptance of which this illustrious gathering is working to-day. The achievements of my countrymen in the past are beyond dispute. Their achievements to-day are worthy of serious notice.

As remarked by several European journalists, Sir M. Rafique's was the speech of the day. It was delivered in English and immediately translated into French, as French and English are the only two official languages recognised by the League.

The most recent proof of the real usefulness of the League is that Turkey and England have both agreed to refer back to the council of the League their acute dispute regarding Mosul. May the League's impartial decisions continue to command an increasing measure of confidence and thus ensure the peace of the world.

28th Octobor, 1924.

A CALL FOR ASIAN EMANCIPATION

ONE of the prime requisites for attainment of Swaraj in India is to create self-confidence among the people, particularly the leaders and the younger generation that they may control, and direct the destiny of the nation. This means that the people will

have to shake off their slave mentality. Certain Indians are singing the song that the people of India lack the experience of self-government and that they should wait and receive the instalment of self-government and the kind of self-government their masters



*Sogland will in good time decide to confer

The Anglo-Indian officials are loud to apound the theory that the inexperience of be Indian people in the field of selfovernment will be fatal to India's good. It muses many of us who note that only less han ten years ago, the Labor leaders in ingland like the Rt. Hon. Ramsay MacDonald dd others were charged with being wild reamers who would destroy the world-flung british Empire, if they were entrusted with ne responsibility of running it. More than wenty of the present members of the British 'arliament were put in jail during the world ar for their political and economic views ad the present Premier was held to be uite an irresponsible person; but these nen are now governing the country. This ict should hearten the Indian leaders and sould convince Anglo-Indian officialdom, if iey are open to conviction at all, that the opular leaders of India, especially those who e today victims of the lawlessness of the ritish Indian Government, which is ruling a country by enforcing the Regulation I of 1818, will be the rulers of India. zere is no power on earth to stop this stiny of the reassertion of India which will ain give a humane civilization to the ırld.

The people of India and those of the other arts of the Orient are often told by the estern people, particularly sperior Anglo-Saxons, that the so-called that there is no mmon honesty among the people of the rient in matters of Government. But the ople of India should not be discouraged out this allegation, as if corruption is herent in all the people of the Orient and nesty and decency is the monopoly of the est. In the face of the facts that have me to light regarding the cases of abominle corruption during the world war, in foremost western democracies such as eat Britain, France and the United States, can be safely asserted that the spirit of cency and civic righteousness is not a moroly of the West. There is a good al of lawlessness even in very high places the Governments of the western world. 5 story of corruption in British Air Ministry, lousy between Lloyd George and Sir uglas Haig (now Lord Haig) and the waste public funds in Great Britain by some of most prominent members of the British riament is not unknown to the people of in. The following story of corruption in

high places in New Zealand is an example of what can be found in other British dominions:--

EX-PREMIER ARRESTED AS THIEF

SIR RICHARD SQUIRES OF NEWFOUNDLAND CHARGED WITH \$20,000 LARCENY-OTHERS TAKEN.

St. John's. N. F., April 23.—Sir Richard Squires, former Premier of Newfoundland, was arrested yesterday charged with larceny. The charge was

yesterday charged with larceny. The charge was based on the findings of a commission which recently investigated alleged irregularities under the Squires government, which resigned last July. Dr. Alexander Campbell. who was Minister of Agriculture in the Squires Cabinet, also was arrested on similar charges, as were John Meaney, former Government liquor comptroller, and Whitford McNeilly, formerly a clerk in the Crown Lands Office All were admitted to bail.

Office All were admitted to bail.

Further arrests are probable, officials said.

The specific charge against Sir Richard Squires was larceny of \$20,000 of Government funds. Campbell was charged with larceny of \$400. Meaney with theft of \$100,000 and McNeilly with larceny of \$30,000. The former Premier, Menney and McNeilly were admitted to bail in \$40,000 each, while bail in the case of the former Minister of Agriculture was set at \$4,000.

It was announced that Alexander Rooney, Accountant-General in the Post Office Department, who is charged with larceny of \$3,000, had escaped to Canada two weeks ago, and that William O'Reilly former Magistrate at Placentia, would be brought to this city to-day on charges of obtaining \$12,000 by false pretences.

false pretences.

The Squires Government, which had been returned the Squires Government, which had been returned to power a few months before, resigned last summer after internal dissensions due to charges that there had been misuse of public funds. Attorney-General W R. Warren, on accepting a mandate to form a new government, promised an investigation, and when no Newfoundland jurist could be found to conduct such an inquiry, the British Colonial Office named Thomas Hollis Walker

recorder of Derby, England, to act as commissioner.

The charges, said to be the most serious that have been preferred against a government in British North America since the so-called Pacific scandal caused the fall of Sir John A. MacDonald's cabinet in Canada in 1873, fell into two divisions. It was alleged that Sir Richard Squires while premier had improperly received public moneys from the liquor control desertment and also preceived moneys from control department and also received moneys from the British Empire Steel Company at a time when this company was negotiating a new ore royalty contract with the Government. A second set of charges alleged that waste and corruption were practised in connection with expenditures made by the departments of Agriculture, Mines and Public Works for relief and other services in periods of unemployment.

unemployment.
Commissioner Walker in his report, made public a month ago, found the charges against Sir Richard Squires sustained by the evidence. Dr. Campbell was declared guilty of misconduct and extravagance in connection with relief expenditures made through the Department of Agriculture. The alleged misconduct was in paying personal expenses from public funds and using the patronage of his department to advance his political fortunes.

The Commissioner severely censured, various lic officials who received payments for alleged ra services on the ground that these payments re illegal. The report closed with the hope t "exposure of all these conditions may result he people taking steps to purge themselves from same and effecting much needed reforms.—
he Sun (New York) Wednesday, April, 23, 1924.

The French political world is ringing with cusations of all kinds of misuse of funds ring the world war and also of reconstructure in the devastated regions.

The United States of America is regarded the greatest of the western democracies. e people of the United States are surely greatest of the idealists among the westnations. It is said that the United tes entered the World War "to make the rld safe for democracy"; and certainly masses of this great republic did not e any other motive but to fight for the ise of human liberty, altho they might re been misled by the propaganda of the ied Powers against Germany. Today we i that many responsible businessmen of United States are charged with defrauding Government in war contracts; and the ount involved in these cases amounts to ions of dollars. The United States Senate now engaged in various investigations h as leasing of the oil lands reserved for needs of the United States Navy to vate corporations by cabinet ministers and least one of whom received large sums money from big oil interests for transng the land to corporations which made ge profit. It is an open secret that many ponsible Government officers of the United tes of America during the last world disposed of property and business of vate German citizens (enemy aliens) for ch less money than their real value and s indirectly profited themselves.

None should construe from the above is that the United States is a nation of honest people. On the contrary, average lesty and idealism of the American people nost praiseworthy. The point I wish to phasise is that the people of India and rest of the Orient are in no way inferior matters of innate national virtues has honesty, toleration, to the people of West. The ideal of international morality world affairs is rather higher in the ent than that is to be found in the West; ause the power-mad West has a double adard of international morality, one for the called experior whitse and the other for

the other races of people. The people of the Orient should also remember that while the Christian missionaries speak of Christian virtues and the superiority of the Christians ever the heathen, they do not always tell the actual state of affairs in Christian lands which have dark sides as well.

The Orient indeed has much to learn from the West, but the West has much to

unlearn, particularly its arrogance.

Corruption exists in the West, as it does in the East; this should not be an excuse for the people of India and the rest of the Orient to condone the evils and lack of efficiency in political and industrial life of the nation. There is nothing like innate backwardness of the people of the Orient and absolute superiotity of those of the occident.

The time has come for the people of the Orient, particularly India, to demonstrate to the world that altho they are now in many ways at a disadvantage, altho there is a kind of conspiracy among the so-called superior white peoples of the world to keep the rest of the world under subjection, yet morally, politically and intellectually they (the people of the Orient) are in no way inferior to any people and they are determined to get out of this abject condition of subjection and supposed inferiority, through ardent sustained efforts and to bring about a new social order based upon the ideal of equality of nations through Asian independence and emancipation of all subject nations.

This ideal can be fulfilled if the people of the Orient can de-hypnotise themselves from the clutches of the idea of their racial inferiority and from the bonds of slave mentality. This can be accomplished through achievement. Let the younger generation of the Orient, particularly India, realise their responsibility and calmly devote their best energies to surpass the West in honest competition in the field of achievement and this will lead to permanent emancipation of Asia and therefore India and better understanding between the East and the West.

Asia, that in the past gave to the world Confucius, Buddha, Jesus, Mohammed and at present Tagore and Gandhi must emancipate herself to lead the world from its present condition—"civilised barbarism". There is not the least doubt that the West, which wouships power, will not pay any attention to the genuine greatness of the Orient unless Asia can assert politically. This political assertion of India and the rest of Asia must

maither be regarded nor directed as a movement for national jingoism. In the call for lation emancipation I see a special spiritual value, a new ideal of freedom for all, particularly the emancipation of the "Power-mad West" from its present dangerous illusions.

New York City.

April, 24, 1924.

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HISTORICAL RECORDS OF NORTHERN INDIA, 1700-1817

By Prof. JADUNATH SARKAR

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records of this period written in European languages. The English records have been mostly hand-listed up to 1793, and many of them have been printed, some in full, some in the slightly abridged form called celendars. The French records at Pondicherry have been catalogued and are in a rapid process of publication, thanks to the enterprise of the Society for the History of the French Colonies and the impetus given to indo-French history by M. Alfred Martineau.

As for the Portuguese papers preserved at Goa, the more important of them, such as treaties, diplomatic correspondence, instructions to Government officers &c., have been printed by J. F. J. Biker in his Colleccao de Tratados e concertos, 14 vols. The other mapers in the Goa archives are of minor importance, because in the 17th century the Portuguese ceased to occupy an influential position in Indian politics, and sank into a mere provincial power. They lost connection with the imperial Government of Delhi, and had diplomatic relations only with the petty chieftains in their immediate neighbourhood. such as the Savant of Vadi ("the Bounsello"), and the desais of Sunda, Sanguelin, Bicholin, Ponda, &c., besides a short war with Shambhuji. Rarly in the 18th century, they had some the littles with the Peshwas: but after the peace with Baji Rao I in 1739 their relations the Poona Government are indicated only by a small series of MS. reports from the Portuguese agents at the Peehwa's Court in addition to what Biker has printed. The Portuguese records, therefore, cease to se of any value for North Indian history that the accession of Astrangaib.

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The problem of Indian history in the Mughal period is to find out the most original sources of information. We, no doubt, possess the contemporary official histories, written by order of the Emperors of Delhi from Babur to Bahadur Shah I. But they are derivative works, as they were compiled from still earlier records, or documents written immediately To this latter after the events described. class belong (1) the despatches from the various provincial governors and generals, (2) the reports sent to Court by news-writers and spies, (3) the summaries of such of these despatches and reports as were read out to the Emperor in public Court and embodied in the akhbarat or manuscript news-sheets sent to the various Rajahs and nobles by their agents at the imperial darbar, and (4) the instructions of the Emperor and his ministers to officers absent on duty. Of the first and fourth classes much material has perished, and the only remnant now surviving is the handful incorporated in formal letter-books left behind by certain secretaries or munshis in the service of the Emperor and some nobles. No report of a Government spy or news-writer is now in existence in its full original form. Therefore the scientific historian of the Mughal period is left to depend almost entirely upon the akhbarat or news-sheets telling us of the daily occurrences at the imperial Court, the Emp eror's movements and public orders, and the news and rumous circulating there.

The importance of these manuscript newspapers or unofficial Court-bulletins has been described by me in a paper read at the Second Session of the Indian Historical Research Commission held at Lahore in 1920. I have relied them the Missing Links of Indian History

because at that time only two sets of these documents were known to exist, namely a large collection referring to Aurangzib's reign in the Library of the Royal Asiatic Society, London, and twenty-two sheets only dated the close of Muhammad Shah's reign in the Bibliotheque Nationale of Paris.

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Since then large masses of these raw materials of Mughal history have been traced. The earliest and most copious belong to the Jaipur State archives, and run from 1681 to 1725. Those of a later period exist in great volume, but dispersed over many collections

and with sad gaps in their midst.

The imperial Government as well as private persons (such as dependent Rajahs) also kept news-reporters in the camps of the Mughal princes and other grandees who governed provinces or commanded expeditions. Akhbarat of this class has been found for Prince Muhammad Azam Shah's viceroyalty of Gujrat and Prince Bidar Bakht's governorship of Malwa, both in the closing years of Aurangzib's reign. The former belong to the R. A. S and the latter to Jaipur. For the second half of the 18th century records of this class are copious as I shall indicate a little later. We thus get the raw materials of provincial history, though not in an unbroken series.

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From 1750 onwards the Emperor's power rapidly declined and the importance of the provincial governors increased. The Delhi Court, therefore, fell into insignificance as the creative centre of political news; it merely continued as a sort of news-exchange. The wazir of Oudh, the Rohila sardar, the Jaipur Rajah, the Jat chief of Bharatpur, Sindhia, Holkar, the successors of Ahmad Shah Abdali, and even Ranjit Singh of Lahore, now dominated the political scene, each for a period only. Happily, many of the news-letters written from their camps and Courts have been preserved, though many more have perished.

But the news-sheets now change their character in two ways: First, unlike the akkbarat of Aurangzib's or Bahadur Shah's Court, hey do not record any and every news heard here, nor mention every Court incident, great ad small. They give longer accounts and of elected news only; or speaking in terms nore familiar to us, they cease to be mere elegraphic summaries and assume more and nore the character of news-paper reports. econdly, they join together in one report the lews of several days, sometimes a fortnight, natead of giving only one day's or sometimes

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one noon's news only. This change made it necessary to use two or three very long sheets of paper, while the brief daily newsletters of Auraugzib's or even Muhammad Shah's time were compressed into one small slip of paper only. These late 18th century akhbarat exactly resemble the news columns of our old English weekly papers of the days before the telegraph.

The news-sheets also change their name at this period, being no longer designated akhbarat-i-darbar-i-muala, but simply akhbar, sawanih, parcha-i-akhbar, or ahwal-i-taza.

It may be objected that these news-letters are not authentic, as they contain only what was heard or rumoured at the place of their writing and are not of the same value as despatches and secret State-papers written by the makers of history. An examination of the real character of these akhbarat shows that the objection is based upon a misconception: For one thing, they do contain summaries of despatches received or sent out (except secret orders). Secondly, no secret could be kept in Mughal India. And thirdly, the news circulating at the Court of a king or the camp of a general, whether true or false, was the only information available to him, and it determined his line of action. We thus get from the akhbarat a knowledge of the true springs of his conduct and policy.

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perishing of the greater part of the The Mughal State-papers and Court-bulletins is due to a cause which European historians do not easily realise. In pre-British days the records of every department of the Mughal Government or a feudatory State were usually kept in the house of the Secretary of that department and not in any Government building or archives. No doubt, revenue returns, accounts, &c., would be kept in the record-room of the revenue department, by reason of their immense volume and the need of frequent reference. But all other after they have been read and answered, and thus have ceased to be what we now call "Current correspondence", would be taken by the secretary to his own house, where he transacted his work when not in attendance on the prince or the minister. Administrative convenience dictated this practice, as, in the absence of a State archivist or general recordkeeper, the secretary to a department was the only "walking index" to the old records of that department; he alone knew what papers were possessed by the Government

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rith reference to a particular case and where papers were. None else could pick

out quickly.

The result of this old practice was disarona for history, as Sir Dayakishan Kaul pointed out in his paper on the Patiala records read at Lahor in 1920. With the seay of the old families of hereditary secretaries, much valuable material of first-rate importance has perished. Masses of old paper have rotted in their houses or been swept sway as rubbish by their poor ignorant descendants, while the masters of the old necretaries have neglected to recover these records from their houses.

The Jaipur State archives, as may be expected, contain a large mass of letters from the Mughal Government and the officers of the Rajah to him, besides a huge collection of accounts papers which will be of firstrate importance for the economic history of Raiputana in the 17th and 18th centuries, if such a history ever comes to be written. But one series which I had looked for there cannot be found. I mean the secret correspondence between the Marathas and the Jaipur Rajahs, which must be of very great value, as Sawai Jai Singh brought the Marathas into Malwa, and his successors had frequent relations, usually unfriendly, with the Deccani generals throughout the 18th century.

There are twelve rooms on the ground foor of the Amber palace stored with old State papers, all of which with a few exceptions have been eaten up and reduced to green mould by white-ants. I could read three scraps of these and found them to have been with the Rajah Ram Singh from Rangamati on the Assam frontier in 1674. for as can be now judged from their appearance, were not papers of imperial interest or first-rate importance, but belonged to the rainor class of salary bills, accounts, armylists, revenue returns of villages &c. The old revenue papers of the various parganahs belonging to Jaipur, from the 18th century cowards have been carefully preserved with due arrangement in another office Mintaufi daftar) in Amber, (though here, too, some bundles are ant-eaten).

The Jaipur darbar is rich in the possestion of a great number of genuine old formans with their seals and embroidered both envelopes (kharitae) quite intact. These to of extreme value and may properly

adorn a historical museum. Nowhere else in the world has such a collection survived.

All the extant records of Udaipur have been embodied by Kaviraj Shyamaldas in his monumental Hindi history the Vira-vinode. Stray documents, such as farmans from the Emperors, hasb-ul-hukms and parwanahs from his ministers, and news-letters, are possessed by some other Rajput States, and even by private families. But the time and labour required in listing and co-ordinating them would be out of all proportion to their value. Most of them are later than 1740, and their owners are not always communicative Lala Sri Ram, M.A., an enlightened rais of Delhi, has two volumes of diaries.-on dealing with the Marathas in northern Indi in 1792-3, and the other with the imperia family in Delhi fort in 1854-55-both o which have been described in the Journal o Indian History for Feb. 1922, (Vol. I, pt. 2. They are of rather late dates; but his collec tion is always open to scholars. Som stray akhbars have gone to the India office London. (See Ethe's Catalogue.)

VΙ

The Bharat Itihas Samsodhak Mandal o Poona is building up a store of late 18t century news-letters in Persian (particular) relating to Mahadji Sindhia), which promise to grow in volume if private owners in th Deccan are liberal enough to deposit the historical records of this class in the Mande library, for ready use by research student Several families of hereditary State servan of the Peshwa period, such as the Paras-ni Waquis, &c., still hold large or small bundle of old papers, which are perishing throug of th neglect. The general ignorance Persian language prevailing in the Decca will prevent the examination and use these records in the houses of their presen owners.

As for the news-letters and other histo ical papers written in the Marathi languas there was a very large collection of them the house of Nana Fadnis at the village Some of them have been savi Menauli. from destruction and printed by Rao Bahad D. B. Parasnis, and some, I understand ha been brought to the Poona Mandal. entire collection, judging from their owne position as the de facto head of the Marat State for many eventful years, must be ve valuable. They, however, refer to the liquarter of the 18th century.

VII

His Highness the Holkar of Indore has very copious records in the Marathi language, the earliest of which date back to the time of the first Malhar Rao, the founder of the dynasty. There are abundant reports from the agents of this State at the Courts of Oudh, Delhi, Jaipur, Calcutta, etc., in the second half of the 18th century, and particularly of the time of Ahalya Bai. A fire in the archives has destroyed some precious bundles, but much more has escaped with a elight scorching along the edge,—so that at the worst each paper in these damaged bundles has lost only three lines of writing. If these documents are properly arranged and calendared, it would win for His Highness the Holkar the praise and gratitude of the learned world.

It is not known to outsiders that the enterprise and perseverance of the Foreign Office of the Holkar's Government have secured, at an immense cost, faithful transcripts of all the English records in the India Office, London, and the Marathi papers in the Peshwa's Daftar, Poona, relating to Holkar, Sindhia and the Puars of Dhar. The city of Indore, therefore, can now afford nearly all the materials for a full history of Malwa in the 18th century. An earnest historian, if he is prepared to undertake this task, will probably find every help in the learning of Dr. Kibe, the ripe knowledge and devotion of Messrs. Mathu Lal and Phadke, and the scholarship of Mr. A. N. Bhagwat, who are directly connected with the records of Indore.

VIII

In the Land Alienation Office at Poona, miscalled the Peshwa's Daftar,—because the Peshwa's papers form only a fraction of its contents,—there are twenty-four bundles of historical materials in the Persian language. I have made a rapid examination of all of them. About half the mass is absolutely useless, being made up of children's copybooks, lithographed Persian works, fragments of MSS, and ordinary waste paper. An examination of them is apt to produce the hasty idea that the Inam Commission had made house-searches throughout the country, brought to Poona everything written in Persian and every scrap of old writing in Modi that they found anywhere, and left the bundles undisturbed ever afterwards. The fact is that the helders of inam lands deposited all their old papers without discrimination in the office of the Inam Commis-

aion, and these have remained there unexamined,—at least unsorted, unindexed, and unreturned. The only thing done has been to tie them up in cloth-bundles of a tolerably uniform size, by bringing together the papers of several families, without distinction of date or place.

Roughly half the contents are waste paper. About one-fourth consists of old revenue accounts of parganahs like Sironj, Chamargunda, Ahmadnagar, etc., and these are of little use now. But the residue of about one-quarter of the mass is true historical material, some of them being of the highest value. They may be classified thus:—

(i) Farmans from the Mughal Emperors and the older Adil Shahi dynasty.

(ii) Parwanahs or orders.

(iii) Copies of grants, attested under the

seal of the gazi (khadim-i-shara).

(iv) News-letters from Northern India, and a few from British armies, mostly later than 1806.

(v) Private legal documents, such as bonds, agreements, receipts, jury reports (mahaxar), and petitions to the Mughal Government.

IX

I shall here specially dwell on the fourth of the above classes. The original Persian news-letters that were sent from Lahor. Delhi, Lucknow, Jaipur and other capitals to the British Indian Government at Calcutta throughout the 18th century, have perished. But English translations of them made at the time have been preserved and are printed in 3 vols. of Culendar of Persian Correspondence, with two others ready for the press. Similarly, the Imperial Record Office at Calcutta possesses a long series of letters written by Col. J. Collins, Resident at the Court of Daulat Rao Sindhia, to Lord Wellesley or his Secretary, during the very important period just preceding the Second Maratha War. (Only four of Collins's letters have been printed in Wellesley's Despatches ed. by Martin). These contain English summaries of the intelligence sent by traders and British agents from various centres in Upper India. We thus possess the news on which Wellesley shaped his policy.

But there is a vast collection of newsletters in the original Persian belonging to our Government, though not noticed hitherto. These are in the Poona Alienation Office, and exceed a thousand in number. Most of them

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for to the period leading up to and during that Maratha War. They came from the state of Ranjit Singh (who is called Lahorman and Sardar, as he had not yet developed Maharajah), Amir Khan of Tonk, the of Bhopal, Jagat Singh of Jaipur, Danlat Rao Sindhia, Raghuji Bhonsle, Maji Bhonsle Appa Sahib, Zalim Singh Kotah, and the Nizam, and the camps of Miteriony, General Beatson, and Metcalfe. coveral of these packets of news still retain helt covering letter,—some addressed to Colonel Sahib." This very valuable mass made available for scholars.

The Land Alienation Office of Poona, on the Persian side, possesses in addition to these untied original materials for political and untitary history, also several documents fit to be exhibited in a museum, of which I

hall here cite three examples:

(1) The original farman of Shah Jahan, coasin of the great Shivaji's father Shahji, peaking him for his loyalty to the imperial course and urging him to work hard and serve Yamin-ud-daula, the Mughal general in the Deccan.

(2) An order from Aurangzib, dated 9th January, 1690, warning the imperial collectors of provisions in parganah Chamargunda not loi molest the peasants in securing grain for

imperial camp.

2) A petition from a high officer to the Happeror, making certain demands, with the Happeror's reply to each item of demand witten in his own hand in the margin test it.

Many more such interesting documents his be picked up by a more detailed

et autination.

X

The result of the searches for historical materials so long made by me. may be summed up thus:-

Period 1700-1725 . . . extremely rich in Persian akhbarats (mostly in London and Jaipur), Marathi documents very few, but Peshwa's Daftar likely to yield some.

1725-1757 . . . poor in Persian and Marathi sources. Much material has perished. Only 20 sheets of Persian akhbarat (1744) in Paris and four in Poona L. A. Office (c. 1754.) The surviving Marathi documents have been mostly published.

1757-1781 . . . a small amount of Persian akhbarat still extant in the Poona Mandal; English trans. of many (originals lost) in Calendar of Persian Cor. Many Marathi papers already printed, and many news-letters in that language extant in Indore (but not yet catalogued). Many Persian akhbarat likely to come to light in Poons.

1781-1795 very copious Marathi papers, (large numbers of them already printed by Parasnis, Rajwade, and Khare.) Enormous quantities of unprinted Marathi sources at Indore, Poona and probably also at Gwalior. Persian alhbarat already discovered, many for 1788-1795, and more are constantly accumulating at the Poona Mandal. Menauli records very rich in Persian and Marathi papers.

1795-1817 . . huge collection of Persian akhbarat in the L. A. Office, and Mandal of Poona, with a few in the I. O. L. English summaries in the despatches of J. Collins, (Imperial Record Office). Marathi materials copious (many published down to 1803). English MS. sources not yet calendared.

THE ETERNAL CHINESE QUESTION

BY BENOY KUMAR SARKAR

SOVDET RUSSIA ON CHINA. Mark is civil war in China once more d, as usual, on constitutional questions. is time the situation is grave enough in talks" among the great powers in to intervention. Curiously enough,

the only power that seems to stand by China's case against foreign intervention is Russia, the state whose enmity to the Chinese people was never less cruel than that of the nations whom she condemns to-day.

But perhaps the soul of Russia had be

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purged through the fire-baptism of Bolshevikphilosophy. And so it has suited the leaders of the Soviet Federation of Russian Republics to challenge the right of the four "bourgeois"imperialistic states, viz. Great Britain, France, the United States and Japan to interfere in the politics of China and the Far Eastern Seas.

CHINA, ROMANTIO AND REAL

Neither civil war nor foreign intervention is however a new thing in Chinese politics. These are some of the "eternal questions" with which every student of international law is familiar. But unfortunately, as a rule, people dare not look facts in the face and

hesitate to call a spade a spade.

So far as China is concerned, the romantic idealism popularised by the writings of Bertrand Russell and John Dewey in English-speaking lands and by Rudolf Eucken and Keyserling in the Germanistic world has served but to propagate among the alleged friends and lovers of the Chinese people a false orientation in regard to the actualities. But the Realpolitik has to be faced today or tomorrow, romanticism notwithstanding

PROFESSOR GOODNOW ON THE RIGHT OF FOREIGN CONTROL

In 1915 the American professor, Dr. Goodnow, as adviser to President Yuan Shikai of the Chinese Republic, submitted a memorandum of governmental systems. One of the reasons why he considered the restoration of monarchy desirable for China is that otherwise disorder would prevail in the country. And

"It is ***becoming less and less likely that countries will be permitted to work out their own salvation through disorder and revolution, as may have been the case during the past century with some of the South American countries. Under modern conditions countries must devise some method of government under which peace will be maintained or they will have to submit to foreign control." (Journal of the American Asiatic Association, November, 1915.)

This is a mercilessly frank statement, and the point of view would seem inhuman to Young China and to those of its idealistic friends who desire to see the Powers let the Far Rast alone. But this is only a scientific conclusion from the lessons of diplomatic history.

Writers on international law assert indeed that nations have every right to work out their destiny in their own way, or as the phrase has become current in the literature on politics during and since the Great War,

they have the right of "self-determination". But the rights of rebels, revolutionaries and secessionists, on the one hand, and those of foreign intervention in an independent state, on the other, are some of the other eternal questions that are left to the practical statesmen and the vishvashakti or world-forces, i. e., the conjuncture of circumstances to solve.

Now foreign intervention in the internal affairs of a state "to the point of actual destruction of its political independence" is neither to be the special misfortune of republican China nor an iniquity to be perpetrated for the first time in Chinese history. The question of the form of government for China is thus not specially affected by this danger.

Intervention as a Political Method in Medieval Europe

During the Middle Ages no European State could be called really sovereign even within its territorial limits. The Pope had the right to interfere in the local civics of Christendom, and his cardinals, legates and pardoners enjoyed "extra-territoriality" everywhere. Matrimonial relations and religious sympathies dictated, moreover, the foreign policies of rulers.

The ruler himself was in law but a landlord among landlords. The same landlord could in those days own manors and serfs under more than one king. A baron in one state could be king in another. The cities could form alliances among themselves, or with the feudal lords against kings, or with the kings against the feudal lords.

The Hanseatic League gave laws to the kings of Denmark and Sweden. Each of the Italian city-states was divided between the imperial Gibellin and the Papal-Guelph factious, so that both the German Emperor and the Pope freely took part in the intrigues of the little republics of Italy. Intervention was thus the very essence of the system of feudalistic politics in Catholic Europe.

From Westphalia to the Monroe Doctrine

The peace of Westphalia (1648) is regarded as the first landmark of modernism in the conception of sovereignty. But even since then the independence of States has been infringed upon by the Powers on innumerable occasions. Today the ostensible object of intervention is the maintenance of peace in the "backward countries" in the

at of foreign commerce and investments. other times the pretext has been selfreservation, enforcement of a legal right, entition of atrocities, considerations of atroxity and so forth.

The death of Charles II of Spain in 1700 an incitement to Louis XIV to interfere behalf of his grandson Philip as a candidate for the foreign throne. The Spanish succession could not thus remain a mere Spenish question; it brought on a world-war in which the real issues were the expansion commerce and the balance of power. The notorious partitions of Poland (1772,1793,1795) are the standing monuments of the Powers right to intervention in a territory of political turmoil.

The partition of France, also, became a question of practical politics in 1793 under conditions similar to those of present-day Ohina Austria, Bavaria, England, Russia, Spain and Sardinia were to have obtained slices of French territory and left France a

harmless third-class power.

In 1808 Napoleon ordered that Prussia khould not keep an army of more than 40,000 then. The Holy Alliance (1815) was an open Mouroe Organized for intervention. The Mouroe Doctrine (1823), as a publicly annonneed defence against intervention, came into being on the assumption that the right to intervention was a fact.

AMERICAN INTERVENTIONS IN THE LATIN STATES

" By the "Ostend Manifesto" of 1854 the United States declared the right to seize Cuba by force, should Spain be rejuctant to sell America's intervention in the war (1898) between Spain and Cuba is an infringement of the rights of independent states, as also har notoriously hasty recognition of Panama the disputes with Colombia.

FORMER INTERVENTION IN PERSIA

During the birth-throes of the New is (1902-1909), again, the constitutional sections of party has been constantly the intrigues of Europeans and his courtiers. The Anglo-convention of 1907 defined to their sowers, and was followed joint demands on the Medilia surficiently to obey the Shah designation of the first Medilia by the Shah with the

"Cossack brigade" commanded by a Russian Colonel.

Then came the virtual annexation of the fertile province of Azarbaijan in North-East Persia by Russia on the all-too familiar pretext of safeguarding foreign interests during the second Persian revolution (1909) that eventuated in the deposition of Mohammed Ali. One must also mention the British ultimatum of October 16, 1910, which demanded the policing of the roads in Southern Persia by the Government of India at the expense of the Persian Customs Department.

THE "INTEGRITY OF TURKEY"

Last but not least, the intervention of Christian states whether individually or in concert in the Ottoman Empire was the most universally 'accepted article of faith among statesmen. The "integrity of Turkey," however, was indeed an asset of the British empire against Russian advance and was therefore solemnly announced at the end of the Crimean War (1856).

But the powers have still found occasions to interfere with Turkish rule in Crete, Armenia and Syria. The Berlin Congress (1878) virtually legalized and legitimized the international administration of the problem of internal reforms in Turkey. And it was the demand for European mediation in the administration of Macedonia that exasperated the Young Turks into the second Balkan War (1912).

SELF-DETERMINATION vs. INTERVENTION

And to crown all, the last war was brought about directly by the Austrian ultimatum to Serbia, compliance with which would have implied the regular intervention Austria-Hungary in Serbian administration. Can it not be affirmed, then, without being too cynical that "self-direction" or independence is the exception, and intervention, the rule in the history of international relations?

IMPERAL CHINA IN INTERNATIONAL LAW

It is only in the perspective of all these world-developments in diplomatic intercourse that the problem of China can be intelligently grasped. To treat China as an exception in international relations would appear to be as great a fallacy as to regard Chinese civilization, social institutions, philosophy, arts and so, forth as something peculiarly Chinese of distinctively Oriental. We shall first discuss the section

sovereignty of China, i.e., her relative position and prestige with regard to other independent Powers. In 1842 the Opium Wardeprived China of Hong-Kong. In 1859 Russia wrested from her 800 square miles north of the Amur River, the territory south-east of the Khingan Mountains, the Russian maritime province, and Vladivostok, and in 1871 the land between Balkash and China.

In 1871 Japan took possession of the Liu-Kiu islands between China and Formosa. Burma was lost to Imperial China in 1886. the French republic annexed Indo-China the same year and engineered subsequently the separation of Siam from Chinese overlord-

The China-Japan war of 1894 led to the loss of Formosa and the virtual cession of Korea to the victors. In 1898 Kiaou-Chaou was seized by Germany, Kwang-chau-wan by France, Wei-hei-wei by England, and Port Arthur by Russia. By 1899, as Brown remarks in New Forces in Old China, "in all three thousand miles of coast-line there was not a harbour in which she could mobilize her own ships without the consent of the hated foreigner".

During all this period the Chinese empire had of course to pay enormous indemnities to the powers for the least loss sustained by the aggressors as missionaries, merchants or travellers even in out-of-the-way places. All this is surely "foreign intervention in China" "to the point of actual destruction of independence."

The only parallel is to be sought in the steps by which Turkey has been robbed of Algiers, Tunis, Tripoli, Egypt, the Balkan States, Kuweitt, and recently Arabia and Mesopotamia.

THE STATUS OF CHINESE ABROAD

Let us now look to external sovereignty from the other side of the shield, rix., with reference to the treatment of China and her people abroad. Between 1855 and 1905 Imperial China had to enter into humiliating treaties" with the United States and accept from that power the most atrocious discriminative laws against the Chinese immigrants. Rach of these laws was, moreover, a violation of treaties.

American citizenship was denied to persons of the Chinese race by the Burlingame Treaty (1868). The Treaty of 1880 compelled China to give the United States the right to, restrict and suspend Chinese immigration.

China was not in a position to retaliate the massacre of innocent Chinese men, women and children in Wyoming, Washington and California (1885-1886). The constant outrages on the person and property of her people "legally" living on American soil remained unindemnified by the state of federal governments.

The Scott Act of 1888 and the Geary Act of 1892 relating to the status of Chinese immigrants in America reduced the empire of China to the most contemptuous abyss in the international world. In 1904 the United States finally re-enacted all the previous restriction-laws excluding Chinese immigrants. America's treatment of China for half a century is comprehensible solely on the postulate that China's independence was to be respected only on paper (A. C. Coolidge: "The United States as a World-Power", pp. 335-37).

THE EMPRESS-DOWAGER'S PATRIOTIC EDICT

It is clear, therefore, that towards the beginning of the twentieth century Imperial China descended to the nadir of sovereignty so far, as her external relations were concerned. We shall now study the state of her "internal" sovereignty about the same period, t. c., the rights she exercised on her own territory without intervention from foreign Powers or their nationals.

Since the treaty of Nanking in 1842 China has been "opened" by over a hundred treaties with foreigners. Mostly commercial in character, these are documents of "concessions" which have deprived the Chinese in one way or another of their legitimate sovereignty over their own lands and waters. The military aggressions in Greater China coupled with the economico-political concessions within China Proper could not but draw from the Empress Dowager's hands a most dangerous edict bitterly "anti-barbarian" i.e., anti-foreign as it was. It ran thus:

"The various Powers cast upon us looks of tigerlike voracity, hustling each other in their endeavours to be first to seize upon our innermost territories. They think that China, having neither money nor troops, would never venture to go to war with them. They fail to understand, however, that there are certain things which this empire can never consent to, and that if hard pressed, we have no alternative but to rely upon the justice of our cause, the knowledge of which in our breasts strengthens our resolves and steels in our breasts strengthens our aggressors."

THE BOXER REVOLT

In 1900 the Chinese were driven to do that little Serbia has since done in 1914. They made a desperate attempt to defend their sovereignty against the intervention of the encroachers. The Boxer Uprising proved the encroachers, and left China not only chinously indebted on account of indemnity but also completely humiliated and at the mercy of the Powers.

The treaty of 1901 forbade the Chinese 1) to import fire arms for two years, and 2) to hold official examinations for five years in the cities where foreigners had been attacked. It compelled them moreover (1) to ready spacious grounds of the Legation Quarters to be fortified and garrisoned by foreign troops, (2) to raze to the ground the Taku forts which defended the entrance to Peking, and (3) to have the railway from the sea to the capital occupied by foreign troops. Under the terms of the same treaty, China had also (1) to execute the members of anti-foreign societies and (2) to summarily dismiss district officers and even provincial viceroys if they did not suppress antiforeign outbreaks.

Germany, crushed as she is by the War, has since 1918 been experiencing all these Chinese conditions under the military, economic, and political bonds imposed upon her by the peace of Versailles.

THE CHINESE BOYCOTT OF AMERICA

The political nullity of the Chinese even within the limits of China Proper was thus categorically "declared" by the treaty of 1901. It became more clear in 1905 when the United States forced Young China to withdraw the boycott of American goods, ships and institutions it had decreed in retaliation of half a century's persecution suffered by the Chinese people at the hands of the Americans in the United States.

The Chinese government was reproached by the American minister at Peking for its artraordinary supineness." in the matter; and was ordered to deprive Tseng Shaoching, the head of the Fu-kien merchants' guild in thanghat and chairman of the boycott semmittee, of his official rank of taot'ai, and sunish him in an exemplary manner. The account had thereupen to be disclaimed by the Chinese Foreign Office and at length impressed by an Imperial edict.

MONARCHY NO SHIELD AGAINST INTERVENTION

These are not facts of anti-diluvian history and no profound antiquarian scholarship is needed to excavate these items in human relations. Nor has human nature undergone any revolutionary change during the last two or three decades although it has certainly been enriched with the experiences of the Great War, Bolshevism and the so-called league of nations. One therefore does not grow any the wiser by shutting one's eyes to the methodology of powerful neighbours in regard to the integrity and sovereignty of weaker States.

It is clear that long before the establishment of the republic, the powerful nations found reasons to interfere in China. Republic or no republic, therefore, they may assume direct administration of its government whenever, to use Goodnow's words "this is necessary to the attainment of the ends desired," provided, of course, the Powers can agree among themselves as to the partition of the spoil. The American expert's prescription of a monarchical form of government for China was therefore an absurd performance. It would be illogical and unhistorical to blame the republic for the misfortunes of China.

REPUBLICAN CHINA

There was no improvement in China's international status between the events of 1900 (and 1905) and the abolition of monarchy in 1911. It is sheer blindness to the realities (on the part of Eur-American political theorists) or patriotic timidity to look facts in the face (on the part of the Chinese themselves) that is responsible for the false idea that China was an independent country in 1911. There has besides, been no change in her position among the Powers during the twelve or thirteen years of the republic (Vide the present author's Futurism of Young Asia, pp. 230-247).

Rather, like the revolution of 1906 in Persia and of 1908-9 in Turkey, the Chinese revolution has resulted in the enfeeblement of the Orientals and the increase of aliendom in Asia. Or perhaps, strictly speaking, Asian weakness has been brought up to the limelight just on account of these nationalistic, constitutional and republican upheavals. The world has been thereby made fully conscious as to how terribly incompetent Young Asia happens to be in the technique of modern life.

Only in one quarter has Kemal Pasha, luckly for Asia, succeeded in enhancing her

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reputation by the international standard. But in other quarters Kemal Pashas do not seem to be forthcoming,-not at any rate in China for the time being.

THE MAKING OF BOUNDARIES

If the foreign interventions are normal or natural phenomena in China not less so are the civil wars. Weakness in the fields of finance, industry and military equipment has thrown the Chinese up into the arms of the foreign-The war between the provinces, although ostensibly a constitutional struggle, is a symptom of another weakness. weakness of the Chinese people has to be sought in certain rather unexplored fields.

And here it is necessary to expatiate a little bit on the boundaries of states, the limits of nationalities, or the manufacture of nations. On this subject there is a fallacy long prevalent among the students of political science in Eur-America. This has been imbibed from them by the intellectuals of Young Asia also. The fallacy is quite simple. People have got into the habit of applying to vast continents like China or India the formulae that barely explain the jurisdiction of the latest types political "nationless homogeneous of more or states" in contemporary Europe.

Since the unifications of Italy and Germany, and under the influence of John Stuart Mill, the nationality-idea has taken a firm hold on the imagination of mankind. But political theorists as well as practical statesmen are prone to forget two important considerations with regard to its application.

First, Mazzini's idealism embraced a population which in strength of numbers was less than the fifteenth of that of China or of India today.

Secondly, Bismarck's "blood and iron" triumph embodied itself in a territory which in its area is about one-fifth of China or of India. United Germany is not larger than the single Chinese province of Szechuen in the S. W. or the Hindi-speaking provinces of the north-Indian Punjab, Agra and Oudh.

Scientifically speaking, one should expect therefore, the same number of "modern" nationalities enjoying "sovereignty" in the Austinian sense of danda-dhara, i.e. sanctionwielding power in China or India alone as one finds in Europe. A China or an India in the singular number in the twentieth century is as great an anachronism as the Christendom of Hildebrand and Innocest III. or the Empire of the Hohenstantens, or

King .

Dante's pious dream of universal Monarchy in "De Monarchia."

THE MEANING OF THE CIVIL WARS

One must not demand a higher standard of nationalism or political unity or statemaking for Asia than what has yet been possible for Europe with its latest experiments in the Central and Eastern territories. It need, further, be observed that the chances for a federation" in any of the Asian culturezones (Chinese, Indian or Islamic) are as great or as small as among Latins, Slavs or Teutons

of the Western world.

It is this "scientific" question that is being solved in and through the civil wars of China. There was a time when Tibet, Mongolia, Indo-China and other regions used to be known as veritable Chinas. The world knows the truth better today. Similarly the world is waiting to learn if Szechuen should be regarded as part of China along with Honan, Che-Kiang. Chih-li and other provinces or if the so-called eighteen provinces of China constitute for themselves a world of independent sovereign states. Herein lies the deeper meaning of the civil wars in China.

THE BIRTH-THROES OF MODERNISM

The recent revolutions are really phases in the modernization of the Chinese State. The disintegration of old China's limbs is the pivot of all these movements. Medieval Europe with its "indefinite incoherent homogeneity" had to be pulverized and transformed into a system of definite coherent heterogeneity" in order to give shape to the modern states. By 1870 the vestiges of medievalism in state boundaries may be taken to have practically disappeared from Western Europe at least. Japan also bade adieu to the old state of things about the same time.

The dismemberment of the Ottoman Empire between 1878 and 1912 has likewise been a move in the direction of "modernism" in South-Eastern Europe so far as the territorial limits of nationality are concerned. During the Great War the Bolsheviks em-barked upon giving the dozen Russians of Eastern Europe a chance to find, determine or realize themselves on the "nationalist" principle. The Peace of Versailles has further operated along the same lines by manufacturing new states out of old.

It would be absurd to maintain that the boundaries of European states as they exact on the map in 1924, chequered as it is with irredentas and minorities, can be defended

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whether on grounds of "nationalism" or bounds or nanonalism or solutions of self-determination.

should not however, ignore the fact that principal feature in the European wars treaties down to 1918 consists in this consists at the state of the frontiers what may be roughly, and perhaps vaguely moribed as "modern" lines. But in China, medievalism has been persisting until to-day. China's size and form adapted to modern condition have yet to come.

WHITHER IS CHINA TENDING?

The world is waiting to see if the modernizof China is to be effected along Indian lines, i.e., through slavery to alien domination

13

or along the Western and Japanese lines of unhampered and independent development Is China going to become half a dozen enslaved Chinas or is she going to bring forth out of herself a bunch of free sovereign swarajes of the Mazzinian, Bismarckian or Leninian types?

Whatever be in the womb of the future. medieval homogeneity bids fair to be a thing of the past and a conscious heterogeneity to take its place. This is the real significance of the politics of Young China to students of social science whether as observers of the civil wars fought as they are over constitutional issues or of the foreign interventions that threaten its independence.

REVIEWS AND NOTICES OF BOOKS

Books in the following languages will be noticed: Assamese, Bengah, English, Gujarati, Rinds Manarese, Malayalam, Marathi, Nepali, Oriya, Punyabi, Sindhi, Tamil, Telugu and Urdu. Newspapers periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazin articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknown the sent to our office, addressed to answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hinds Reviewer, the Bengali Reviewer, etc. The language of the books. No criticism of book-reviews and notices will be published.—

Militor, M. R.]

ENGLISH

Discrepsia and Its Self-Treatment: By Jadu-att Ganguli, B. A., M. B. Printed and published M. B. Nath at the Bisvanath Printing Works, Market City. Price Rs. 2-8.

Historia City. Price Rs. 2-8.

The author is an old graduate in arts and medition of the Calcutta University and much of what he has written in this book is the outcome of his profession for over forty years and of his personal experience as a victim to the disease. He has given much good at the calcutta University and many practical hints to avoid indigestion its univelcome complications. The name of the book is, however, a little misleading. Dyspepsia is succeeded in the profession of the book is, however, a little misleading. Dyspepsia is not often a symptom than a disease by itself and a dependent upon a variety of causes, functional of the distribution of the patient himself is not often in the patient of which by the patient himself is not often in the patient of which by self-cured Dyspepsia, he means the mentional disorder following errors in diet or as the mentional disorder following errors in diet or as the mentional disorder following errors in diet or as the mentional disorder following errors in diet or as the mentional disorder following errors in diet or as the mentional disorder following errors in diet or as the mention of cases, can be brought under control with districted efforts of the patient himself. But the general name and to say that the disease is the general name and to say that the disease is the general name and to say that the disease is the season in the treatment of certain combinations, the author has advised the use of highly that and trule medicines such as iodine, carbolic

acid, creosote, opium, belladonna, morphia &c., the selection and application of which it would be dan

gerous to leave to the discretion of the patient,
The chapters on the "Digestive organs and thei
actions," "Exercise or labour cure" and "Dyspeptic"
Directory" contain much useful information and wil

prove a profitable reading.

We disapprove of some questionable methods of treatment recommended by the author. Those in clude among others the use of grand-mother's nos trums, faith cure, inspiration cure, ic., which cannot bear the test of a scientific examination and which detract not a little from the merit of the book.

The paper, printing and general get-up of the

book are of medium quality.

NARAYAN VANAM TILAK: By J. C. Winslau (Association Press, Calcutta—Re. 1-4.)

To the very valuable work which the Association Press has already accomplished by the publication of the Heritage of India Series, it is now adding a set of useful biographies under the title, the Builders of Modern India. The reputation of the late Mr. Narayan Vaman Tilak, the Christian poet of Maharashtra, was somewhat overshadowed by that of his more illustrious contemporary and namesake Mr. Bel Gangadhar Tilak but it is hoped that this biography will being some well-deserved recognition to his manner, as in

CHUNILAL BOSE.

the case of many enlightened Indian Christians of to-day, a change from the ancestral Indian faith did not mean any densitionalisation with Mr. Tilak, and patriotism is one of the most powerful notes of his poetry. He writes, for instance, in his Abhangaryah, which we may mention, is a book of Christian devotion:

Think not of India as of a child's buffoonery or

a jester's tricks and airs; Here have sprung mighty heroes of faith, at whom the world trembles.

whom the world trembles.

Here have sprung sages that were lords of Yoga whose light abides unto this day.

Men whose faith was their very life, their all and the world their home.

Yes, even here such kingly saints were born, and in the hearts of all men they shine resplendent.

What hoots it to bring here a measureade of

What boots it to bring here a masquerade of

strange disguises and of foreign airs?

All that you gain you will squander in the end, about your neck Ignominy shall lay her garland.

He has brought to bear upon his Christian faith all the emotional intensity of his Hindu ancestry and the effect of his poetry is always elevating. We have great pleasure in recommending the biography to our readers.

P. Seshadri.

MASTER RICHARD QUYNY: By Edgar I. Fripp. (Oxford University Press) 7-6.

The literary critic has often to use facts of an author's life to understand and elucidate points about his work. This is legitimate and we have no reason to quarrel with him so long as he under-stands the limitations of the method and pays proper attention to the degree of objectivity of the work. The reverse process of trying to understand an author's life from his work is seldom satisfactory work. The reverse process of trying to understand an author's life from his work is seldom satisfactory and if the form of the work happens to be dramatic, such an investigation is all the more likely to be futile. Our difficulty with Shakespeare is that through the paucity of the materials at our disposal we can seldom make the former attempt, whereas there are too many temptations to indulge in conjectures about his life from a study of his works. The great value, therefore, of a book like that of Mr. Fripp is in this that it advances, if only to a small extent, our knowledge of William Shakespeare the Stratfordian, and his friends and contemporaries. If this book had been content with merely telling us about the city-life of Stratford of the 90's of the sixteenth century, had given us mainly quotations from old documents and the letters of Quyny and Sturley, we should have had nothing but praise for it. It does this; but unfortunately it tries to do something more. It tries to find reflections of contemporary events in Shakespeare's dramas, to identify numerous passages as personal sentiment of Shakespeare and offers an interpretation of the sounds from the conception of Shakespeare as a morally blamelesa person.

To go through these points in order, it gives us a really delightful picture of a Stratford of the time. It tells us of Richard Hill and others of the Stratford Chamber, of Richard Quyny and Abraham Sturley, of Nicholas Barnhurst and George Badger, of Shakespeare's friend, Richard Tyler and Master Edward Greville of Milcote, We have the interesting information from the Baptismal Register that Richard Cuyny's children were the following:

William, Anne, William (the first Will. was dead). Mary and John. These were the Christian passes of the poet, his wife, his mother and his father; and it is certainly an interesting coincidence, but one may not be justified in concluding from this that William Shakespeare was at Stratford to act as godfather to the two William Onynys. We hear a good deal of the City Chamber of which Onyny and Sturley were such prominent members. The proceedings of the Council were not always peaceful and both Nicholas Barnhurst and George Badger got into trouble, the former for using "lewd and bad speeches in the Council-Chamber" and the latter for "wilfully refusing to come to the Council Hall" and for "declining the bailiwick". Little details like these help us to visualise the old Stratford society, much more so than general descriptions of the wet summer of '94 and of the great fires of '94 and '95 can. The letters of Quyny, particularly those written from London, form very interesting matter too; and it is in such details that the charm of this book really lies.

Much less satisfactory are the author's conjectures about the identity of Quyny and Harsto or of

Much less satisfactory are the author's conjectures about the identity of Quyny and Horatio or of Hamlet Shakespeare and various boy-creations of Shakespeare's works, while the attempt to find Shakespeare's peare's religion in the environments of Silvia er Malvolio appear equally futile. In the interpretation Malvolio appear equally futile. In the interpression of the sonnets too, the author is never on sure ground. His attempt to find Marlowe in the descriptions of sonnets 84-86 is mere conjecture; while his diamissal of the reality of the "dark lady" as "an impossible amalgam of qualities" would be open to various objections, foremost among these being this that an inconsistency in poetic descriptions. proves nothing, each sonnet being expressive of the mood of the moment. Moreover it is very difficult to explain away sonnets 129 and 138 as mere poetic fiction; "the expense of spirit in a waste of shame" seems a little more than more

Still when all is said and done, this work is one of the most valuable of recent contributions to Shakespearana. It does an enormous service to all students of Shakespeare by bringing within their reach the three dozen or so of hitherto unpublished letters which help them to visualise Shakespeare's fellow-Stratfordians. N. K. SIDHANTA.

INDIAN HISTORICAL RECORDS COMMISSION: PROCESSO-INOS OF MEETINGS, Vol. V. Calcutta, 1923. Superintendent, Government Printing, India. Price Rs. 3-2 as.

dent, Government Printing, India. Price Re. 3-2 as.

The Indian Historical Records Commission is doing very good work in later Mughal and early British history. The fifth volume of the proceedings contains many original contributions from notable scholars like Professor Jadunath Sarkar, Professor Beni Prosad of Allahabad, Rao Bahadur D. B. Parasnis of Satara and Prof. K. R. Qanungo of Lucknow. Mr. P. C. Nahar's genealogy of the Jagat Seth's family is a contribution in a style hitherto unknown in later Mughal history. Nobody but a true Murshidabadi could have dealt so lucidly with this renowned family of Bankers. Prof. Jadunath Sarkar's "Affairs of the English factory at Surat, 1694-1700." is written in his usual charming terse but effective style and is full of original information. The most interesting articles in the collection are "Old Judicial Records of the Calcutta High Court" by Mr. Badruddin Ahmad, B. A., Keeper of Records, High Court, Calcutta. How many people in India.

know that the traitor Musalmans of Murshidabad list turned against the British East India Combany! Riras Jan, a courtier of Sahib-i-Alam (a prince the Mughal Imperial family) conspired against the British, with Shamsuddaula, a son of the Musalm, Mubarakuddaula, a son of the Musalman Musarakuddaula of Bengal. He sent letters to Zaman Shah the Pathan king of Afghanistan inviting him to invade India and to drive out the British in 1798. He sent a noble man of Lucknow named Mustaufi-ul-mulk Mirza Abdur-Rahim Khan as the messenger to Kabul. Active man, Sayyid Ashraf Ali Khan was sent to Behar to incite the zamındars of that province to rebel against the British. Such feats on the parts of the traitors of Murshidabad might have saved the Mughal empire from total destruction in 1756-57.
Azother notable paper is from the pen of Khan Bahadur Sayyid Abdul Latif, B. A., B. L. Calcutta, on the will of the great noble Shayista Khan, the nasternal uncle of the emperor Auranzeb, the brother of the celebrated empress Mum-taz-i-Mahal, the son of Nur-Jehan's brother, Asaf Khan, one of the premier nobles of the Mughal empire during the reigns of Shah-Jahan I and Auranzeb Alamgir. The descendants of Shayista Khan's will discluse the fact that his properties were distributed in different parts of the empire. The following live at Agra and Dacca. Shayista Khan's will discloses the fact that his properties were distributed in different parts of the empire. The following provinces contained the personal property of this noble.—(i) Thattha or Sindh, (ii) Multan or Lower Punjab, (iii) Lahore or Upper Punjab, (iv) Ajmer or Rajputana, (v) Burhampur, or Khandesh, (vi) Allahabad, (vii) Akbarabad or Agra, (viii) Guzarat or Ahmedabad, (ix) Kabul, and (x) Kashmir. The anthor does not say where the will is preserved and what are the distinctive proofs of its authenticity. An illustration of this important document would have been very welcome.

R. D. Baneril.

R. D. BANERIL

ARCIENT MID-INDIAN KSATRIVA TRIBES, VOL. I: By Bimalacharan Law, M. A., B L., Ph. D., with foreword by Dr. L. D. Barnett. Published by Thacker Spink & Co., Calcutta & Simla, 1924, pp. 44+166+2, royal.

Sainte-Beuve, in his Portraits Litteraires, lays it thown as a criterion of historical criticism, that a collection of opinions and odd facts constitutes wither history nor even a book. Dr. Law's work, according to that canon, is not a book, much less

bigtory.

From the start (pp. 1-10) Dr. Law reveals his method. Quotations begin from the Rig Veda coming down to Rapson—the whole leading to?

Theorems identifications reverentially Nowhere. Un-proved identifications reverentially repeated, (e.g., in p. 117): Stray Buddhist and Jaina senerously thrown into the melting pot, (pp. 110-11) etc. Lots of contradictory opinions or to be 10-11) etc. Lots of contradictory opinions or to be more precise, contradictory opinions in lots—the set result, a blank. The real historical method of setting every legend, feeling the psychology of the man and tracing its inward evolution gradually electric shape in cutward events, all inexorably electric on towards their steady fulfilment, is a set of the forms of words, the choice is a set of the form of words, the choice is a set of the form serious and ingenerate and ingenerate and in the form of words and the form serious and ingenerate the form serious and instants to write books is laudable, but a mere electric of materials becomes a heap and an

Dr. Law is fortunate, as a rule, in enlighing some English experts on Indian literature or his tory to write a foreword to his books and that time he has secured Dr. Barnett who has lately distinguished himself as ushering in a new era in reviewing, in the pages of the J. R.A. B. (cf. his flippant remarks on Rabindranath Tagore and Indian history, J. R.A.S.), as a Saliyanta scholar claiming to speak both on Cretan archaeology and the Visyabharati, with equal authority in the course the Visyabharati with equal authority in the cours

the Visvabharati with equal authority in the cours of one review.

Dr. Law's book is interesting only for one acmission of that all-knowing critic. He approves a Krishna as a historical person and points out the Arishtanemi was a contemporary of Krishn This is a right deviation, but he reverts to the Bharata battle at 950 B. C., an example of the force of Samskara! Of course, a search has to made for men in this country who would accept that date. Yet, after all, there is a slight progreeven in Dr. Barnett's Indology!

A. Baneri-Sastri-

A. BANERJI-SASTRI-

JESUS OF NAZARETH: HIS LIFE AND TEACHING: Francis Kingsbury, Madras, 1924, 1s-6d.

The feature of this small book which attractatention is that it is dedicated to Mahatma Gand who has made Jesus of Nazareth a reality to t who has made Jesus of Nazareth a reality to the people of India and to the nations of the worl. The author was an Army Chaplain to His Majest forces in Iraq. He discards all nature miracle and is of opinion that the fact that Jesus believe in demon-possession does not bind his following the twentieth century to believe in it. The botherefore appears to be written in a liberal spilit is well printed, and as a biography of Jet Christ is likely to be useful to the lay reader.

Source Book for the Study of Indian Ecoso Problems, Part II: By Prof. Bry Narayan, M. Published by the Funjab Printing Works, Katch Road, Lahore, Price Rs. 3.

The study of official Reports is an invaluance to the students of Indian Economics. assets to the students of Indian Ecomomics. Pl Bri) Narayan has shown remarkable scholars and ability in bringing out this book of about 4 pages in which he has given a summary of num ous official papers. The book will be found use by many who are interested in Indian Economic The A.B.C. of Indian Finance: By K. M. Pukayastha, M. A., published by the author from Cold Chinabaxar Street, Calcutta. Price Rs. 3.

In this book the author has dealt with Public Finance of India. This is a subject which all taxpayers (practically all Indians) taxes in one way or another) are interested.

which all taxpayers (practically all indians) taxes in one way or another) are interested, it a book of the nature of Mr. Purakayastha's A.f. of Indian Finance should find many eager reads He has given in his book a comprehensive short account of Indian Finance from before labeled to the principal items in the Receipts and Expediture of the Government of India.

diture of the Government of India.

USTIMATE VALUES IN THE LIGHT OF CONTESSION THOUGHT; By Prof. J. S. Mackenzie, Lift, D. (O. bridge), L.L., D. (Glasgore), Published by Hos Stoughton Ltd., Warwick Sq., London; Price 3

Prof. Mackenzie is a thinker and scholar of ocpted merit and is well known in Indian miel

al circles. This little book on a difficult philo-phical topic has brought out clearly the learned presents deep insight into philosophical subtleties. popular and easily understandable treatise on the illosophy of life is a thing which few men can oduce. Prof. Mackenzie has done it and done it ary well.

BUSINESS ORGANISATION: By D. Pant, B. Com., F. E. S.& F. S.S. Published by the Commercial Book ompany. Brandreth Road, Lahore.

This is a compact little book on Business Oranisation in which the author, who is a lecturer the University of Lucknow, has discussed the ranisation of the main types of Economic institution g, Joint-Stock Companies, Combinations, Co-operative institutions, Agricultural Industries, Financial Institutions, etc. He has also discussed export and import trade, scientific management and advertising the book is well got up and handy.

TENDENCIES OF MODERN ENGLISH DRAMA. By G F. Worgan. (Constable and Company Ltd.)

The stage looms very large in the history of all relised nations, and even those peoples who are lescribed as uncreased also make much of playeting. As the mode of life and ways of thought if nations alter, the character and aspect of their Irama alters also. In fact while drama has a great frient in educating the people into ways of thought, t itself is influenced largely by the conditions and deas of every-day life. Sometimes the characteristics of drama remain in one groove for a long time, ometimes they suddenly change with a swiftness hat is almost incredible. Readers will therefore be and is minuse increasing. Treatiers will therefore be nuch interested and indeed instructed by Mr. Merpan's very timely book. Desuna has two functions, let us to assist the mind to escape from the sordid let us of lefe and mind to escape from the sordid one is to assist the mind to escape from the sordid letails of life, and present to the eye of the imagination new and enthralling vistas. The other, which is far more important, is described by the author of his book: "Its greatest function, like that of all irt, is to assist us to penetrate into and to interpret life rather than escape from life." Every great Irama, says the author, should be the artist's "implicit commentary on life". "Drama is an image of life. But it must be an interpretative image. With these ideas as the ultimate test of the goodness or badness of a dramatic tendency, the author ness or badness of a dramatic tendency, the author approaches his subject. In the Eighteenth Century two tendencies were prevalent. The one was to make of drama a mere farry or burlesque. And the other to produce sententious, sentimental and excessively merchanisms. sively moral plays which did not bring drama into excessively moral plays which did not bring drama into touch with life in any sense. The dramatist of those times, kept his attention fixed on the stage or the work of other dramatists, and disregarded life. Drama thereupon lost most of its value and did not even attain to the dignity of being an extractly considering. lost most of its value and did not even attain to the digarty of being an art worth considering. A sudden change however was coming and the forerunner of that change was the Norwegian Henrik Ibsen. Properly to give an account and a criticism of the book before us would entail far more space than any editor would care to allow. The first few chapters deal briefly with authors now little before the public such as Election Knowles and Douglas Jerrold whose play Black-ry'd Susan attained very great success. It is interesting to learn that Browning wrote for Macroschy his play "Stafford" which however was a failure. Of Bulwer Lytton who gave to the public anonymously The Lady of

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Lyons' and thereafter 'Richelieu' and 'Money'plays which won and long maintained immense
popularity, the writer of this book has not much
opinion. Their sentiment, says he, is sentimentalism,
their grandeur, a pose. The work of bringing about
a reform in drama was materially assisted by
Robertson, whose play 'Society' roused uninense
interest and appreciation because of its witty dialogues
and broad sature. Special attention is given to and broad satire. Special attention is given to writers such as H. A. Jones and Pinero All tore their share in changing the aspect of drama to a certain extent, but the real force which converted the drama from a dull almost dead thing into a livthe drama from a dull almost dead thing into a living and influential entity, was a young man called "Shaw who was writing most extraordinary and absurd things". George Bernard Shaw of course is known to every one. The way to attain to fame as described, if we remember right, by Oscar Wilde, is either to feed or amuse or shock the people. George Bernard Shaw both amused and absorbed records but he was and is a true tracher. shocked people, but he was and is a true teacherhis 'happy knack' is to seize more 'quickly than most the significance of what is new in thought and discovery and present it in such a pleasant and effective manner as to make it lodge in the con-

sciousness of the public '

Modern drama is a drama of ideas and a large portion of this book is devoted to the study of Shaw as a philosopher. In fact the author contrasts the point of view of approaching the study of Shaw with that of Synge. In the former, his philosophic aspect should attract attention, in the philosophic aspect should attract attention, in the latter his aesthetic aspect is more worthy of attention. There are very closely reasoned chapters in this book on Shaw, the dramatic iconoclast, Shaw, the social iconoclast and Shaw, the philosopher, in which his objects and methods are exhaustively discussed. The three chapters form a study in themselves Granville Barkes and Hankin receives a chapter such. One of the forement tenderous of a chapter each. One of the foremost rendencies of modern drama is the emphasis on the emancipation of women All these writers lay great stress on it, of women All these writers lay great stress on it, and their characters very forcibly justify to themselves and others the importance and correctness of this movement. The study of Galsworthy shows how that very great writer is successful in drama. His plays are extremely well made. He is familiar with the stage and knows what can be done on it and although he rarely introduces humour into his work the plot is always interesting—"his artistic ideals are always maintained at a high level and his purpose is ever noble." His pity for the sorrows of mankind only degenerates into sentimentalism when he deals with child characters. the sorrows of mankind only degenerates into sentimentalism when he deals with child characters. It is a curious fact on which the author remarks that no dramatist has been able successfully to portray a child character. From Galsworthy we come to the Irish pioneers—Yeaks, Martyn and Lady Gregory. The value of Yeats is not so much, we are told, in his own work but in his inspiration and guidance to younger men. To Lady Gregory is directly due. Mr. Morgan thinks, a great deal of the threatrical and dramatic success of the modern Irish revival. Synge is a name not very of the threatrical and dramatic success of the modern Irish revival. Synge is a name not very familiar to the general public. His early death prevented him from attaining to the very highest in his art but "even in the work that we have there is sufficient quantity and all the quality to warrant us in assigning to him a place second only to Shakespeare". Under the heading Drama of Revolt the author brings to our, notice the works of Houghton and Miss Githa Sowerby. There are

中心是於明確整整整的學術學學學學學學學學

captars on Irish dramatists and more Irish drama-tic. Under the heading "Fairy Tales" we bome the works of Sir James Barrie. Masefield is set the works of Sir James Barrie. Masefield is set that the with and his occasional coarseness is contained. "Revolting against the cant and hum-ter of the art of a past day he sometimes goes to extreme of violence and crude brutality." Crakwater, the author thinks, will not find appre-tation from more than a small select audience. It Morgan hardly does justice to Flecker whose Plassan" is probably one of the greatest dramas written since Shakespeare and has taken London by storm. Flecker was essentially a poet and even

ritten since Shakespeare and has taken London by storm. Flecker was essentially a poet and even it he had become a dramatist he would nevertheless always have remained a poet."

Certain aspects of this book have been here set down. The author has shown how the tendencies of flodern English Drama are to abandon the artificial and to come to the real—to attempt to find things at their proper value and to come to grips with the itself. He considers that after all the superstitions of old times, the book-maxims and the awe of the so-called superior classes have been swept away. Inglish drama is coming into its own as an influence to stimulate thought, encourage greater charity to fellow-beings and to display and promote culture and the love of art and poetry as an aid to the mitigation of the sordidness of life. The book betrays the work of an artist and a scholar, as well mitigation of the sordidness of life. The book betrays the work of an artist and a scholar, as well as that of a critic. The author's judgments are copiously illustrated by extracts from the works of those authors and dramatists with which he deals. The subject covers a very large field and every page is full of interest. The book is not only a study of the drama. It is a very deep criticism on every-day life. There are parts of it which are kighly controversial, but it is safe to say that any reader whether he be a student of the drama or not the very acceptable book of Mr. Morgan.

R. C. R.

EMAYS IN THE POLITICS OF EDUCATION: By F. Course, Professor of Education in the University of Caps. Town. Published by the Oxford Press, pp. 24-158. Price 5s.

There are nine chapters in the book, viz.—(i)
The Need for a Philosophy. (ii) Education and
Society, (iii) Liberal or Vocational? (iv) History in
the Primary School. (v) What is Secondary Education? (vi) The Juvenile and Colour. (vii) The
Livenile Status of the Teacher. (viii) The Study of
Education and (ix) Conclusion and also an ap-

There is a certain raggedness and want of harmony in the thought of the several essays, though the of them are well written.

In the chapter on "The Juvenile and Colour" without says that the Colour bar "may take a saidety of forms. It may involve complete economic secretarion of coloured from white....or it femand that Coloured workers be placed in a saidition of permanent helotry and confined to laterate and menial occupations in a sort of semi-laterate. Here commonly the Colour Bar is taken as reservation of certain trades or branches the white man as in certain parts of Transvall the white man paints the safe and easy with parts of the telegraph poles and the native, the colour said dangerous top, wages being in the colour and dangerous top, wages being in the colour ratio to the height at which the work is

The author then remarks:—"When it appears to the white citizen of a country like South Aftica that the bread is being taken from the mouths of the children by the competing coloured man, the sense of trusteeship, though still present, is apt to become strongly diluted, with apprehension. Outside critics should never forget that the first and foremost object of the South African citizen is the establishment and maintenance of a civilized modern state on a Dark continent." (p. 110)

His conclusion is:—"It would seem, then, that for a long period yet it will be necessary to continue a regime of differential advantages for the European and tutelage for the coloured man and juvenile. The security of a civilized order is bound up still with the maintenance of white superiority." (p. 115) Comments are useless.

AFTER TRUTH · By R. S. Published by Srimati Radharani Dutt. 7 Dinabandhu Lane, Calcutta, pp. 96 Price -/G/- annas. 355 good precipts.

ISRAEL BEFORE CHRIST: By A.W.F. Blunt. Published by the Oxford University Press, pp. 144 (Illustrated)
It is a popular and readable account of Social and Religious development in the old testament.

It is written from the standpoint of orthodox Christianity.

MARES CH. GHOSH.

BENGALL

ISLAM-ER ITHAS (HISTORY OF ISLAM): By Quazi Akram Husain, M. A., Moslom Publishing House, Calcutta. Re. 2-8.

The author is to be congratulated on his manner of presentation, and he appears to have a mastery of Bengali composition. He is right in holding that a popular history of Islam was wanting, and we have no doubt that Te fills a real want.

The book under review deals with the growth of the Islamic faith from the time of the Prophet Muhammad and the progress and doings of the Musalman races of past ages and of many climes. The term Muslim race is a misnomer, as Islam connotes a creed and not race; but all believers in this creed may legitimately take pride in the achieveconnotes a creeu and not race; our an observers methic creed may legitimately take pride in the achievements of other races under the inspiration of this religion. The Muhammadans of Bengal who take no notice of the history of Islamic lands, are rightly held by our author to be unfortunate in the extreme. As Hindus and Muhammadans have been hard under one land under one it is thrown together in one land under one sun, it is all the more necessary that here in Bengal the Hindus should know the history of a creed with millions of votaries of which they are bound by destiny. The author's contention that the peace and prosperity of the country depends upon such a harmony, ought to command the assent of the reading rubble to refer the country. reading public, to whom we can with some qualifi-cations recommend this book.

cations recommend this book.

It is a nity that the author has not laid under contribution several authoritative works on the subject which would undoubtedly have enhanced the merit of his book. We would strongly advise him to go through the following works when it is necessary to publish a second edition of this history.

Muir's Caliphate; Cambridge Med. Hist., ii, iii, iv; Noeldeke-Sthdies (secondary); von Kremer (Eng. tr. by Khuda Bakhah); Browne's Lit. History of Persia, i. (first rate); Encyclopedia of Liam; Lane-Poole's Hist. of Hoppt; Docy's Spanish Islam; Amir Ali's works (critically and sparingly).

Reassurpassars. History.

PRANKULLA (THE RUDGLE); By Dirondra Kumar Dutta M.A., B.L., Second Edition. Pp. 760. Price Rs. 4. Gurudas Chatterjee and Sons., Publishers, 203-1-1 Cornwallie Street, Calcutta.

We had occasion to review the first edition of this novel at length in the columns of this magazine. Since then the book has received very high praise from Rabindranath Tagore and also in the Report of the Calcutta University Commission. The fact that a second edition has been called for shows that the public has begun to appreciate the book, though it contains no thrilling incidents, and deals only with the homely joys and poignant sorrows—mostly the latter—of rural Bengal. The few provincialisms which were to be found here and there in the first edition have been mostly expunged, and the bulk has been slightly reduced. The printing and get-up leave nothing to be desired The author's style is quite simple, and yet most impressive. His love of nature and faculty of observation are manifest in every page. observation are manifest in every page. But what gives the book an individuality all its own is the boldness with which the author tackles all the social problems which agitate the bosom of modern Bengal, its moral perplexities and intellectual difficulties. With Tennyson, the author believes that there is more truth in honest doubt than in half the creeds The conflict of faith and in half the creeds. The conflict of faith and reason, religion and science, and the havor wrought by it in the minds of the intelligentsia, and its influence in moulding the life of the more highly gifted of our educated young men, have been depicted with a masterly hand, and at the same time, by slight touches here and there, the deadweight of custom, and tradition in the practical lives of the mass of our so-called educated men has been laid bare. The book is written in a serious yen, and is not to be lightly laid aside after a hasty reading as books of fiction usually are. The story vent, and is not to be lightly laid aside after a hasty reading, as books of fiction usually are. The story is simple, charming, pathetic and pervaded by a slight vein of melancholy; an appropriate background of arcadian sights and sounds gives a natural setting to its quiet unfolding. But the philosophic doubts of the hero, the passion for social service, the burning indignation at man's inhu-manity to man, the exposure of all the mischief that is being done in the name of popular Hinduism, all this must be felt and read and inwardly digested in order to produce their full effect. A perusal of the book, will, we can assure the reader, produce the best of results among our educated young men by filling their minds with noble impulses and challenging their most deep-rooted prejudices to come out in the open either to justify themselves or what is more probable to be shamed out of existence. We hope the book will go on doing its noble work long after the author as well as the reviewer have ceased to be, and successive editions will testify to the real need of constructive work. alart from politics, which must be done up and down the countryside before the nation can be born again in its cottages.

SANSKRIT

Pol.

NITIVAKYAMRITA OF SOMADEVA SURI WITH A COMMENTARY: Edited By Pundit Punnalal Soni. Published by Pandit Nalhuram Premi, Secretary. Manikehandra Jaina Granthamala. Hirabagh, Bombay, Pp. 33+427, Price Rp. 1-12.

Breadly

Broadly speaking, among the general subjects dealt with in Brahmanical works there is scarcely

one to which considerable contribution has not been made by the followers of the Jain religion. This fact is daily supported by the publication of their different books in which the Nituralyamrita is included. Indeed, it enchances the value of the well-known series, Manskchand Digambara Jaina Granthamala of which it forms the 22nd volume. The author, Somadeva Suri is also the writer of a big Champu Yasastilaka (10th Century, A. I), published in two parts with Srutasagara's Commentary from the Nirnavasagara Press, Bombay

The Yasastilaka Champu is an important work

The Yasastalaka Champu is an important work in various respects, for it contains among others, some historical facts. It appears that the Nitiva-kyampula was written by him after it. It deals with polity and as such it has its special importance, Dr. Shama. Shastri refers to it in the introduction to his English translation of Kautilyas. Arthaeastra (p. xxi) and says that it seems to him that the former is based on the latter. In support of it he quotes some parallel passages from both the works. The list of them could further be lengthened as has been done in his introduction by Pandit Nathuram Premi. Editor. Jamahitaishe, a first-class Jain monthly now unfortunately discontinued. The Doctor is, however, not right in saying so, for it will be perfectly clear to one who will take a little trouble to read both the books carefully. One will know it at a glance that the work is not based on any particular book or books, but is compiled by the author in his own language and style from the sayings found in various ancient works as shown in the Tika. The very quotations in the Tika read with the original text with particular attention to the wording in both of them will strongly support the fact. This fact also leads us to think that the author of the Niturikyamvia, Somadeva Suri, is identical with the commentator whose name is still unknown. It must have been a point of the commentator that he would not allow to pass a suira without quoting an authority in its support

The commentary quotes a good many unknown or generally unheard-of authors One importance of it is that it refers to Bribatkatha several times. The original book is composed in sutra form and in a very simple language. It is divided into 32 chapters. AMS, belonging to Madras Oriental MSS. Library, as says Prof. B. Seshagiri Rao in his Studies in the South Indian Januam, pp. 88-91, has only 29 chapters omitting nos. 27, 30 and 32. The subject-matters of the respective chapters are as follows.

32 The subject-matters of the respective chapters are as follows.

1 Dharma, 2. Artha, 3 Kama. 4. Arisaderga,
5. Vulyarrddha, 6 Anriksiki, 7 Troys. 8, Varta,
9. Dandanuti, 10. Mantrin, 11. Purohita, 12. Senapati,
13. Duta, 14. Cara, 15. Vicara, 16 Vyasana, 17. 8
Svamm. 18. Amatya, 19. Janopada, 20. Durga, 21.
Kosa, 22 Bala, 23 Mitra, 24. Eujaraksa, 25. Divasanusthana, 26 Sadacara, 27. Vyerahara, 28. Vivada, 29.
29. Sadagunya, 30. Yuddha, 31. Vivaha, 32.
Prakirna.

Now, the importance of the work can easily be estimated from the above contents. It couples a place next to hautilya's Arthasastra and as such

* Refraining from a tedious probably we shall refer here only to a few passages in the way of example: p. 96. N. (Ntirakyomrula) 10: 1 ar ta in the cong. (commentary): p. 97. N. 14 Harita: p. 98. N. 18: Harita: p. 241. N. 65: Bhagur; p. 243, N. 69: Sukra; p. 243, N. 70: Sukra.

reserves to be studied earnestly. No student of Indian polity should be without a copy of it.

This book was first published by Messrs Gopal and the copy of it.

The book was first published by Messrs Gopal and the copy of it.

The patronage of the Maharaja of Baroda. The chapters were also rendered into Hindi and the copy of the manufacture of the patronage of the Maharaja of Baroda.

The present edition though commendable leaves. The present edition though commendable, leaves to be desired. A critical edition, remains to be undertaken.

Vidhushekhara Bhattachariya.

HINDI

ANTARASHYRIYA VIDHAN By Sampurnananda J., Sa., L. T. Published by Juana Mandala. Kasi. 1961. Price Rs. 2-12 as Pp. v1+326.

It is so far the first attempt in Hindi to give a hystematic idea of some of the main principles of international Jurisprudence, and as such it is highly welcome. The author of the present work has, however, failed to utilise the great continental jurists like Savigny, Kohler, etc. His sources are only English and even then his choice is open to criticism. The book itself is divided in four chapters: I is introductory, II. deals with international laws during Peace, III. during War, IV laws of Neutrality and V. a formation of International Federation.

Though in no way original, the book is likely to a large heavy useful to a large heavy of students who are

prove useful to a large body of students who are unsequainted with any Western language.

A. BANERJEE-SASTRI. Goswam Tolsidasji—By Ramchandra Shukla and published by Kashi Nagri Pracharini Sabha (Benares).

341 pages. Price Re. 1-8 as.

44

The book is divided into two parts, the first part contains some of the informations of life and mincles said to have been wrought by the great spect, reformer and ascetic, as described by all his biographers during the last sixty years; therefore though interesting it contains nothing new. The second part (Alochana Khund) is quite a new departure than the old here proteins and a reliable of percond part (Alochana Khund) is quite a new depar-tion from the old beaten path and is a valuable ad-dition to the fast growing Hindi Literature, being a critical study of the great man's life, works and techings. Though I do not agree with all the views of the critic, still I find the book to be really of the critic, still I find the book to be really of the interest to those who are not satisfied with a few inces of his life, but want to understand where the greatness of Goswami Tulsidasji really lies, as well as his religious, social and moral teachings. I am sure, it will be appreciated by all the lovers and students of Hindi Literature.

AMRITALAL SIL

TELUGU

"KOYDA PATALO": By Manginudi Purushottama Sarma. Printed at the Kenari Printing Press, Rajah-mundry, 1924, pp. 50. Price 6 annas.

This volume of poems is written in the well-known free verse style which suits admirably the maker when he wishes to express his conceptions. Made, allegory and symbol of a very charming kind out his seen on every page. It is a very attractive matrix to the scanty literature of this type to be found in the Telugu language. A fresh volume of this kind is sure to be received with pleasure and will earn for him a secure place among the really delightful writers of the day.

B. Kamacharden Rao.

MARATHL

AHARSHASTRA-PRAVESH OR INTRODUCTION TO DIETE TIOS: By Messrs Jogalekar and Sant. Published b the Authors at Babajipura, Boroda. Pages 15 Pages 156 Price Re. one.

Importance of a change in one's diet in conson ance with the change in one's habits and circum stances is not sufficiently recognised in India, says the author and proceeds to explain the essential elements to be included and their proper proportions to be kep in one's diet. But he has nowhere explained whereir hes the defect in the present diet of our people which is proved by ages to be most agreeable and salutary to health. However the information given in the book, so far as it goes, is useful and the proper observance of the author's instructions with regard to the use of vegetables and condiments &c will go a long way to conduce to the comfort and good health In this lies the value of the book and it is not inconsiderable.

STRIYANCHA KARWAYOGA OR WOMEY'S SPHERE OF ACTIVITIES: By Mr. D.Y Kolhatkar To be had at the Arya Bhushan Press, Poona. Pages 190. Price Re

This book consists of seven essays dealing with subjects of feminine interests such as the value of a mother, women and politics, compassion, etc. The essays are written on the model of Smiles' well known works on Character, Thrift, &c. The book will make a good reading for grown-up girls, style smells of the theatre in some places. However the budding author's efforts deserve every encourage

Sri Vir-rasayan or A ballatl on the capture of Sinhagad, composed by V. G. Sathe of Miraj. Pres

Every one, in these days, possessing however little fire of poesy in him, aspires to be a Shahu (or bard) and we, in Maharashtra, have a number of them amongst us. Not one of them, however can be compared with those immortal bards o Shivaji's times, who, though unlettered themselves to the ship of the left behind memorable and inspring poems. poem under notice is a praiseworthy attempt.

BEBANDSHARI OR ANARCHY: A Play by Mr. V. I. Aundhkar. Publisher, the Maharashtra Dramati Company, Poona. Pages 116. Price Re. One.

This is a historical play written by one who combines in himself both histrionic and literary arts and therefore deserves more than a passing notice. The subject chosen is the tragic end of Sambhaji, son of Shiwaji the great, at the hand of Emperor Auranzeb. As a picture of the terror ism, in which the whole Maharashtra was throw in the weign of Sambhajies there is nothing to fin in the reign of Sambhajee, there is nothing to fin fault with in the play. But terrorism is not an narchy a distinction which has escaped the notice the author. Kabji, the minister, who was respons ble for many acts of cruelty committed by Sambhajee is shown in the play to be led by lucre in the act of treason against his master, which is not a fact of history. But one cannot expect strice a fact of treason against his master, which is in a fact of history. But one cannot expect strict historical accuracy in an historical play, and strict his lapse on the part of the play-writer may be condoned. There are other short-comings also if the play, a few of which may be mentioned her far larger space is allotted to low but hamore characters like Khashaba and Farjaba, that can justified by propriety or expediency, while retains

and nobles of the time (excepting Khando lallal) are conspicuous by their absence. The foghal Sardar, who captured Sambhajee, is shown to be a tool in the hand of Ganoii Shirke, and looks illy. The language of the play is embellished ith words taken from the Bakhars to make the haracters real, but the thing is overdone and the gures of speech profusely used only serves to becure the meaning—a falling which is too common in the present-day Marathi drama. An insance of anachronism is visible in the ballad sungly Chandravali. But these defects are not so very erious as to detract from the merits of the play, which are many and reflect credit on the play-right, particularly when the fact is known that he a mun of moderate hterary education

V. G. APTE.

GUJARATI

SWATANTRATANA SIDDHANTA: By Khush Vadanlal Ihnadulal Thakore. Printed at the Proja-Baudhu Printing Works. Ahmedabad Thick card-bound. Pp. 175. Price Re. 1-4 (1924)

A translation of Terence McSwiney's Principles of Freedom with a foreword by Dr. Chandulal standal Desai, who in every way is entitled to grite it, as he has sacrificed every worldly thing in the service of the province, shows how quickly he face of things is changing in Gujarat The ranslation is well done, and will reach many hands, is it is given away as a present to the subscribers of the "Praja-Bandhu," a well-circulating weekly

RAS TARANGINI : By Damodar K Botadkar. Printed at the Dharma Vijay Press. Limbdi Paper Cover. Pp. 96. Price Re. 0-10-0 (1924).

We had only lately noticed the first edition of this remarkable collection of poems in the homelife of a Gujarati girl, as a daughter a daughter-in-law, sister, wife and mother. We had noticed the halo with which he had surrounded it. The second edition shows four more poems added, which if anything, make the halo glow more brightly round her lip.

JAUN: By Mrs Bhanumats D. Trweds Printed at the Diamond Rubilee Printing Press, Ahmedobad. Thick Card-bound. Pp. 102. Price Re. 0-8-0 (1924).

The Japji, composed by Guru Nanak, which every Sikh recites as a part of his daily ritual, was not yet introduced to the Gujarati reader, and hence-Mrs. Bhanumati is to be felicitated on what she has accomplished. She has given the what of every stanza in the original Purjah, and then given the meaning of every word in Gujarati, and then its bhavanucod based on the Bengali translations of Babu Avinash Chandra Majumdar. The work thus leaves nothing to be desired. A short biography of Guru Nanak is given also.

SWAPAN-MANJARI: By Mrs. Dipakka Desai. Printel at the Sayaji Vijay Printing Press. Baroda. Paper Cover. Pp. 87. Price Re. 0-10-0 (1924).

Belonging to the well-known and cultured family of the late Dewan Bahadur Manibhai Jashlai, Minister of Baroda, Dipakha had in early life essayed the writing of poetry. A visit to the temple of goddees Amba, or the Abu hills, where the worshipper has to recite the usual prayers in

Land The

verse as part of her darshan, and which verses are generally old compositions, the idea came to her that she can pray as well to the Mother, in her own words. This revived the old faculty which was lying dormant and the result is this book which contains verses not merely in praise of the goddess, but of many others, historical and mythological personages and incidents. Though there is nothing very remarkable about this work, the even level of ability that it maintains and the intelligence that it shows, arrest the reader's attention and he feels that he is perusing the work of a really cultured lady, even though belonging to the older generations.

RANA YAIN: Elited by Manjulal Ranchhodlal Majumdar, B.A., L.L. B. Printed at the Lohan Steam Printing Press Baroda. Paper Cover. Pp. 168. Price Re 1-1-0 (1934).

One of the best poets of old Gujarat, Premanand, has written this poem (in S. Y. 1741). It is a short poem, but displays all the reality of Premanand's pen. The incidents are taken from the Yuddha Kand of the Ramayana and vitalised by the skill of the poet. The editing is of a piece with the original and does not lack anything required to appreciate the poem philologically, sentimentally, instorically and in other ways, if anything, it overshoots the mark. It is done with the assidiuty of a student and the eye of a scholar, and the effort has succeeded well enough to hearten hun for other similar work as the poet's longer poems.

SWARGANU AMRIT (HEAVEN'S NECTAR)* By the late Amrailal Sundary Parihiar Printed at the Diamond Jubilee Printing Press - Thincabad - Cloth Cover. Pp. 266 - Price Re 1-8 (1924).

This is a posthumous publication it was composed at odd moments by the late Amratial Padhiar, in the course of percentations, but the different bindoos or drops are connected by means of one idea, rex, self-intro-pection. The short essays are written in his usually "Catching Style," and thus book adds one more to the number of his valuable publications

BISMI SARDANI GOOLAMI, By P. V. Mehta and S. P. Shastre. Printed at the Nava Yuqa Printing Press, Surat, Paper Cover. Pp. 132. Prior Re 0-8-0 (1924).

"Slavery of our Times" by Tolstoy gives a graphic picture of the state in which our indigent workers and labourers live. This translation reproduces in simple language what Tolstoy has got to say on the question, and the mechanical and artificial lives which our mill-hands and factory workers have to live emphasizes the problem. The book then deserves to be read

PRAY INCHITTA. By Ambalal Govendial Desai, B.A. Printed at the Aparel Bandhu Printing Press, Surat, Paper cover. Pp. 48 Price Re 0-4-0 (1924).

Maurice Macterback's play, 'Sister Beatrice' has been adapted to Indian hie in Hindi, and Mr. Desai has rendered it into Guirati. It is a very short play, and can be finished in five minutes. It shows how an erring soul repents of her moral lapses and is once more received into the bosom of the All Merciful.

TUBE-WELLS

By RAJSHEKHAR BOSE

tion just now, and readers of newspapers are being fed up with all sorts of schemes, possible and impossible, for solving the problem of water-supply. The bamboo well, said to cost only five rupees, has just aprouted up; but as the inventor modestly acknowledges that there are still some defects in his system, the thirsty but thrifty public must yet possess their souls in patience.

POROUS IMPERVIOUS LEVEL OF
SUBSOIL LAYER SUBSOIL WATER

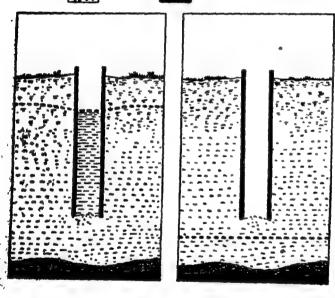


Fig. 1

Wells Depending on Subsoil Water;

Fig. 1 shows the condition during the rains

Fig. 2 shows the well depicted in the dry season

My new invention has the ri-k of degenerating into a fad and thereby coming into disrepute. There was an enthusiastic amateur who having learnt that re-inforced senting is the latest thing, built his roof by stretching a tangle of wire from wall to wall and dumping concrete thereupon. The roof of course gave way. The enthusiast because a pessimist and assured his friends that

re-inforced concrete was rot. It seems that a similar calumny awaits that useful but highly technical appliance,—the tube-well.

Most people seem to have the idea that all that is necessary is to insert into the ground, by whatever means, a pipe having a few holes at the bottom wrapped round with wire gauze; and that greater the depth to which the pipe is sunk, greater will be the output of water; and conversely, for a small

supply, one need not bother to go down much below the ground level. In what follows, an attempt will be made to show how much of the popular conception is correct and what the essentials of a workable tube-well are

THE SUBSOIL During the rains, a tremendous quantity of water is absorbed by the soil. This water finds its way through the porous upper layers (mostly loamy in deltaic Bengal) until its progress downwards is arrested by some layer of hard impervious material like clay or This water is called subsoil water and is the source of supply of all ordinary wells. During the dry season, much of the subsoil water evaporates away through the porous upper layers and a still larger amount drains underground into adjoining lower levels. The level of subsoil water therefore tends to sink lower and lower, and in the drv may yanısh season.

The state of the s

altogether in places where the retentive capacity of the soil is small. (rig. 1 & 2). The range through which the level of subsoil water fluctuates varies widely in different parts of Bengal, even within a few miles. It may be 5 to 30 feet in some locality and 10 to 100 feet in another. All ordinary wells show this fluctuation in varying degrees.

BELOW SUBSOIL: Below the impersions

lining at the bottom of the subsoil water. occur various strata of different degrees of poro-ity. Some of these lower strata consist of vast beds of sand permeated with water. Such water is often very different in quality from the upper subsoil water. Geologists are not quite agreed as to the origin of these waters occurring at great depths. They may be pre-historic rivers once flowing over the surface and now buried under deposits of silt, but still pursuing a sluggish course through beds of sand they may be getting their supply through an underground connection with some existing river or a far off catchment basin. Whatever the explanation. the fact is, that water, and often plenty of it, occurs at various depths below subsoil (Fig. 3). The quantity of water available from

cheapest type and consists of a pipe, 1 to 11/2 inch in bore, having a number of holes at the lower end over a length of 3 or 4 feet which is wrapped round with wire gauze, and terminating in a solid conteal foot. The pipe is pushed down into the earth by means of blows from a 'monkey' or heavy weight suspended from shearlegs just as a pile is driven. (Fig. 4). Lengths of pipe are screwed on, piece by piece, and driven down until the whole appliance reaches down to the desired depth, generally 20 to 30 feet, where the perforated end of the pipe is expected to reach a suitable water-bearing stratum. will be seen that the well-sinker has no means of ascertaining the nature of the strata passed through. All that he can do is to feel for water during the process of sink-

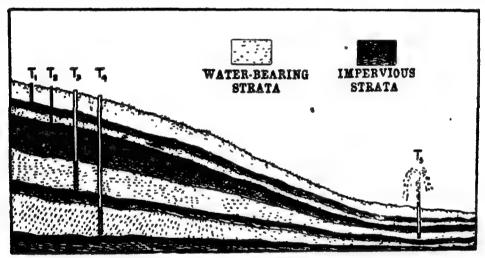


Fig. 3
Occurrence of Water-Bearing Strata
To a shallow tube well drawing subsoil water. To To are deep wells drawing water from different strata. To is an airesian well

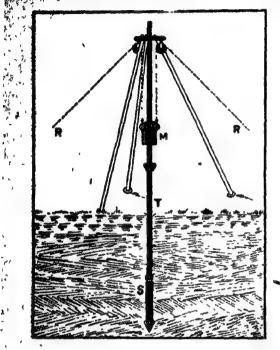
some of these low-lying strata is to all appearances inexhaustible; and the level to which such water will rise when tapped out from its underground prison is often very much higher than that of the subsoil water in the same locality. In certain favoured regions, the water may gush up like a fountain and form an artesian well. Such a phenomenon is possible when the stratum that is tapped has its outlying portions at elevated levels and holds water under pressure like a watermain. It is however too much to expect that any tube-well in the plains of Bengal will behave so obligingly.

Now about tube-wells:—This is the

Marrow Marting Same a marrow a

ing. This he generally tries to do by dipping every now and then, a thin pipe through the well-pipe and notherng whether the end of the feeler pipe gets wet. When water is supposed to be struck, a small hand pump is attached to the top-end of the well-pipe and the tube-well is ready. If the bottom of the tube-well reaches a water-bearing layer with sand-grains or gravel coarset than the mesh of the wire gauze, things go on well. If water be scanty, the pump gives out a dribble which ultimately ceases altogether. If the sand be fine or mixed with clay, the gauze offe s no protection and gradually the well becomes choked. During the driving process, the wire gause may get torn by

fiction, an event which is only discovered tate. The strainer, i.e., the perforated piece is the weakest portion of the tubeand very often gives way under the blows and enormous friction encounared during the sinking process. The pipe bokets may also burst. If the foot strikes a sick or impervious clay, the well is a failure. The Abyssinian well is thus a hit or miss



h, .

Fig. 4 METHOD OF SINKING THE ABYSSINIAN WELL. R Driving ropes; M monkey, T tube-well, S strainer.

affair with a large element of uncertainty. It cannot be driven very deep and relies for its supply on the subsoil water only. water is generally contaminated and likely to fail during the dry season It is however not intended to discourage the sinking of this type of well. It often gives good results, is cheap and may be installed with fair expectations in places where such wells have al-Hady been found to work satisfactorily. But it is well to remember its limitations and fickle nature.

RORING BY SLUDGER:—To get positive results from a tute-well, one must know by actual inspection the various strata passed through. This is only possible by boring examining the samples of strata with-There are various methods of doing

this, one of the commonest being drilling or dredging within the tube of the well. As in all systems, the tube-well is made in sections, the lowest section consisting of the strainer. A hole is first dug and the strainer section is fixed into it, the bottom of the strainer remaining open. In the case of soft strata like clay or-sand, boring is conducted by means of a 'sludger' attached to a rope passing over a pulley suspended from a derrick or shearlegs (Fig. 5.)

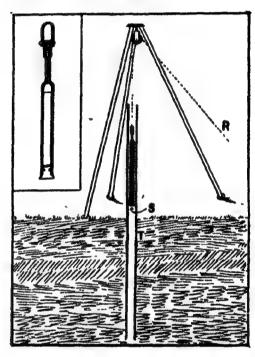


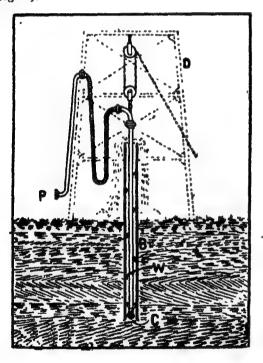
Fig. 5 METHOD OF BORING BY SLUDGER R driving rope; S sludger, T tube-well inset: enlarged view of the sludger

The sludger is a heavy hollow cylindrical chisel and is worked by alternately pulling the rope and letting it go. By repeated blows, the strata underneath the tube is cut through and the detritus is caught into the hollow of the sludger and prevented from falling off by a sort of valve. At intervals the sludger is hauled up and the samples of strata withdrawn and inspected. Various kinds of cutting tools are used for breaking up different strata and water is often poured through the tube to soften hard material. The tube is gradually forced, down into the hole underneath by means of loads or jack screws. Progress is necessarily slow mader

this system and a great deal of perseverance is required in tackling obstinate strata and

remedying breakdowns.

BURING BY WATER-JET: Recently a a new system has been introduced which is particularly suitable for alluvial strata occurring in most parts of Bengal. Boring is conducted by means of a cutter attached to the end of a hollow shaft which is inserted within the tube-well and rotated like a drill The hollow shaft is connected with a pump and a powerful jet of water is brought to bear upon the strata occurring underneath the cutter. The jet of water combined with the action of the cutter, rapidly bores a hole and the detritus is automatically discharged up the annular space around the cutter shaft. Progress is very quick, and a 200 feet bore can often be finished within two or three days. (Fig. 6).



METHOD OF BORING BY WATER-JET
D Derrick; C cutter; W hollow shaft of cutter through which water is forced: B tube well.
P connection with pump

It will be seen that in the system described above, boring is conducted within the pipe forming the tube well. The strainer section is sunk first and further lengths of pipe are screwed on as the bore progresses. When the necessary depth has been reached

the outter shaft is withdrawn and a plug is let down to close the bottom of the well to prevent uprush of sand. It will be evident that in such systems there is the same risk of damaging the strainer as in the Abyssinian system. The friction that the strainer has to overcome in forcing its way through sand is enormous, and accidents are frequent. The strainer cannot be made as long as may be desired. It is after all a perforated piece of pipe, and its weakness increases with its length. The size of the strainer has therefore to be greatly restricted and its filtering capacity sacrificed for the sake of rigidity Such a tube-well, however carefully laid can never take full advantage of the water-bearing stratum.

IMPROVED METHODS. In order to get best results, boring must be conducted within a separate tube, larger in diameter than the tube well. The boring tubes are sunk section by section and an accurate record is kept of the location of the samples of strata dredged out. The expert well-sinker should be able to visualise the exact condition occurring underground. He rejects laver after layer of undesirable strata until he arrives at a bed of coarse sand or gravel permeated with water and cut off from contaminated surface water by a thick partition of impervious material. He then gently lowers the tubewell fitted with a strainer of suitable length often 40 feet or more, within the bore and finally draws up the boring tube, staking care to seal the gap left by the latter (Fig. 7). It will be evident that under this system there is no risk of damaging the strainer or the joints of the well-pipes The strainer need not be restricted in length. If a single stratum be not deep enough for the requisite water supply, water may be tapped from several strata and the intervening clay beds may be locked out by introducing plain pipes between the lengths of strainer pipe at the points where the clay beds occur.

THE STRAINER AND CRITICAL VELO-CITY: Next to the selection of a proper waterbearing stratum, the design of the strainer is of the greatest importance. It must offer free passage to water and yet exclude sand, and its dimensions must be correctly proportioned to the rate at which water is to be pumped out. It must be remembered that the real filtering medium is the sand outside the strainer, and the latter should be so designed that the sand grains are not disturbed and sucked in when water is pumped. When water flows slowly through a bed of sand, there is no disturbance. But the water exceeds a certain velocity, it in the sand grains bodily with it. This shortly at which disturbance commences is sown as the critical velocity and it varies according to the texture of the sand. In the gring the strainer for a tube well of a control output, it is of great importance to proper consideration to critical velocity

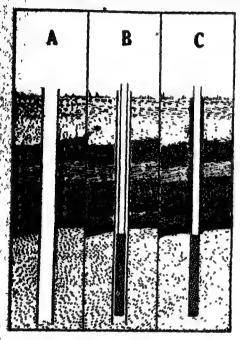


Fig. 7

Markon or Serring a Tubt-Well Within a Bone

A The boring pipe sunk to the desired depth.

He the tube-well inserted within the boring pipe.

The boring pipe withdrawn and the gap around the tube-well sealed up.

東江 ながかり

We shall try to make this clear by an example.

Suppose it is determined by experiment that the critical velocity of a water-bearing stratum is ½ inch per second, ie, 150 feet per hour. This means that if water be drawn out beyond this rate, the sand grains will be disturbed and move along with the water. Now suppose that a tube well is sunk within made a stratum and the strainer is 3 inches in diameter and 10 feet in length. The distinct therefore presents a surface of II×3 mean 10 feet or roughly 8 square feet. But his whole of this surface is not open to the perforations in the strainer amount to 2 square feet only. To within the critical velocity, water must

not be drawn through this surface beyond the rate of 150 feet per hour. Therefore the highest rate at which water can be pumped with safety through the strainer is 2 square feet × 150 feet or 300 cubic feet per hour, or roughly, 1860 gallons per hour. If such a well be wrongly regarded as adequate for 3000 gallons per hour and worked at that rate, the strainer will certainly give way and sand grains will be forcibly drawn in, resulting in choking. The failure of many tubewells is due to such inadequate design of the strainer.

LIFE OF A TUBE-WELL: Tube-wells are of comparatively recent origin and it is impossible to predict their life with certainty. A great deal depends on the selection of proper water-bearing stratum and the correct design of the well. Failure may be due to the depletion of the underground supply of water, natural corrosion of the strainer or the pipes and also due to some initial defect. Several deep tube-wells sunk in the neighbourhood of Calcutta have been working for over ten years without any loss in efficiency. It may be safely assumed that a tube well sunk under the best conditions will give at least twenty years' satisfactory service.

PURITY OF WATER: The water yielded by deep tube-wells is remarkably free from bacteria. This cannot be said of shallow tube-wells of the Abyssinian type. The essential condition for bacteriological purity is, that polluted surface water should find no access to the strainer of the well. This is ensured when a thick layer of hard clay or other impervious meterial intervenes between the upper porous layers and the stratum from which water 18 drawn. It is also necessary to set the tubewell in such a manner that no crevices are left along its sides through which surface water may trickle down. In localities where a continuous layer of porous material extends to great depths, contamination can be avoided by sinking the well low enough, so that even surface water may be filtered in passing through deep layers of sand.

The chemical purity of water varies according to locality, often widely within a few miles. Water drawn from a depth of 200 to 300 feet in the south of Calcutta is distinctly inferior to that in the northern parts. Many tube-wells in the northern parts of 24 Perganas, Nadia and North Bengal yield water that is chemically, purer than Calcutta filtered water.

• CONCLUSION: The alluvial plains of Bengal are particularly adapted for sinking

tube-wells. Considerable prejudice has unfortunately been created owing to the unreliability of Abyssinian and other designed tube-wells, and it is time for the public to learn the broad principles so as to be able to discriminate. The tube-well is essentially an expert's job and does not admit of dabbling if best results are to be obtained. Properly designed and sunk, it offers the easiest and cheapest solu-tion of the water problem of municipalities and industrial concerns. A 5-inch well generally yields over 6000 gallons per hour. Two such wells should be quite sufficient for the water works of a small municipality consuming say 100,000 gallons daily, and will cost much less than the usual system of pumping water from a river and filtering ame before distribution. A single 21/2 inch well yielding over 3000 gallons per hour will meet the needs of many small towns. Still smaller wells, 11/4 or 11/2 inch, with hand pumps. are very suitable for domestic purpose and for municipalities which cannot afford the expense of a central distributory system. Such wells, deep sunk, are quite as reliable as the bigger ones and yield 500 to 1000 gallons per hour. They cost a little more than pat-kuas or small ordinary wells with earthenware curbs, but are considerably cheaper than indaras or brickwork wells and give a purer supply which is also much less subject to seasonal variation.

A tube-well, properly sunk, needs no repair. In the case of small tube-wells, the only item likely to frighten the public is the hand pump which has a knack of getting out of order quite frequently. But the unreliability of the pump will dissappear when it comes more into use and when people become more familiar with its simple working principle The bicycle and the sewing machine have been mastered by the villager, and the hand pump is surely not a more difficult machine to manage.

WHAT HAPPENED AT GENEVA

By C. F. ANDREWS

THE Geneva Opium Conference at which delegates from the different Powers assembled as plenipotentiaries to settle the world opium question, is an event of such importance that the contemporary records of eye-witnesses may have an historical value in the future. The United States delegation rightly stated that the Opium Conference would be the acid test as to whether the League of Nations could function as a moral force in the world or not. Though I was not actually able to be present, I have been in closest touch with many of those who went there. Some letters, which I have received, give a vivid picture of the proceedings and I shall venture to publish them as they stand. The first two letters are from Mr. Horace Alexander, the son of the late Mr. Alexander, who visited India at the time of the Royal Commission in 1895 and complained of obstruction and espionage on the part of Government officials which prevented him from doing his duty. The

three letters which follow later on are from Miss La Motte, who has published two books on the subject.

(Letters from Mr. Alexander)

November 18, 1924.

"I was very glad to get your letter just before I left England together with the parcel of Assam Reports. Only a day or two before receiving them I had been appointed, unexpectedly and suddenly, by the Society of Friends to come here on their behalf, so your letter seemed to be a confirmation

of my conviction that it might be right to come.

"I am afraid the results of these Conferences are likely to be desperately disappointing. I hope to enclose with this a short account of what has happened so far, in case you like to use it in Young India,' which Tarini Sinha tells my you are editing at present or elsewhere.

at present, or elsewhere.

"I wish it had been possible for you to send a representative of the real India to Geneva: I wish too, that I had a message direct from Mr. trandhi to deliver here. But these are vain wishes, it is too late! We ought to have thought of these things

At the end of this week an opportunity is to be given to the private societies to make statements; perhaps I can say something. I am not sure if shall have the opportunity. But if it comes, I hope to be able to say, in love, the things that mood saving.

November 26, 1924.

"After I had written to you, I realised that it might not be too late, after all, for a message from Mr. Gandhi. So I sent you a telegram asking for a message. The reply reached me, while I was atting in the Conference-house, waiting for my turn to make a statement to the Conference; and when my opportunity came an hour later, I was able to read the telegram. It seemed to make a deep impression on the Conference; and it has been fairly well reported in the press Mr. Dukes on the same afternoon made a statement and

deep impression on the Conference; and it has been fairly well reported in the press Mr. Dukes on the same afternoon made a statement and presented the petition brought to Europe by Dr. Tagore. So I think the real desire of India was made clear to the Conference.

"I left the Conference after the preliminary business and the general discussion were concluded. I felt more hopeful by the end of the week than at the beginning. All the Asiatic representatives had declared themselves ready for strong action.—Dr. Sze for China, M. Sugimura for Japan, the Persian, Turkish and Egyptian representatives, the last two wanted hashish dealt with too. One of the most impressive statements was made by Dr. J. Z. Koo, on behalf of the Shangha Anti-Opium Society. He told the Conference how the student-clubs all over China, and other organised groups, are undertaking a campaign throughout the country, to find out exactly how much opium is being grown, and to root it out. This, and the information that the whole subject is to be discussed at the forthcoming Chinese Peace Conference will take something of the sting out of Mr. Campbell's contention that, so long as China's promises are mere 'scraps of paper', it is futile for other countries to talk about reducing production. The Americans, of course, are taking a strong line, and Bishop Brent's speech raised the whole tone of the Conference; he was followed by a moving little speech from an elderly German, and a sound speech by a Czech, them, next day. whole tone of the Conference; he was followed by a moving little speech from an elderly German, and a sound speech by a Czech, then, next day, a number of other delegates declared themselves willing to 'sign anything', and perhaps the best speech of the morning came from Sir Malcolm Delevringne, whose emphasis on the importance of reducing production was very valuable. John Campbell later made a clever pronouncement, very brief, in which he seemed to associate himself with Delevringne, but really only committee, which hardly touch the question of production. Then came the private societies, after that a day of committee, and then question of production. Then came the private societies, after that a day of committee, and then I had to leave. An ominous silence was preserved by the representatives of France, of Holland, of Yugo-Slavia, of Peru and Bolivia. If all these states, with interests involved, refuse to accept an effective agreement, I fear the Conference is doomed. But at present there is still hope. You will know more by the time you get this.

"I was able to circulate the Assam Report, and I saw that some of the delegates were reading it."

(Letters from Miss La Motte) November 23, 1924 "Well, the petition has been presented, as you may have seen by the papers, and a fine stir caused, too! It seemed better, since there was n Indian here at Geneva at all, to have it presente by a British subject; so Mr. Dukes gave it is with an exceedingly good little speech. That, an a telegram from Mahatma Gandhi, read out by Quaker, named Mr. Alexander made the hits of the afternoon! The Paris Tribune, of November 21st, carried out a column of news on the Conference; but the London Times of the same dat made no mention of it at all! Just a brief note two inches long, that a meeting of the second Conference had been held! But the English paper are waking up a little, though not much. That was a big day, when all the private association had a hearing And when the Indian petitio was read out, and Campbell rose in protest, it was pretty thrilling." pretty thrilling."

15th December, 1924. "I was very glad indeed to get your letter; day or two ago, and hasten to answer it and to tel you what I can of what is going on here. First let me say that I am sending you under separate cover, the minutes of the first 16 meetings of the First Conference, and those of the first four meetings of the Second You will get some idea of 1 from those The rest are not yet issued but they shall go along too, as fast as they appear. You will note a long gap, nearly a week, during which the First Conference held no open meetings—all done behind closed doors, in the dark. The wretched little Treaty they evolved (no one seemed to have any idea that they were going to make some formal agreement) and Bishop Brent's commen on it, I am also sending. If these don't reach you I will send a second lot.

"This First Conference was to deal with smoking,—to fix annual requirements, and to set a time-limit as to when the use of prepared opium temporarily continued, was at last to end. They carefully avoid this issue. Anything weaker, or "I was very glad indeed to get your letter

carefully avoid this issue. Anything weaker, or more evasive, it would be hard to find. Of all the countries, Japan alone offered an excellent programme for ending opium, and seems to be in dead earnest. China, of course, was eager to end it but China was left outside the discussions which but China was left outside the discussions which concerned the smoking in countries where smoking is permitted, as in the Far Eastern colonies of the European powers. Japan has been splendid all along,—the curious thing was to see the East lined up against the West, and poor China pleading for protection for her people when they entered any of these European colonies. I will try to get another copy of the Japanese plan,—it was terribly disconcerting to the Europeans to have Japan propose a perfectly feasible scheme and, moreover. propose a perfectly feasible scheme and, moreover, show how well it has worked in Formosa.

"The First Conference about ended the day

"The First Conference about ended the day before the 2nd Conference began. Judge of the amazement when the U.S. delegation discovered that the American terms were not to be included in the agenda. Our proposals, which we thought we had been invited to discuss, were that opium should be limited to the medical needs of the world and that all other use was an abuse and not legitimate. Campbell stepped neatly aside and said that India had made her reservation as to that in May, 1923, and that that reservation stood and was not to be tampered with. The opium bloc," i.e. Great Britain, France, Hollan?

Portugal, with a few countries such as Switzerland,—have been fighting us right straight along. Porter insists that as the First Conference has failed to insists that as the First Conference has failed to limit smoking, or to set any time-limit, etc., this must be included, if any estimates are to be arrived at as to the probable needs of the world. The Conference cannot do any work, till that is settled. We have already had several big fights, and are to have a big one to-morrow, which will either see the Conference blown up, or it will see the "opium bloc" give in. By give in, I simply mean, admit that our terms do form a part of the agenda and must be considered in the plan to form proper methods to end the opium evil. It will be an exciting day. Our country simply cannot give way,—we are not allowed to. Our Congress passed a resolution, saying that we must make no compromise, or as Porter told them all in plenary session two days ago, we cannot recog-

make no compromise, or as Porter told them all m plenary session two days ago, we cannot recognize one law for the East and one for the West.

"Here is an odd thing. Campbell signed that First Conference convention a week ago, and then left for London. He seems to have been—well, I don't know—he says he is going back to Greece. Amr. Walton has taken his place, along with Mr. Clayton. Well, the rest of the "opium bloc" were to have signed this thing on the 13th, at six pm. We were all there, to see it happen. And when they came into the room, Sir Malcolm Delevigne and he had just received a telegram from the Council at Rome, to postpone signing! The French delegate said he too had had "instructions." So it was all over in two minutes, and nothing was delegate said he too had had "instructions." So it was all over in two minutes, and nothing was done. Pressure was obviously coming from some quarter. The best of it is, that they had no instructions in the morning, and all during that morning session had been committing themselves tirmly and thoroughly in opposition to the American plan; and the morning session had ended in a deadlock. Yet here, at the eleventh hour, they gave up signing this treaty which would have barred any possible consideration of the American terms.

terms.

"This much has happened; the opposition has come right straight out into the open for all to see. Our newspapers are carrying simply columns about this Conference, and all the fights and efforts to block progress. And the opposition has summered down to about eight countries alone out of the 40 represented here. The London press is practically silent. Not one word about that big petition from India, which you signed, together with Mr. Gandhi. Mr. Dukes presented that, and it came so much better from an Englishman. Not one word either (in the London press) about that

telegram from Gandhi, read out by Mr. Alexander. But our papers made a tremendous lot of it, and our papers are reaching England by this time. Moreover, a lot of us have good friends in England,—not very enthusiastic about opium unfortunately, but who are certainly anxious for Anglo-American relations to be good, and who also have no desire to see the League go to pieces over a "humanitarian" issue. I imagine a lot of pressure comes from those two angles

those two angles.
"So, to-morrow will be a decisive day. If the opposition gives way, then the Conference will adjourn for a couple of weeks. We are all simply worn out, with nearly six weeks of strain, tension and distress. But if the opposition does not give way, if it decides that reduction of production is not a suitable item for the agenda, then we will just go home. But I don't think they will allow

that to happen.
"Geneva is the worst place that could have been selected. About half a dozen people, such as myself, took the trouble to come here. No audience for all these discussions, no public opinion to form its own ideas of the situation, no press, (except the American journalists who have been sent here) to enlighten the outside world. press, (except the American journalists who have been sent here) to enlighten the outside world. Yet somehow, not at the moment but later, a very big publicity will result. If only this had been held in London, such a deadlock would not have occurred. I will send you a line to-morrow to tell you what has happened. And anything about Assam will be welcome."

-20th, December, 1924

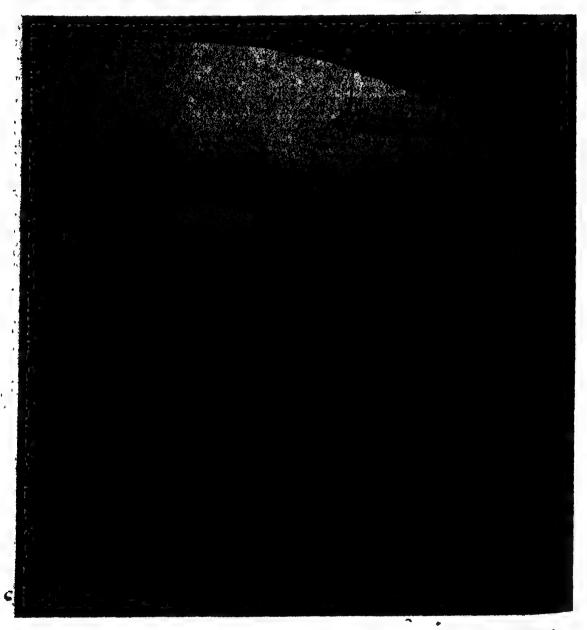
"I promised to send you a line as to what the fate of the Conference was to be,—either it would break up, or adjourn. It did the latter, on December 17th, to reconvene the 12th of January. At that first meeting, after we come back again, the American proposals to consider opium smoking is the first thing on the agenda. We should never have had to insist on this and make such a point of it, if the First Conference had not avoided this issue. We hope that much will happen in this three weeks of reflection. Heaven knows what will happen, however, as the opposition seems so strong and deeply intrenched. The opium question is so vast and complicated that with the best will in the world, with whole-hearted and sincere international co-operation, it will be difficult to solve. But with obstructionist tactics at work on every phase, it is almost impossible,

"I enclose the Fifth Plenary Meeting record,—the first four I sent from Geneva. As fast as the rest are published you shall have them too."

GLEANINGS

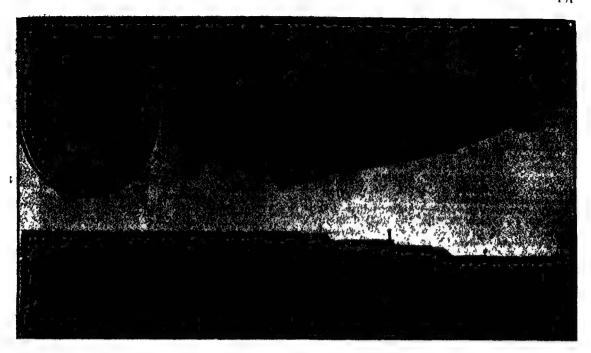
The Real Marvel of the ZR-3

ZR-3 is the largest dirigible to attempt a transatlantic flight. Tales of the tests and the flights of the big airship have been told and retold, but the story of the real miracle of the ZR-3, the Shenandouh, and other dirigibles is new to most folks. That is the story of duralumin, the marvel metal of the twentieth century—the metal invented especially for airships.



ZR-3. This photograph shows the end of the greatest voyage in air travel. Here the sirahip is warped into her hangar at Lakehurst, N. J. (v. a. a.) after completing her 5000 mile voyage. The ZR-3 is 663,20 ft. long and she can attain a speed of 75 miles an hour.

7



ZR-3 starting from Friedrichshafen, Germany on her 5000 mile voyage. The crowd below burst into tears when the ZR-3 vanished in the sky. Inset—An American flight-officer.

It is a remarkable partnership, this between he airship and duralumin. If it were not for the irship, duralumin probably would not have been ormulated; if it were not for duralumin, there would be no transatiantic or crosscontinent flights y dirigibles. The airship requires strength and ghtness for its ribs and hull. Wood, while light, in a strong enough, but too heavy. Duralumin stronger than wood and much lighter than teel, in fact, about one-third the weight of the itter. So light and so strong is it that you can tek up with two fingers a girder of it that will ick up with two fingers a girder of it that will upport six men.

upport six men.

Duralumin is an alloy of copper, manganese and magnesium, with about 94 per cent of alumium. In "strength-weight" efficiency, that is, in rength and lightness, it is 17 per cent greater an a good alloy steel and nearly three times effect than mild steel or half hard aluminum. It as first made by Alfred Wilm in Germany in the evelopment of Zoppelin airships, but is now man made in England and the United States.

Engineers talk among themselves of a Duralumin Age. They speak of vast quantities of fuel tood by lighter engines, trains and motors, of mildings dissily high: of mechanical wizardry in anufacture: of a world unabackled from pon-

or a manuscare: of a world unsuscence from pourorous iron and steel.

Statistics of one of the new duralumin-framed
mammoths are illuminating. Take the ZR-3.

Ignres for her sas capacity reached 2,500,000 cubic
or A ship of a size holding the immense volume
1 10,000,000 cubic feet is contemplated. The
or of the vary man futher.

five 400-horsepower motors give a speed of miles an hour to the ZR-3. A load of nearly

100,000 pounds can be lifted. This means at least 20 passengers besides crew and personal baggage. Something like 12 tons of profit-paying express can

be added.

The fearlessness of the men who prepared the ZR-3 for her Atlantic voyage was well advertised. And justly so too For acute interest lay in the perils she faced that were unavoidable in her particular case. The North Atlantic is never entirely free from storms in the autumn. Moreover, while her diameter was greater than either that of while her diameter was greater than either that of the Shenandoah or the ill-fated R-32, engineers are not yet wholly sure what dimensions are safest. The R-32 was lost and the Shenzulouh and R-34 suffered much from the wrenching blows of high winds and from the violent bending forces induced

winds and from the violent bending forces induced by sharp course changes

Then there were the specific disasters that make us shudder to recall them. France's reparation Zeppelm, the Dizmude, originally built to bomb New York, was struck by lightning. The British R-32, built to be our ZR-2, broke in half and burnt up on her trials. The Italian Roma, built for our army, was ignited by high tension wires at Norfolk and cremated both herself and crew.

A list of horrors, to be sure, yet study of

A list of horrors, to be sure, yet study of them reveals that the tracedy in each no longer would be possible. Neither the Roma, Darmind nor R-32 could have burned had they been inflated with helium. For the most energetic efforts of our best chemists have so far failed to set fire to this strangely inert gas. Not only that, but helium is a non-comburent, that is to say, it does not telerate fire in its vicinity: it is a fire extinguisher

Duralumin is the most important single factor in bringing about the triumph of commercial airahips, but there are other points in my conviction that they have come to stay One

THE MODERN REVIEW FOR FEBRUARY, 1925

the anchorage now afforded by the mooring masts, which can hold and protect the largest dirigible in any kind of weather and offer safe latent to the air-liners in winds that ordinarily would keep them out of hangars. In addition to the safety element, the cost of a mooring mast—\$35,000, as against \$500,000 for a hangar—is a big argument for the operation of air-liners from a commercial view-point.

But mooring masts would have been of no use had not the dirigible been rugged enough to withstand the wind and rain. Nor would helium have stood for great progress over hydrogen had not its swed for great progress over hydrogen had not its first goldbeater's skin containers been housed in a structure almost incalculably staunch. Both the ruggedness and the staunchness were wanting before the day of duralumin.

before the day of duralumin.

Another unexcelled safety feature that distinguishes the air cruiser that has the light duralumin manework is that she is virtually unsunkable. She has 20—she may have 50—small balloons inside her metal hull. Each of the balloons is filled with gas and is independent of all the others. Each constitutes a lifting unit Each can form an aerial raft in case of shipwreck. Each can be controlled by valving so that survivors clinging to it can drift landward safely Each is individually inspected, tested, filled, and lashed in place before the journey.

Definite plans are being formulated for linking the nations of the world by commercial dirigibles—places that include regular airship services between nations of Europe, America, Asia, and Africa. France intends to use the airship in developing her African colonies. Spain is contemplating weekly four-day flights between Seville and Buenos Aires. England is talking of an airship line to India and the Far East. For all such projects, of course, dirigibles twice as large as the ZR-3 would

be required.

There is sure to be almost an immediate demand for the "excursion air-liner." There is a passionate wander-lust in all of us that thirst for a view

ate wander-lust in all of us that thirst for a view of strange lands.

Special Red Cross dirigibles no doubt will be equipped for rescue work in floods and forest fires. Real estate business will take a new start. Larger and more beautiful suburbs will be planned and built. Aerial therapeutics for tuberculosis and other special disorders no doubt will be developed.

But let us not forget that the natural laws of seromantics always have existed, that elements of such worth as helium surrounded Caesar. Not intil the ingenuity of a chemist alive today added he final necessary touch was man master. That ouch was durulumin, wonder metal of the age.

Indiese Power

Wanted: \$100,000,000 to assure mankind of all he heat and power that will be required until the ad of time!

If you were to read somewhere an advertisement worded substantially as the above, your ariosity undoubtedly would be piqued.

And yet this amazing suggestion is made by one ithe world's foremost men.

This man is Sir Charles A. Parson, K.C.B., F.R.S., the noted British scientist to whom we are indebted for the present-day widespread use of the steam turbine. The way in which he proposed to make man forever independent of coal, oil, and other similar sources of power is by sinking a shaft 12 miles deep and drawing out the tremendous heat of the earth's interior.



The drawing shows diagrammatically how Sir Charles proposes to sink his 12-miles shaft and to use the earth's interior heat to develop electric power.

It was almost 20 years ago that Sir Charles first brought to the attention of science the possibility of utilizing the earth's interior heat for the developof utilizing the earth's interior heat for the development of power. At the time the suggestion was regarded as an interesting scientific speculation. Hundreds of scientists since then have discussed the proposal and studied it from a theoretical standpoint. Meanwhile, though, Sir Charles quietly experimented, until now he has been able to announce that it is thoroughly practicable from an engineering point of view, and that the only har to beginning work immediately is the money necessary in finance the project—\$100,000,000.

His shaft, he said, would be 20 feet in diameter and lined with granite, for experiments had shown that such a shaft would not cave in. The shaft would not be one continuous straight tube for the 12 miles of its depth, but would be suck to successive levels as the shafts of deep inness new are sunk. Thus it would be in effect like a flight of stairs.

of stairs.

For two miles or so ordinary engineering methods would suffice. Then the fieres heat mad the

mendous strain that would be placed on the les used in hoisting materials to the surface, uld require extraordinary methods. It would necessary to pump out the heat and to utilize scial cooling devices to event the melting of the ring tools. It would be sessary to run the shaft rizontally, or at least at angle, for a time to hid the possibility of the less snapping from their les snapping from their n weight. Geologists Geologists could point to us the best place to c our shaft if we had the ney to finance the under-ing. That much they e learned about our earth n the study of earthke waves. l'welve miles is not a r distance. A locomotive,

A terrific blast of natural steam from inside the earth at Healds-g, Calif. where engineers have tapped a great natural steam boiler ng beneath 4000 acres of volcanic land. When fully harnessed, say, it will be sufficient to light and heat San Francisco, 75 is away, and run every factory near by.]

airplane or a good automobile can traie it without strain in as many minutes. But
is biting into the crust of the earth would ree at least half a century before they had
etrated to a depth of 12 miles! Were the
k to begin today, men would be awaiting the
n of the twenty-first century before it could
completed! ompleted!

One-Man Machine Sweeps and Washes Streets

treet-Cleaning has now come under the eye of



he one man aweeping and washing machine

science. Herewith is shown a complete streetscience. Herewith is snown a complete street-sweeping and -washing unit that may be operated by one man, the driver of the truck. This mechanic-al cleaner consists of a street-sweeper. gutter broom, and sprinkling device. It will wash and sweep the street

and gutter at one operation, pick-

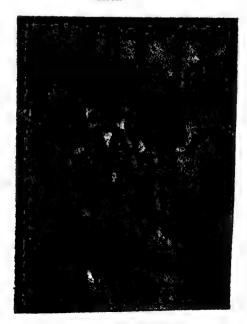
ing up the dirt as it travels.

The gutter broom, made of sectional steel wire, automatically follows the curb line, working in and out with any variations that occur, throwing the refuse from the gutter into the path of the main broom located across the truck at the rear This deposits the sweepings in the large dust hopper above. Both brushes are quickly raised when the truck is going to and from its work.

Three Persons Ride on Tandem Bicycle

A German inventor has come out with a new form of tandem buyele that carries an extra person on a platform between the two machines. The contrivance, called a "combi-bicycle," consists of two bicycles attached in parallel, with a platform and seat suspen-ded between them. This platform is slung from a light frame con-

is significant in a light frame connecting the two breveles. The pedaling is done by both riders, and the front wheels are connected in tandem so that if the machine is operated by only one driver, the steering may be done as if there were only one whold. wheel.

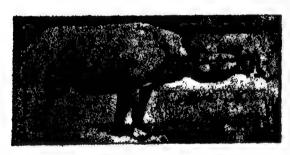


Tandem Bicycle Riders with a Passenger

They Once Lived in Your Backyard



Irish Deer, once plentiful in Ireland and on the? Continent, grew antiers weighing 80 pounds and spreading 11 feet across.



The Caenopus was an ancestor of the horned rhinoceros. It lived a million years ago and was about the size of a Jersey cow



Two million years ago the strange Palaeosyops browsed in grass along river banks. Its remains have been found in Wyoming.



The hairy Mastodon roamed the United State before the last Ice Age, ages ago. Some believ these beasts were hunted by men of primeva times.



Ground aloths living now are small surviving cousins of these clumsy monaters of past age Embedded in their tough hide were thousands or round pieces of bone, forming a cost of armo Even this was not protection enough from the blood-thirsty saber-toothed tigers.



Figure Scher-toothed Tigers. Above the figure great prehistoric vultures.



The huge bird called "Dustryma" could have made a quick meal of the small three-tood horse of prehistorio times. The bird's jaw was 17 inches

Speedy New Motor-Hoop Amazes Italians

Spectators at the speedway before the National Stadium in Rome, Italy, gasped with amazement not long ago when they saw a huge wheel, driven by motorcycle engine, careening at high speed round the track like an overgrown toy hoop. Within the wheel, apparently unconcerned at the possibility of being precipitated in the mad whirl, they saw a driver, his hands gripping an ordinary automobile steering wheel, his feet resting on ordinary motorcycle pedals.

His body kent the wheel in perfect balance. At

His body kept the wheel in perfect balance. At every turn he would lean to one side or the other. And when the spinning wheel finally slowed down and came to a stop, he simply rested both of his feet on the ground, then let down a standard to keep the wheel from toppling over!

keep the wheel from topping over:

The driver of this remarkable vehicle was Davide Gielaghi, a motorcycle officer of Milan, Italy. Possessed with the idea that one wheel would be more efficient than two, he had perfected what more than one inventor before him had attempted unsuccessfully—a one-wheel cycle that actually would ran!

The minusela, which is called a "velocita" by

The unicycle, which is called a "velocita" by its designer, and also a "motormota," has two principal running parts—a large pneumatic tire and an inner hoop of steel. The inner circle carries the driving mechanism and the driver, while the tire moves around it. The diameter of the wheel varies according to the height of the driver, but usually 11 18 about five feet. A short man has a smaller

wheel than a tall man.
The car-cooled motor that drives the wheel forward, and its accessories, are fixed rigidly to

the inner steel hoop.

The motor, the driver's seat back of it, and the driver himself, are grouped in a small sector of the circle. On the outer circumference of the steel hoop are rollers, and these support the run of the tire. Thus the two concentric pieces, hoop and tire, are independent of each other as the wheel moves forward.



Davide Gislaghi, the inventor of the monocycle enjoying a ride in his strange vehicle

When the machine is moving, the inner hoop is kept stable to a great extent by the weight of the engine and driver. But opposing this, there is a friction roller, driven by the vehicle's motor, which acts against the rim of the tire and revolves it. This force is more powerful than any retarding resistance.

So it is that the driver does not turn with the wheel, but maintains his upright position wheel, but maintains his upright position lie balances the machine much as he would a metorcycle, and he regulates the direction to be taken by the vehicle by inclining his body to the right or left and by a steering-wheel similar to those or automobiles. To keep the wheel from falling when it is not in motion, there is a special stand that fits inside the circle and can be released.

COMMENT AND CRITICISM

[This section is intended for the correction of maccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the landness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."]

The New Sunga Inscription from Ayodhya

Thanks to Mr. Jayaswal, this inscription is attracting a great deal of attention and causing acute difference of opinion. According to the happy defi-nition of Prof. Banerjee-Sastri, the present writer happens to be Sanskrit-safe but far removed happens to be Sanskrit-safe but far removed from what we generally call an epigraphist. But I have an old-fashioned conviction that paleographic truths which have become established by decades after decades of research and supported by scores and scores of epigraphs, can hardly be lightly brushed aside by a single inscription, however startling results its normal interpretation might yield and whoever might be the bold buccaneer who offers the interpretation. The normal student of antiquities would naturally think that there is something wrong in the apparently normal explanation. thing wrong in the apparently normal explanation and would try to find out the true explanation. The course of those who delight in a sensation is, of

course different.
Pushyamitra reigned from about 184 B. C. Pushyamitra reigned from about 184 B. C. to about 148 B. C. A man sixth in descent from him would therefore be flourishing by about 50 A. D. The paleography of the new inscription shows that it can roundly be said to belong to the first cen tury A. D. The normal interpretation, therefore, is that by the term Sasthena, 'sixth in descent' is meant and not the 'sixth brother'. Thus argues a Sanskrit-safe man of common sense with Vidyasagara's Upakramanika in hand. But people of common sense have no place in the world of of common sense have no place in the world of scholars who are all uncommon. They explain that Sasthena, means the sixth brother and so the inscription belongs to the 2nd century B. C. So all your paleography is worth nothing and the paleographists during a long century have all worked to settle nothing. And I have demonstrated this wonderful and startling fact and caused storm in

wonderful and startling fact and caused storm in your stagnant pool of research.

I should only like to draw the reader's attention to the following points.

(i) Pushyamitra came to the throne about 184.

B. C. He reigned for about 36 years and was succeeded by his son Agnimitra. If Pushyamitra's jather even survived the long reign of his son, his tuneral memorial should have in the natural course of things, been erected by Agnimitra and not by Dhanaders, an obscure sixth brother.

(ii) The list of the Sunga Kings shows several names which do not end in Mitra e.g., Vasujyestha, Odraka, Pulindaka, Ghosha, Bhaga, and Devabhuti. In fact, of the ten names in the list only four end in Mitra, the remaining six, as shown above, do not do so. So there is nothing wrong in a sixth des-

cendant of Pushyamitra being called Dhanadeva or his father, Phalgudeva. Moreover, it is not known whether these were decendants in the daughter's

(ni) Prof. Banerji-Sashtri writes:—"Purely epigraphic considerations should not be allowed to interfere with a normal interpretation of the text." The normal interpretation of the term Sasthena is sixth in descent. When that agrees with paleography, an abnormal unwarranted and absolutely uncalled-for interpretation like—'the sixth (brother)' can in no case be allowed to interfere with century-long settled facts. century-long settled facts.
DACCA MUSEUM.
4-1-25.

N. K. BHATTASALI,

والمدينة والمراجع والمراجع والمراجع

Prof. Banerji-Sastri's eply

(i) Mr. Bhattasali pleads 'old-fashioned conviction' against the Sunga inscription. When in 1909. Mr. Shama Shastri had the hardihood to publish the Kautilya Arthashastra, he did violence to a lot of vested "convictions"; there are honest and respectable people even to-day who have not entirely ceased to look askance at him and his foundling. When again in 1912, Pandit Ganapati Shastri introduced his Trivandrum Bhasa, the commotion of convenient 'convictions' was so tumultous both here and elsewhere, that self-respecting critics still mention his name with apologetic hesitation and demonstrate their individual profundity, by reiterating the magic formula-caution. But when last year, Mr. R. D. Banerji had the indecency to explore not mere literature but actual and tangible culture-relics at Mahenjo-daro, the whole tribe of convictions desperately clutched at the crumbling emptiness they called their historical knowledge and gasped no more. When therefore, Mr. Jayas-wal (already noted for his various indiscretions, 'Hindu Polity' and 'Kharavela' to mention but two) draws aside the curtain covering the Sungas, the old bottle of mouldering 'convictions' cries I burst'. Like Messis, Shama Shastry, Ganapati Shastri, and R. D. Banerji, Mr. K. P. Jayaswal has survived many shocks in life and he may yet survive 'criticisms' of pretended wisdom and obscure 'convictions'.

(ii) But when Mr. Bhattasali forsakes the shelter of impregnable convictions and strays into (a) Sanskrit and (b) Epigraphy he descends from the sublime. (a) Mr. Bhattasali's unlimited intellectual horizon is yet to be demonstrated. Everybody knows that volumes of water have passed down the Sindhu, some of its streams are choked up

and the Race of Seers is extinct, their sceptical descendants are not satisfied without reasons. Hence the delightful finality with which Mr. Bhattasali declares that Sashthena cannot mean 'sixth brother' is refreshing (especially in view of Bhattasali's utter ignorance of Sanskrit by his own confession) but hardly convincing. His restraint in not repeating the already exploded objections is praiseworthy, but a complete non-interference with unfamiliar topics would have been more commendable.

(b) Mr. Bhattasali dilates on Indian Epigraphy (b) Mr. Bnattssail dilates on Indian Epigraphy as 'century-old' and so on. James Prinsep's early attempts date from 1837; since, the number of competent workers has been singularly inadequate. Colebrooke's caution about verifying accumulated half-truths and untruths before realising a single truth in the domain of archaeology was never more needed than to-day. Such naive little-knowledge extravagance would be unpardonable in a schoolloy but coming from evidently a grown-up indi-vidual, it would be an eye-opener to those who search for the real reason of the ignominious failure of the general body of Indian students of Indian antiquities.

It is easy to pick up and employ such terms as conviction, and common sense, but those who employ them should not let them be turned into unmeaning cants and substitutes for evidence and sense. In English language 'common sense' means sonse' and not its 'absence' and is not synonymous

with dogma. We do not want futwa in place of reason and evidence. A. BANERJI-SASTRI.

Paina, 7-1-25.

The Aboriginal Population of India.

In your November issue on p. 595, in the course of a note on Mahomedan Education, you mention that the total aboriginal population is one crore, or to be more accurate 97.76.000. This figure is not correct The total Aboriginal population is about 16 millions, or one crore and 60 lakhs. (See para 194 of Census of India (1921), Vol. I, Part I, page 226)

The fact is that you use the word 'Aloriginal' as synonymous with 'Animist', which should not be done. Out of 16 Aboriginals 93% are enumerated as Animists, the remaining 61% as Hindus. At the

as Animists, the remaining 616 as Hindus. At the last census a great proportion of Aboriginals was returned as Hindus than in 1911. Thus they are

Rev W. S. Hunt in his recent book "India's Outcasts"—an excellent book by the bye—makes the same error, as you do with regard to the total Aboriginal population of this country (see foot-note

EUTOR'S NOTE Mr. A. V THAKKAR

EUTOR'S NOTE Mr. A. V Thakkar has quoted
the figures correctly from the Census Report.
The Report itself states that it is not possible to give accurate numbers of the tribal aborigines....

INDIAN PERIODICALS

"Swarajya" Belgaum Congress Number

The Swarajya Belgaum Congress number contains many interesting and informing contributions, from some of which we extract some passages below-

GANDHI'S COLOSSAL EXPERIMENT

Writing on "Gandhi's" colossal experiment," Mr. Upton Sinclair says:—

When we read about Gandhi, we are tempted to av that of course the poor Hindus have to fight with their souls, because they haven't anything the to fight with: the British have kept them

from getting any arms.

But I assure you the British know that if India thmes into revolt, if all the three hundred million took to cutting the railroads and the telegraph has, and burning down the factories and the leave rement buildings, the little handful of white headennate. inadequate.

Me are compelled, whether we will or no, to be ognize that in the Hindu we are dealing with a great people, having a very old civilization, and an intellectual and spiritual tradition as high as our own and in some ways higher.

the same of a bit is common to

That is what Gandhi's soul force is doing; it is making all of us stop and think It has made some American publishers issue a book about Gandhi, and has made an American author review it, and a great chain of newspapers publish it, and millions of other Americans read and think and debate about it.

Of course, the soul force of Gandhi and his people may not be great enough, but if it should prove great enough, if it should hold on, I am sure that in the end it will conquer even the top-hatted savages who run the Foreign Office of the British Government,

INDIANS ABROAD

About Indians abroad, Mr H. S L. Polak makes the following appeal to Indians at home :-

I would ask them, in all humility, to put aside party tactics, national irritation and injured dignity, and to treat the subject objectively as it deserves, study the facts, pursue faithfully the welfare of their exiled countrymen and act upon the welf-founded assumption that humanity is one and indivisible. In this way, the problem will be raised to an altogether higher level, moral issues will come to the front, and the solution that is being carnestly sought in many quarters will be easier I would ask them, in all humility, to put aside



achievement. If my appeal is successful, I feel sundent that the blunders of Kenya, Mauritius, i.i., and British Guiana will not be repeated, but succised. I have no doubt that if men sell their about in Ceylon and Malaya, rather than in India, will not be because economic and social conditions leave them no alternative. I am certain that indian emigration, in so far as it will in the future stage will take new forms, and that, for the honour in India and the welfare of the race, the world will know of the Motherland from her best expensents, instead of by her most unfortunate and least representative. Yet, lest I should seem to disparage even these, I would, in my last word, them a high tribute of admiration and respect to the splendid resistance against tribulation and temptation that stands to their eternal credit. They have shown how the human spirit triumphs over its environment.

THE WOMEN OF EUROPE

... Lala Lajpat Rai says that during his last visit to Europe.

The first thing which impressed me even on the steamer was the great advance that has been made in the freedom of women. The women of furope have attained a degree of freedom which is in one respect at least denied to men. This is the freedom of dress. A European woman can dress as she likes, but not a European gentleman. In 1905 when I first visited Europe, convention ruled supreme over both. But the last twenty years have given grater freedom to women in the matter of dress than to men. In our country, the contrary is the rule.

the matter of dress than to men. In our country, the contrary is the rule.

As regards education and culture, the women of the Western, Northern and Central Europe have many and as good facilities as men. That is not the case, however, in the South East, which practically means the Halkans and Turkey. Bolshevik Russia makes no distinction between men and women in the matter of education. Turkey has, however, taken a great step towards the amelioration of the position of women. She has officially abeliahed "pardah" and accepted women servants in their offices and enacted laws aiming at restricting polygamy. They are also providing educational facilities for their women. In the Balkans, it seems the women are still in a backward condition. Great women, however, seem to be quite advanced.

factities for their women. In the Balkans, it seems the women are still in a backward condition. Greek women however, seem to be quite advanced. In politics the women are gradually coming into their own. In literature and science they occupy a fairly respectable position, but in the service of afflicted humanity they are supreme. Most of the Indians have a very curious notion about European women. They seem to be under the impression that European women have most of them an easy time and live very luxurious lives. The fact is that the European woman works much listeder, for longer hours and under most trying conditions than the European man does. Of course, there are all kinds of women. As in India, so in Europe, as among men so among women there are very many drones also but they do not form the majority. An European woman, however, gets much more out of life than her Indian sister. She works hard and enjoys well. She earns and spends. On the whole she is much better off than her Indian sister. The latter is strong in her affections, in her devotion to her own ideals of duty, in her ideals of self-sacrifice, loyalty and fidelity; the

other is strong in her ideals of independence, and the freedom to live her own life. The fact that in Europe the female population is much in excess of the male explains the difference. Most of the women in Europe or in India went to be married but in Europe failure to marry suitably does not carry with it the feeling of helplessness and misery which in India it would. The European woman is copying her Indian sister in her ideas of personal decorations. The ear-ring, the bracelet, the bangles, the neck-lace are all finding a vogue. The armlet shining on a bare white arm is becoming the rage of fashionable life. The Indian woman yields to none in the world in her devotion to her children, but the European is generally a more efficient and a more careful mother. Women's interest in games and athletics, formerly the monopoly of men, is ever on the increase.

EUROPEAN POLITIOS

According to the Lala,

European politics are almost being revolutionised both in theory and practice. No eminent European thinker or writer now believes in the theory of the supremacy of the State. The State and the subject have been superseded by the nation and the crizen. The nation is supreme and not the state. No one is a subject. All are citizens.

Economic Changes in Europe.

Regarding economic changes, the Lala observes :-

Economic changes fill the whole atmosphere. Capitalism is almost universally condemned. Orthodox theories of economics are discredited. Socialistic literature is widely read and appreciated. Trade union and workers' organisations are universally gaining in power and influence. Direct action is coming into greater and greater vogue but with less success. The greatest change is in the wages of labour and conditions of labour. The former have increased beyond recognition and the latter have considerably improved. European capitalism is quite anxious to make terms with labour and keep these happy and contented so long as the latter would not completely dispossess and make short shrift of them. Bolshevism is very much dreaded. Graphic accounts of its misdeeds, real and imaginary, fill the columns of the European press. The one anxiety of European bourgeoisic is to keep it out of doors, and to kill it, if possible Fear of Bolshevism plays an important part in European life of to-day and is the greatest underlying cause of the betterment of labour conditions.

ECONOMIC FALLACIES

In emploding some economic fallacies, Professor Manu Subedar observes:—

In spite of the fact that political economy has now come to occupy a prominent position in the curricula of many Universities in India and in spite of both centres of education and number of students having increased, it will be hardly disputed by soyhody that in discussing practical problems, numerous fallacious assumptions creep in the reasoning of official writers as well as non-official publicists. No science demands greater watchfulness if useful results are to be achieved

than the science of political economy, and I cannot do better than direct attention on some of these fallacies in response to the invitation of the Editor of the "Swarajya" for an article for the Annual Number.

The fallacies which he exposes are that India is a merely agricultural country, that increase of trade means increase of prosperity, and that when Europeans use the words "development of resources" with reference to India, they really mean what the words denote and not exploitation in its sinister sense.

AMERICA'S BAN ON ASIATICS

Dr. Sudhindra Bose observes :-

The new Immigration Law of 1924, which excludes Asians from America technically known as the land of Freedom, will go down in history as the most unprovoked and most discriminatory piece of legislation ever enacted by a nation against a whole continent. It involves political and international issues of far-reaching importance. It may even mark the beginning of the parting of ways between Asia and America definitely.

It is to be remembered that all Orientals who come to America are not 'laborers', "coolies". Some of them are as well born and have as high a tradition of culture behind them as the best that

dation of culture behind them as the best that Europe or America can show. Why, then, is there such a feeling of touch-me-not toward all Asians?

THE CAUSE OF FRICTION

He who will go below the handy and cherished pretexts will find that the fundamental cause of friction is not economic, but social. The chief reason why Asians are barred is because they are regarded as inferiors. That the so-called economic reason for anti-Asian discrimination, relative to the nationals of European countries, is pure myth has been ably demonstrated by an anonymous "Japanese" Publicist" in The Japan Advertiser, a Tokio American daily. can daily.

A Bengali Bird-Myth

In the Quarterly Journal of the Mythic Society Mr. Sarat Chandra Mitra writes :-

Regarding the evolution of this hird Indian black-headed oriole, the following actiological myth is current in the village of Kuarpur in the Madaripur Sub-Division of the District of Faridpur in Eistern Bengal:

Once upon a time, there lived a woman who had several daughters-in-law. But she hated the youngest daughter-in-law with the greatest of rancour. Whonever guests or relatives came to her house, she compelled her much-maitreated youngest daughter-in-law to serve the said guest or relative with her own meal. As the cruel mother-in-law with her own meal. As the cruel mother-in-law would not cook any fresh meal thereafter for her hated youngest daughter-in-law, the latter had to remain fasting during the whole of the day-time. One day, a relative having arrived in the house, the ill-treated youngest daughter-in-law was, as usual, obliged to entertain him by serving out to him the platterful of her own morning-meal. But as usual no fresh meal was cooked for her thereafter. The result was that she had to remain fasting the whole of that day.

Being unable to endure her mother-in-law's cruel ill-treatment any longer, she besmeared the whole of her own body with the paste of the yellow turmeric, and placed upon her own head an earthen pot (handi) blackened with soot and went away from the house, crying out: "Kutumay, Kutumay", that is to say, "O guests and relatives! You are (now) welcome (lit. you may now come) (though you have been the cause of my death)." She was, subsequently, metamorphosed into the yellow-plumaged and black-headed bird which now bears the appellation of the Indian Black-headed Oriole or Bene Bou or Halde Pakhi Black-headed Oriole or Bene Bou or Halde Pakhi and which utters even to the present day, a callnote sounding very much like the aforementioned words "Kutum ay Kutum ay"

Railway Posters

The Bengal Nagpur Railway Magazine gives reproductions of some striking railway posters and writes with reference to the subject -

The Railway poster in India is practically unknown. What future the poster has in this country can only be estimated after a very careful enquiry as to the incidence of Railway travel and the influence of the right kind of publicity.

Whether such publicity would be effective is also another question that would have to be answered.

In England railway posters have undergone a revolution. One reilway for instance has had a

revolution. One railway for instance has had a series of posters prepared by no less than seven-teen members of the Royal Academy. Other railways have followed suit, so that to-day the most beautiful posters now being exhibited belong to the railways companies. Each in itself is a beautiful picture-a real work of art.

There is of course no question that such posters influence traffic in England. Once a year at least the whole Nation goes holiday-making. It is al-ways a question as to whether fresh ground should ways a question as to whether fresh ground should be broken and the artistic poster is a strong lure to fresh fields and pastures new. It is not to be thought that the series contain only pictures of alluring and beautiful scenery. Not at all. An ordinary goods Depot comes in the list, also the cab of an express locomotive showing the driver and fireman. Industries are portrayed in vivid colours. The railways have definitely called in Art to their aid and it will be a matter of keen interest to see if the scheme succeeds in establishing a permanent relation.

When Sir John Millais' picture "Bubbles' was acquired by Messrs. Pears for a soap advertisement there was a tremendous outery and commercial adaptation was henceforth taboo. Now however it seems that such ideas are either dead or dying. Art goes forth into the market-place as a helper of commerce.

Profit-Sharing

A T

We read in the Bombay Co-operative Verve :-

The French Ministry of Labour has recently completed a study of profit-sharing in France. The recently was made because a number of bills had been introduced in the National Assembly to make profit-sharing compulsory and it seemed advisable in the Government to secure official information as

to the Government to secure official information as to the present status and results of profit-sharing.

No legislation has been enacted in France regarding the sharing of profits in industrial or commercial enterprises generally; but a law of December 18, 1915 made profit-sharing compulsory for workers' co-operative productive associations which receive support from the State. By a law of September 9, 1919 profit-sharing was compulsory in all mining operations which should receive concessions in the future, and a law of April 26, 1911, provided for the formation of incorporated co-partnership societies in which stock apportioned among the employees assures the workers an interest in the profits realised. The law of October 19, 1921 relating to the new regime of the Railways, has been considered by some to permit the creation of a system of profit-sharing on inclineds. The question was considered in the National Assembly during the discussion of the law but the text which was finally adopted provides only for a bonus granted for the purpose of promoting the interest of the personnel in the development of traffic and in economy in co-operative expenses. economy in co-operative expenses Information was secured relative to 328 workers

co-operative productive associations, employing about 12,000 workers. The profits divided among the members of these associations varied from 25 to 75 per cent, the majority of associations paying from 25 to 30 per cent. The profits distributed in 1926 by 195 of the associations amounted to 3,396,458 francs, 9,239 employees participating. The average amount received by workers who had then employed the entire year varied from 100 francs in the clothing industries to more than 1.000 francs in the glass and porcelain industries.

Profit-sharing due entirely to private initiative, was found to be in force in 75 out of 168 establish-

was found to be in force in 75 out of 168 establishments which were reported to the Ministry of Labour as having profit-sharing systems.

10 of the firms employed more than 1,000 persons, 7 from 500 to 1,000, 32 from 100 to 500, and 25:less than 100. There were profit-sharing plans in operations in 17 banks and insurance companies, 15 in the metal industries. 13 in mercantile establishments, 5 in the clothing industries and 4 in the lishments, 5 in the clothing industries and 4 in the book industry, while the remaining 21 were scattered among various other industries.

The results of profit-sharing for the year 1921 were reported for 62 establishments, employing

39, 550 workers.

The total amount of the profit-sharing dividends for 1921 was 25,743,000 francs. The average dividend per employee was 906 francs.

The general opinion of the employers in the undertaking in which there was a profit-sharing scheme was that it exerted a favourable influence on the stability of the working force. The opinion not so unanimous, however, in regard to improvement in production or employee relations, although several employers considered that production had been increased and that labour troubles

had been much clearly established by the study whether profit-sharing is increasing or on th decline. While more than one-third of the plan had been put into effect since 1919, a number. an among them some of the oldest, have recent. been abandoned.

A Bill has recently been introduced in the Portuguese Senate by Mr. Ferreira de Simas for the establishment of a profit-sharing scheme appli

cable to all Portugal.

Under the proposals of the Bill, all commercia industrial and agricultural undertakings and employer's must allow their work-people to participate in the profits of the enterprises by which they are employed without any responsibility being attached to the works by their employment contract in cases of business losses or failure. Of their side, the workers must, by the insertion of a special clause in their contract of employment renounce all rights to share in the managemen and supervision of undertakings, and in the auditing of accounts. cable to all Portugal. ing of accounts.

"The Indian Review"

HUMOURS OF THE POST OFFICE

Mr. H. A. Sams has contributed an enjoy able article on humours of the post office He tells us among other things -

Postal officials are not usually imaginative, but a clerk in the Circle Examiner's office of a certain Circle was an exception. The order had gone forth that 2 rupee stamps of a particular issumere to be used up. He got a letter on which customs duty of several thousand rupees had to be paid. He saw his chance and attached to the Customs Receipt sheets of 2 rupees stamps pasted end on until the length stretched from one end of a corridor to the other. The Postmaster Generat took the letter and roll of stamps to show to the then Director-General. As the sheets were unfurled, the Director General first smiled, there giggled and ended up with a fit of uncontrollable laughter.

Some clerks are not quite so brainy. At one

Some clerks are not quite so brainy. At one post office the Postmaster-General was trying to get the clerks to insure their lives. Most of the questions on the application form such as "Have you ever been insane?" obviously required the answer in the negative. Then come "Are you of temperate habits? Have you always been so?"

Most of the clerks answered both questions also in the negative!

NEED FOR MARINE BIOLOGICAL STATIONS IN INDIA.

Dr. K. N. Bahl thus concludes an article on the need for marine biological stations in India :-

To reach the goal of "Swaraj," we must not only try to be politically independent but must also develop our system of higher education so as to make us self-reliant and not dependent upon other countries. The number of Indian students

going abroad to finish their education is inordinately large, and the Lytton Committee held that "the perfecting of our educational machine in India" was the key to the problem of Indian students abroad. In every branch of human knowledge, we must improve our equipment and try and reach the highest standards possible. The establishment of marine stations is one of the ways to reach a high standard in Biology in Indian Universities.

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WHAT BRITAIN EXPECTS OF INDIA

In her article on Britain and India, the Lady Emily Lutyens asks "what does Britain expect of India?" and answers :-

What does Britain expect of India? The great difficulty which all friends of India and Great Britain have to meet is the reproach of a lack of unity among Indian politicians. It is that more than a property and the property of the propert unity among Indian politicians. It is that more than anything else which gives the reactionaries the right to say that Indians do not yet know what they want, neither are they willing to unite together and sink their minor and local differences for the great national cause of Swaraj. Therefore it seems to me that the first step is for the leaders of all the parties to meet together and to prepare a common programme and to define very clearly exactly what is meant by Swaraj. The first step towards this unity was taken in Bombay last month when a really representative Committee was formed to consider the outlines of a Constitution.

POPULATION AND SUBSISTENCE IN INDIA

Mr. D. S. Gordon observes in his article on population and subsistence in India :-

One of the reasons why early marriages have continued to be in vogue has been the ease with which subsistence could be found in the past. In fact, it was no disqualification at all for a bridefact, it was no disqualification at all for a bridegroom not to have an income; for the maintenance of the family was the look-out of his
elders; or, if he belonged to a joint-family, it was
the common concern of all the members. The
situation, however, has now changed with the
hange in economic conditions; the upper and the
middle classes have become more circumspect.
But in regard to the lower classes the effect has
been quite otherwise. In their case a wife and
children really augment the scanty earnings of a
man, so that the man undertakes little responsibilby and bears no burden in marrying. Indeed, ty and bears no burden in marrying. Indeed, it is even said that children are the poor man's Insurance, for they somehow support their parents in old age. grow

But it is obvious that this tends to perpetuate a section of people who will always live on the lorderland of starvation with no prospect of physical or intellectual improvement. It is physical or intellectual improvement. It is necessary, therefore, to cultivate higher ideals, spicially among such as these. Marriage should not be regarded as a socio-religious affair which happens as a matter of course. On the other hand a sense of individual responsibility must develop in each father of a family, and the community must come to regard the capacity to provide for a family as a size qua non of matriage. Until this comes to pass no reduction in the birthate and no material improvements are possible.

"Journal of the Bihar and Orissa Research Society

BRAHVI SEALS

We learn from an article by Mr. K. P. Jayaswal that very ancient Brahmi seals. three in number, were found at Patna by Cunningham. After Cunningham's discovery six seals have been found. Four of them are glass seals, of which three were dug out by Dr Spooner at Kumrahar, and the fourth was found by Mr Manoranjan Ghosh at Bulandi Bagh

The glass seals have no catches on their back. The grass sears have no catches on their osci. The back portions are plain and smooth It seems that they are moulds for preparing clay impressions which when burnt would have been the real matrices. On this hypothesis alone we can explain the positive legends of the seals and the want of catches. The legends in relief show clearly that the seals have been cert which proves a development. the seals have been cast which proves a developed stage of glass industry at Patna where the present glass industry has probably come down from

ancient times.

The first three seals appear to belong to a period errea 200 B C. Out of the three, the second is more archaic than the others. The fourth is more important from epigraphic point of view. The letters are certainly older than Asoka's time.

The scal may be even older than 300 B.C. and we may even call it pre-Mauryan.

Dr. Spooner and Rai Sahib Monoranjan Ghose are to be congratulated on the discovery of these important finds in such a unique material. To my knowledge, glass seals have not been discovered elsewhere.

The fifth seal was discovered by Mr. Jayaswal. The lettering shows that the seal belongs to the 2nd century B C.

THE USE OF GLASS IN ANCIPVY INDIA

Mr. Manoranjan Ghosh says in his article on the use of glass in ancient India --

It is a common belief that glass was introduced in India by foreigners during the Muhammadan time. Before entering the Archeological Department, I had also the same notion until I came across glass objects in the excavations at Taxila. The Pataliputra excavations gave us glass objects The transputra excavations gave us glass objects with letters which supplied a more definite clue and conclusively proved that glass manufacture was common in ancient India. A study of ancient Indian literature has confirmed the behef that glass was known in India from very early time and its use common in life in the time of the Buddha and from that time onwards there are continuous references to glass in Pah and Sunskrit literature. literature.

Mr. Ghosh goes on to quote references to glass in ancient Indian literature. The first passage he quotes is from the Satapatha Brahmans, of which the date is about the eighth century B. C. Passages are then quoted

from the Vinaya Pitaka, Kantilya's Arthasasthe Sukraniti, Katha-Saritsagara, and "The above passages clearly the Susruta. prove that glass was known in ancient the time of the Satapatha india from Brahmana."

Mr. Ghosh then proceeds to tell the reader in what places glass has been found in the course of archaeological excavations. From this section of his article we shall cull

only a few details.

In the Manikyala Stupa in the Punjab glass has been found deposited within the stupa. The date of the Manikyala Stupa is about first century B. C. Pandit Dayaram Sahni, Superintendent, Archæological Survey, Hindu and Buddhist Monumenta, Punjab, has found glass bangles in association with seals containing peculiar heiroglyphic legends and neolithic implements at Harappa, Montgemery District, Punjab.

Sir John Marshall. Director-General of Archæology

Sir John Marshall, Director-General of Archeology in India has found blue glass tiles at Taxıla in Buddhist chapels which can be dated as early as accord century B. C. Glass flask and fragments of glass have also been found at Taxıla which according to Sir John Marshall can be dated as early as sixth

century B. C.

We have already seen what glass seals have been found at Patna.

Mr. B. D. Banerjee has found glass beads and other objects at Mohen-jo-Daro in Sindh at a distance other objects at monen-jo-paro in Sindh at a distance of six miles from the railway station at Dokri on the Educi-Kotri sections of the North-Western Railway. He places the glass and the Harappa-like seals found there as early as 2500 B. C. He observes very close affinity in the objects found there with the objects excavated at Crete by Arthur Evans.

Ontside India the earliest date for the use of class was in Egypt 1400 B. C., because numerous class heads and coloured glass have been found in abundance in the tomb of Tutankhamen who flourshed about that date. Mr. Arthur Evans has found class beads in the Palace of Knossos, Crete, and dates them as early as 3rd millennium B.C.

SANSKRIT WORKS ON ELEPHANTS

Meesrs. Vinayatosa Bhattacharyya and G. K. Shrigondekar describe the extensive literature that there is in Sanskrit on elephants, the methods of catching them, their tending and treatment.

OUR HISTORICAL SENSE.

Mr. B. C. Bhattacharya deals with

The question whether the Ancient Indians recorded no contemporary events or whether they never had the knowledge of writing history in the modern fashion. The latter question to be applied to Ancient India would be assuredly a self-contradiction. The first question can be most adequately

manufered.

History fundamentally deals with memorable events—events connected with the life-history of contemporary kings, religious teachers, and power-

ful clans. This kind of history we find in abundance in Indian literature, ancient tradition, coins and inscriptions. In some cases, it is possible to get a full glimpse into the daily life of ancient peoples

4.

MAGICAL PRACTICES, OMENS AND DEBAMS AMONG BIRHORS

Roy Bahadur Sarat Chandra Roy gives a brief account of the rites and practices, spells and taboos by which the Birhor seeks to enter into some sort of relations with the more important spirits and to delude or scare away or control the lesser spirits so as to secure good luck and avoid bad luck to the community, the family and the individual, "either by utilizing or avoiding some magical virtue supposed to inhere in certain material objects or in certain pantomimic or other practices or in certain words or spells, or through the help of certain impersonal powers or energies which the Birhor magician thinks he can set in motion through appropriate actions to further his own ends or those of his clientele or community." Mr. Roy also treats of the interpretations of omens and dreams among the Birhors.

NIBVANAV

Mr. Kalipada Mitra discourses on the meaning or meanings of Nibbanam in Buddhist literature and arrives at the conclusion that 'Nibbana is left avyakta, ineffable, indeterminate, a mystery by the Buddha."

"Welfare"

LUXURY

We make the following extracts from Major B. D. Basu's article on Luxury:

Prof. Ross writes:—
"Intercourse with abroad acquaints a people with foreign luxuries and implants new cravings. The sudden growth of the standard of consumption beyond the means of satisfying it sharpens the struggle for wealth, undermines old personal ideals and subverts the old valuations of things. As tastes and appetites which hold them in check heavy borrowings from a foreign culture are apt to demoralize, for a time, the upper classes of the people. The Greek moralists deplored the rage for Assatic luxuries, which whetted the greed for gold and led the Greeks to take the pay of the Persist King." (Ross's Social Control, pp: 407-468). Unfortunately the same is happening in Inductorday. Prof. Ross writes :-

Luxury brings about race suicide, for it is accompanied by a disinclination to bring into the world or rest, children. It is lineary to which should be successed. Noo-Malthusianism of outlines. times.

Again, it is luxury which begets what is known as "Fashion." Count Giacomo Leopardi, in his "Dialogue between Fashion and Death" very humorously calls them twin sisters. He makes "fashion" speak

to Death,—
"I say then that the tendency and operation common to us both is to be continually renewing the world; but whereas you have from the beginning aimed your efforts directly against the bodily constitutions and the lives of men, I am content to limit my operations to such things as their beards, their hair, their clothing, their furniture, their dwellings, and the like. Nevertheless, it is a fact that I have not failed at times to play men certain tricks not altogether unworthy to be compared to your own work; In short, I contrive to persuade the more ambitious of mortals daily to endure countless inconveniences, sometimes torture and mutilation, ay, even death itself for the love they lear towards me,"
"Death" is made to exclaim,—

By my faith, I begin to believe that you are my sister after all. Nay, it is as sure as death, and you have no need to produce the birth certificate of the parish-priest in order to prove it.

Pros and Cons of Industrial Insurance

In an article on this subject Professor Benoy Kumar Sarkar makes the statement

The French Chambre des deputes has been devising a scheme of legislation for industrial insurance, or as it is known in French. les assurances sociales. The government is bent on taking insurance to the control of th mmediate steps in order to relieve persons with meomes not exceeding 10,000 francs(about Rs. 2000) per year and cover their risks such as arise from stream that cover their risks such as arise from stream and the insurance is to be compulsory. Premiums are to be paid at the rate of 10 per cent of the wage of which half will be charged of the employer and the rest of the employee. Altogether 9 million persons are going to be insured in this manner.

The system was introduced in Germany by Bismarck in 1883 in order to cover sickness.

Against the scheme.

M. Villey says that the scheme is philanthropic but in contrary to the principles of economics and blikely to produce evil consequences. In the first place, the incidence of the premium will tend to fall on the employer. But will it not in that event ultimately touch the workingman's wage? In any dee the wage-earner's own foresight and sense of individual responsibility is likely to be

Germany being the pioneer in industrial insurance, Prof. Sarkar also summarises the experience of the German people, begins thus :-

In 1907 lecturing at the Industrial Club of Chicago, Professor Schumacher (then of the Inversity of Bonn, now of Berlin), concluded as follows: The result of all these measures is that Germany is today ahead of all other countries in the matter of arrangements for the protection of life and health. We largely attribute the most

remarkable feature in the modern development of our German nation, of modern German life, to this industrial insurance legislation.
"We are convinced that only on the basis of such

a far-reaching industrial insurance legislation that object could be attained of which we are so proud. an increase of our population together with the great improvement of the standard of life in the broad masses of our people"

RURAL SURVEY

From Professor Dr Rajani Kanta Das's article on rural survey, we learn among other things that

In point of efficiency Indus stands 22nd among agricultural countries. When it is pointed out that most of the farm produce is exported as raw materials and not as manufactured goods and that more than half of the fisheries, forest land and mineral resources remain untapped, unafforested or unmined, it becomes easier to understand why

India is the poorest country in the world.

The vital problem of India today is that of industrial re-organisation with a view to augmenting social capital and national dividend. The supreme need of Indus is the introduction of modern arts and sciences into productive processes, of which agriculture forms the pivotal point in both national and village economy. It is upon a solid industrial organisation that a sound and progressive national life can be built.

Modern industrialism has already established itself in India, especially in manufacturing industries. But its field is not limited to the textile

industries.

Modern industrialism is not an unmixed blessing. Its indiscriminate adoption may cause more harm than good The old village was not only an industrial unit, but also a social and political whole. It had its own individuality, which had withstood the ravages of ages under the rise and fall of dynasties and empires. The real solution of India's problem must come from within and not from without What is needed is to help India evolve an industrial system which will form the substruct an industrial system which will form the substructure of her culture and civilization and at the same time ensure her political development and social

progress.

The re-organisation of the village with this object in view will necessarily raise such pertinent questions as the following: (1) What are the essential features of the village? (2) Why and how has the dis-organisation been brought about? (3) What are the existing institutions through which modern science, art and philosophy can be infused into its social, industrial and political aims and objects?

(4) How can the people be awakened to strive for following and political aims.

fuller and richer self-realization?

These and similar questions cannot be adequately answered without a comprehensive survey of villagelife. Lake the diagnosis of a disease, rural survey must precede rural reconstruction. A survey of this kind will naturally take into consideration such features of the village organism as land, people, industrial systems, political organisations and social institutions.

Such a comprehensive survey is bound to be very broad and will eneroach upon the domain of several theoretical and applied sciences, both actual and applied sciences, both natural and social. But when studied from the

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larger aspects of sociology with economics as the background, all the diverse elements and parts will be correlated into an organic whole, which is called obtlective life or society.

W. W. PEARSON

Of the late Mr. W. W. Pearson, Mr. Ashoke Chatteriee observes in an illustrated erticle :-

Our dear friend prayed and worked so that the world could be a better place to live in, so that there could be more real happiness and the growls of disastisfied blood-lust die out for ever, so that the fair earth be not again and again scorched by the fire of covetous criminality and wanton fratricide.
He devoted his life to the cause of Human WellBeing and he did not want to be a 'good soldier',
because he was a good teacher.

A tall spare figure, a face expressive of joy in
sacrifice, eyes that could see the sorrow and suffer-

ing hidden in the heart of others, a smile that gave unpretentious sympathy and won friendship and a nature simple as a child's but strong like that of a knight-errant, are the things that come up in my mind when I think of William Winstanley Pearson.

Toys for Children

Mrs. Nestor Noel pleads for more toys to be given to children, even when they are thought to be too old for them.

People are very particular to give their children enough to eat. Certainly most children nowadays provided their parents are able to supply it—

have more than enough to eat
Yet while their little bodies are stuffed, their
hearts are often starved for want of toys.
"I suppose you are busy buying toys." I

remarked to a mother one day, a few weeks before Christmas.

"O no." she said. "My children are too old for toys!" The eldest one was not yet nine!

"What do you give them?" I asked She told me that she filled their stockings with peanuts,

oranges and candy! More to eat! From time to time, I had taken these children toys and I knew by their delight in my gifts that they would have appreciated toys more than anything else.

HOW A STEAM BOILER IS WORKED

Prof. S. R. M. Naidu, F.R.s (sc.) of the Visvabharati, describes in detail how a steam boiler is worked, observing, to begin with :-

The life of a steam boiler depends largely on the manner in which it is worked. Recklessness and ignorance on the part of those responsible for the maintenance and upkeep of a boiler are certain to lead to rapid wear and tear and, perhaps, serious accident, or possibly explosion. It is an unfortunate fact that steam users frequently place their boilers in charge of ordinary labourers, thinking that it is nuite unnecessary to employ skilled attendants. This is a sad mistake which may result not only

in excessive cost of upkeep, but also in unduly heavy coal bills.

The working of a boiler comprises several distinct operations which may be summarised as

(a) Filling with water and raising steam.
(b) Feeding.
(c) Maintaining a constant pressure. (d) Firing,

(e) Shutting down and emptying.

WHAT CHILDREN REALLY WANT

Mrs. Mary S. Stover tells us in the course of a short article full of insight.

One can do a child grave injustice by getting him everything he wants. This is a world of limitations, thwarted wishes, necessity for sharing with others. The person whose every early wish was granted finds it hard to adjust himself to

We ought, however, to choose our gifts from the standpoint of sympathetic regard for the child and less from what catches the adult fancy; there ought also to be more concern for the needs of his developing life. Knowledge of what the child really wants furnishes valuable understanding of his personality. This means not only to know what he wants but why.

Co-operation in Rural Reconstruction

The following paragraphs serve as a sort of introduction to an article on co-operation rural reconstruction by Mr. S. C. Sarkar, M.A., M.R.A.S, B. & o.c.s. (retired) :-

Even if one casually surveys the economic condition of a present-day village in Eastern India one will not fail to be struck with its random and topsy-turvy character, the result of many factorinhering in a decadent age.—The need of a reconstruction on economic lines will, at the same time, make itself felt. The need has been there for many a long day; but, is reconstruction possible? To a great extent, yes; yes, only if all the constituents of a village cohere and co-operate. In faction there is no hope of well-being; in rivalries, there nere is no nope of well-being; in rivairies, there is no good; competition and ambition to dominate are vain. Mutual service, helpful co-operation is the force, the moral attraction, that may reconstruct, and bring forth that desirable harmony, that hoped-for progress, that wished-for peace and goodwill, which many an earnest spirit are now dreaming of.

Ordinarily,—and generally speaking—a villagecommunity is composed of the land-owning classes the peasantry and the landless labourers; the rur al artisans and handicraftsmen, the petty trader and the grain or money lenders. In a co-operative reconstruction, the best interests of all these classes of the population will have to be served; combining self-service with the service of one's neigh

hours, to the advantage of both.

THE DAIRY INDUSTRY

The importance of the dairy industry, or which Mr. V. S. Chiunaswami, n.a., (Technical Chemist), writes an illustrated article will be understood from the extract giver below.

S & Sparker L

Mr. W. H. Harrison, Agricultural Adviser to the lovernment of India in one of his elaborate contri-utions pointed out from striking facts from history nat the prosperity of a nation has a direct rela-ion to the dairy cow. He has therefore stressed pon the importance of the needs of India's Dairy ndustry. A. Hayne of Chicago sums up in the illowing sentences the benefits that the dairy ow has conferred on the human race.

The cow is one of the greatest blessings to

10 human race.

2. No nation or people has become highly wilised without her.

3. She produces the best human food on earth.
4. She makes this health-building, strength wing food from grass and coarse plants. strength-

5. She provides not only good food for her young nd her keeper's family but also a surplus to

6. Without her, agriculture is not permanent r prosperous and her people are not healthy and

appy.
7. Where cows are kept and cared for civilisa-

on advances, lands grow richer, homes grow etter, and debts grow fewer.

8. Truly the cow is the Mother of Prosperity. and verily therefore the Kama-Dhenu of Vedic ore has been worshipped as on her depended the cusehold prosperity, health and happiness. But the interacy and ignorance of the public has played o small part in jeopardising the milk industry. The present state of the dairy industry is recarious. It was only in the last World's Dairy longress that Mr. William Smith, Imperial Dairy xpert, stated that of all the civilised countries in the corld. India was matched that was metabolic the most backward in vorld. India was probably the most buckward in levelopment of the dairy industry. He stated that t was almost impossible to obtain reasonably pure nilk at any price. The milk supply is not only ery high in cost but it is also of inadequate nality

On Advertising

Advertisers in India will do well to read the whole of the article on the relation of the newspaper and the magazine to adver-tising, by Mr. Kshitindra Kumar Nag, Ph. B, of the University of Chicago. They will then he better able to decide where and how to advertise. By way of sample we quote the following passages :-

Of all the mediums of publicity for the adver-

Of all the mediums of publicity for the advertisement of saleable goods, the newspaper and the mazazine stand first. They are the mediums though which the producer or seller can reach effectively any considerable body of intelligent purchasing classes. From this general supposition it is interesting to note the special merits of each and institute comparisons of advertising values.

The magazine and newspaper have their distinct values as advertising mediums, and each is most essential in making the most out of the commodities that are offered for sale; each calls for a different style of copy, and for a different plan of advertising campaign. There are several things for the advertises to keep in mind before initiating any advertising campaign in either the newspaper or the magazine.

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The mental disposition of a newspaper reader is different from that of the magazine reader. The mind of the former is engrossed in the news of the day, and if he receives any impression from an advertisement he must get it quickly and easily. The life of the newspaper is short, seldom exceeds over twenty-four hours. It is waste of money and space to cover every aspect of a proposition in one issue of the newspaper. If an entire story of days in series of papers, adding a new phase each day and multiplying impressions until the reader has become convinced.

The circulation of the newspaper is largely

local generally, covering only the city in which

it is issued.

The newspaper permits the advertiser to make frequent appeals from the product to be sold, the paper being published daily or several times daily. For example, in America, business men's shopping advertisements come out in morning paper, articles for home use are advertished in the evening paper, Again, the daily price-changes of a product can best be announced easily and quickly through the medium of newspaper advertising.

Now, let us note some of the merits of the magazine in respect to advertising. People read magazines more leasurely than they do newspapers and have time to peruse the advertisements more and have time to peruse the advertisements more carefully. They are a distinct class of readers, but there are variations within the class which can be appealed to by varying the character of the advertising according to the character of the magazine. For instance, the advertisement inserted in a magazine having its circulation among cultured and intellectual people must be of the highest type from the standpoint of appearance, language, and argument. The average magazine has a life of thirty to ninety days, that is, the average magazine will be around the average home or the average club from thirty to minety days, and during that time its advertisance magazine magazine will be advertisance magazine magazine will be advertisance magazine magazine will be members.

advertising pages are repeatedly scanned by members of the family, neighbours, visitors, or members of the club. In some cases, indeed, the magazines are not put away until the end of the year, while in others they are carefully laid away each month as soon as a new number arrives

The magazine reaches particular groups of people in all sections of the province or the country. In other words, its circulation is national. Then, too, a

single copy is often read by several persons.

From the few aspects of the merits of the new spaper and the macazine mentioned above, it is now pretty clear that the new spaper and the magazine perform entirely different functions and magazine perform entirely different functions and have different values in respect to the advertising plan. Whether the advertiser should use the newspaper or the magazine depends upon the kind of commodity he has to sell, the class of people he wants to reach, and the character of appeal he has to make.

A COUNTY SCRIPT FOR INDIA

Dr. I. J. S. Taraporevala, Ph. D., Professor of Comparative Philology, Calcutta University, discourses on a common script for India, observing

When we consider this question of script we must beer in mind several important points. The chief requirements for a script to be acceptable

(1) It should be easy to write,
(2) It should be easy to remember,
(3) It should be scientifically accurate; and, at

the same time.

(4) It should be based on principles quite easily renderstandable by the man of average education

To these four I might add a fifth qualification, learing in mind this is the question of a script for India, not of an international phonetic script. Hence the additional qualification is;

(5) It should, if possible, thave historical asso-

ciations with our own past.
In the ancient days, even from the third century.
B. O., we meet with the unexpected and very welcome fact that all the diverse scripts of India are really of one common parentage, and that they have all inherited to a greater or lesser degree the characteristics of their Parent, Moreover we find that the idea of a common script for all India was united under the Emperor Asola there was this common script for the land. About this Parent the Brahmi, this is what Isaac Taylor says in his work on The Alphabet

"In India the ... monuments of primitive writing consist of a magnificent series of contemporaneous inscriptions, written before the divergence of the Indian alphabets began, indisputable in date, in a wonderful state of preservation, repeated again and again, almost in the same works, on rocks and pillars throughout the breadth of Hindustan.

"The elaborate and beautiful alphabet employed in these records is unrivalled among the alphabetof the world for its scientific excellence. Bold, simple, grand, complete the characters are easy to remember, facile to read, and difficult to mistake, representing with absolute precision the graduated niceties of sound which the phonetic analysis of sanskrit grammarians had discovered in that marvellous idiom. None of the artificial alphabets which have been proposed by modern philologists excel it in delicacy, ingenuity, exactitude and comprehen-

Here we have all the qualifications for a perfect script existing in our own land, the handswork of our own peoples, during at least 2500 years past. We have a script exactly adapted to our special sounds which is able to distinguish them with great nicety. And the direct descendant of the Brahmi, our modern Nagari (Devanagari) alphabet, fulfils all the requirements of a perfect script fulfils all the requirements of a perfect script.

Dr. Taraporevala points out the disadvantages of the Roman script.

> THE ECONOMICS OF LEATHER TRADE AND INDUSTRY

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Mr. B. Ramachandra Rau, M.A., L.T., F.R.E.S. Lecturer in Economics and Commerce. Calcutta University, writes on the economics of the leather industry, dwelling in the first article on the economic importance of leather and taking a survey of the existing industry.

THE RUBBER INDUSTRY

Professor Prannath Pundit, M.Sc., contributes an illustrated article on the rubber industry, concluding :-

"We have seen that India annually exports a large quantity of raw rubber. It is however a pity that the quantity of manufactured goods has not kept pace with the produce of raw-rubber. To quote the Report of the Indian Industrial Commission (1916-18).—This industry is one of those that are essential in the national interest and should be inaugurated. by special measures."

INDIGO TRADE

Mr. Doongersee Dharamsee writes on the indigo trade, pointing out :-

The cultivation of Indigo is not only of importance to the indigo industry itself, but that there are other advantages, which materially help and enrich other industries. According to Sir Thomas Holland, it has been found that, acting as a soil feithliser indigo increases the yield of other crops with which it is grown in association or rotation Wheat and sugar benefit greatly by association with indigo. As no synthetic substitute will be made in India, the cultivation of natural indigo is therefore a necessary safeguard for the Industries of India. An adequate production of natural indigo is an insurance against the monomoly danger. is an insurance against the monopoly dangers which may arise if synthetic product is allowed to completely replace it as no synthetic indigotine is made in India.

The cultivation of indigo by Indians is on a distinctly larger scale, than that on plantation-controlled by European planters. For the die is much used by Indian dyers throughout India. If the cheap foreign synthetic dye replaces it, then the Indian industry will die an unnatural death It is a pity that the European planters do not publish, and demonstrate, the results of scientific It is a pity that the European planters do not publish and demonstrate the results of scientific improvements and advance made by them in the growing and production of indigotine to the small cultivators, who would largely benefit by it. The research work done at Pusa has been considerable but unfortunately the results have not reached Indian cultivators yet and indigo cultivation regetting profitless as far as Indian Ryots are conserved. cerned.

Revolutionary changes in the manufacture of iron smelting are probable in the very near future rendering the production of coke in huge quantities at a high temperature unnecessary and the production of great quantities of benzene napthalene etcheaply will stop, and there is a likelihood for the natural colouring matters, such as indigo, again come to the fore.

PHOTO CERAMICS

Prof. Dr. H. K. Sen, p.sc., P.R.s., Professor of Applied Chemistry at the Calcutta University writes on photo ceramics, explaining it as follows :-

Photo-ceramics is the art of transferring photographs to porcelain, enamel, stone-ware, or metal back-grounds, and giving these pictures permanence by burning them into the grounds with the help

of heat. The development of this art is so closely associated with the development of the science and art of the phototype process, that inventors who worked out processes for the one. also influenced the development of the other, and indeed, the greater practical utility of the chrome-lithoprinting process caused this small but interesting art of photo-ceramics to attain its present condition of perfection.

NATION-BUILDING AND THE CRITICAL SPIRIT

Babu Ramananda Chatteriec explains in an article on nation-building and the critical spirit how the critical spirit is useful and necessary in the spheres of religion and social polity, in politics, economics, industry and in every other field of national activity. for the purpose of building up a united Indian nation

"Current Thought"

THE OUTCOME OF MODERN BUSINESS PRINCIPLES

In the course of an article on the age of power, Mr. Wilfred Wellock points out consequences of modern business principles.

Modern business principles could all be rolled up into one, viz, that it is a man's object in business to acquire as much wealth as he can for himself and his family. By what moral laws he shall be guided to this end, it is not stated. As a fact there are none. He may make five per cent or five hundred per cent; he may "corner' commodities or form combines. The only stipulation is that he shall hold to his bargain. It is not a crime to "cook" a market, or to take advantage of knowing a little more, or seeing a little farther than one's neighbour. The only crime is to squeal when you are caught in the trap, and particularly if you blame the man who set it for you.

The outcome may be imagined: it is the working itself out to its logical conclusion. A series of ever-widening clashes has marked the course of this hopeless conflict. Each manufacturer has lought his neighbour, each combine its competitor. Modern business principles could all be rolled

of this hopeless conflict. Each manufacturer has fought his neighbour, each combine its competitor, each financial group its rival, while, internationally, the same conflict has taken place, first between industries, then between the combines, and finally between the banks and financial groups.

At times the conflict has broken out into open hostility, within the nations in the form of strikes or, worse, civil war, and internationally in the form of increasingly ferocious war, generating all the time an unwholesome fear, and causing highly civilised nations to spend increasing portions of their boasted wealth on armies and the means of destruction. destruction.

The world war was a symptom and a warning, a premise in the logical syllogism that history is working out. That war came as a shock to hundreds of milions of people who had made the tragic mistake of allowing the Press and the Church to do their thinking for them. Yet it was, but the

natural fruitage of greed. And worse ware will follow unless the attempt-to carry on civilisation by the principle of greed be abandoned.

THE MACHINE WORSHIPPERS

The following extracts will give some idea of what Rene Fulop Miller calls the cult of machine worship .-

In Russia, the machine has become for the multitude the new God, insatiably devouring sacrifices afresh. All the known means are employed in the attempt to uncover its mysterious being, and to subordinate life and the world's doings to

its laws.

Its laws.

In every slightest detail, this reverence for the machine bears the unmistakable signs of a sternly practised religious cult. This is clearly perceptible from a visit to the "Studios" or "Work-shops" of the new artists (as the mystery-temples of the Machine Worshippers are called). Upon entering these sacred predicts, along one wall are seen standing, as it mystically conjured up there, machine-like structures of steel reinforced cement, or wood—the myster ideas of the new Wachine. or wood—the mystic idols of the new Machine God. The walls are thickly covered with designs showing various positions, sections, or the processes of building (incainations)—the aspect and majesty of this God. These technical drawings, numbered A. B. C. D. etc., in their chaste severe lines, recall at moments those austere holy pictures of the primitives—The Holy Machine cross-section A. the Holy Dynamo-generator B, the Holy Blast-furnace C, etc., and all these are bearing out testimony to the eternal truth of the All-highest, the Absolute, whose law governs the whole world— Absolute, whose law governs the whole world-Amen

The people of these halls by their glances and expressions and their completely awe-inspired behaviour, display all the typical outward signs of fanaticism, revealing their inward unison with the fanaticism, revealing their inward inition with the Divine both their head-dress and clothing have an air of the ritual costume about them. They stand for hours in the temple of their God, lost in amazement, or meditating—as if deep in prayer before the holy images—the numerous wood and steel constructions and the old designs upon the walls, those extraordinary sacred symbols of the new thurch. Their mass-gatherings in the presence of these idols are veritable devotional ceremonies in honour of the supreme "Deux ex Machina."

At the famous Monday-midnight rites in the

At the famous Monday-midnight rites in the Foregger-Studios', they perform the Machine-Dance in homage to the Machine God
Proudly, the Revolution had proclaimed the fully responsible, self-consicious man, owing no allegnance or subjection to superhuman forces, or to a God. The pictures of the old God had been ridiculed, and Allah, Jehovah and Christ derided. Simultaneously americal the new adoration of Simultaneously appeared the new adoration or religion, with all the puraphernalia, even with all the old ceremonial requisition, merely re-draped to suit the times but nevertheless manifesting a fanaticism and intolerance similar to that of other

in a semi-circular, red-brick building in Moscow is the office of the High Priests of the Machine-God: the Gastypes Institute for the research of Mechanistic Laws, which ascertains by means of the most exact measurements and computations, the bio-mechanic of the Machine God in men.

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In the first hall, the attempt is made to determe the maximum capacity for achievement of human organism. Four departments, with the human organism is being the matter than the Psycho-economic Laboratory, the economic that the human organism is being the listed. How much energy is expended at the province of the human organism is being the listed out as economically as possible, are being definitely ascertained; and the most favourbie durations for periods of rest and work are being sternly graded. They have also discovered to exactly determinable psychologic frame of maind essential to the best work, and the various psychological stimuli have been estimated to a second. Nothing remains hidden to the scientist; the time taken for every minion and macro-movement is determined down to the hundredth of a second. Precision has exulted in the most intoxicating triumphs, comparable only to those of a Caesar, in his most energetic and commences to the contraction of the contraction of the human organism. In the first hall, the attempt is made to deter-

mehensive study of the human organism.

Another, equally important place of initiation.

a sort of second centre of the Machine Cult, is
Mayerhold's "Theatre Workshop." Here the
Machine Man is exhibited and demonstrated. The Here the Machine Man is exhibited and demonstrated The Theatre no longer serves as a diversion it is a work-yard, a State factory, exclusively concerned with the work of creating the new Man, and Mayerhold is the most distinguished of his manufacturers. He it was who first portrayed upon the stage the machine works of the human body, its bio-mechanical functions. By his exact study of the anatomical and physiological constitution of the human organism. Mayerhold did away with the entire customary trappings of mechanical stage laws. In their place, he substituted the fruits of that really wonderful series of achievements, from the classic investigations of the Brothers Weber to the kinematographic analysis of Brothers Weber to the kinematographic analysis of the Marcy Institute, bringing their results into

In Europe and America, the Machine cult is only admitted as a secret tendency, still definitely bound to industrial activities. To the world the spiritual aspect of a righteous intellectualism is preferred. In Russia, on the other hand, there is open confession of faith in the Machine, and this fattle is lived with Russian intensity into religious costasy. Therefore, it is quite possible that this finatic aberration may have stronger and more homographle, outcome in the course, of history than the rest of the world's customary and slightly sour, genteel diplomatic relations between commerce and the life of the mind.

DUTCH AND PORTLOUFSE IN JAVA

In his second article on the Hindu civilisation of Java, Mr. C. F. Andrews quotes certain passages which show that

At this time, terrible evils were inflicted upon the islands of the Malay Archipelago by both Dutch and Portuguese alike. When the islands could not of any help to one of the warring powers, their trees and plantations were destroyed, so as a larger tamine to the population. The following account is given of the last stages of their process, their trees all the steps of de-population.

Molecular was quite stripped of inhabitants,

the cloves were spoiled before the harvest was ripe. When the people returned, the fruit was found all spoilt on the trees.'

'After these proceedings the Agent visited the island and destroyed all fruit-bearing trees and sago-palms, so that the inhabitants were deprived of food and stores. The rebels were finally compalled to destroy their clove trees. Kour thousand of food and stores. The recens were many com-pelled to destory their clove trees. Four thousand of these trees were cut down. The natives of the island would not listen, so on the night of the 22nd December we surprised the chiefs who were gathered at their assembly and all the means of Later on, the inhabitants wishing to tebel, we went to Subo. The inhabitants of Hiton have been comto Subo. manded to destroy all fruit-hearing trees and sage-palms and other necessities of food, which have been planted for no other purpose but to serve as food in time of rebellion, and it is very probable that they will make another effort to throw off the voke of the Company. Agents have been sent round the islands to find out the situation of the clove trees, so that, in case of need, orders may be sent for their complete exterimpation. Our intention is to eradicate all fruit-bearing trees, except in the above-mentioned place which we are able to protect. Our own opinion is, that the first extermination of the trees will have to be followed by others, and the only means of enjoying beautiful scenery is the destruction of the clove trees and on outlying islands in order to motect ourselves against the treachery of the natives and the wicked efforts of our enemies."

Andrews gives some idea of the admirable work done by Sir Stamford

Sir Stamford Raffles had been marvellously succossful in Java, as an administrator. He had been also the very first to rescue the old Hindu and Buddhist ruins in that island from further inevitable decay. Probably, his influence alone saved Boro-budur from utter destruction. He discovered this wonder of the world, covered over with earth, and liable at any moment to crumble into ruins, owing to land slides and heavy rains. Posterity cannot be too grateful to this truly great Englishman for his wonderful care of antiquity and his archaeological enthusiasm and research. Long before any one was thinking of preserving ancient monuments, he began this remarkable work in Java.

The Dutch took up the work of administration, which Sir Stamford Raffles had laid down. During the niucteenth century, their administration has been on the whole, in certain economic directions, remarkably successful The population of the island has enormously increased, so that to day it numbers nearly five times what it was in 1815.

As regards the Muhammadan invasion. Mr. Andrews observes .-

The Muhammadan invasion, which followed this Hindu civilisation, swept away the greater part of the earlier culture, and made the Malay race virile and strong in war, but weak in intellectual and artistic pursuits. A certain amount of art still remained in the music, dancing and social life of the people, but very little else was in evidence after the Mohammedan invasion had swept over the land.

7.1

Indians in South Africa We learn from Gandhiii's article on Satvagraha in South Africa that there

Absolutely free Indians now number between forty to fifty thousands, while the 'Free Indians' socalled, that is, the labourers who are freed from their indentures and their descendants, number about a hundred thousand.

JAPANESE AND INDIAN PAINTING

According to Mr. Manindra Gupta-

Landscape has no place in Indian art. Only in Morul and Raiput painting, we see landscapes, and even there only as the background of pictures. The even there only as the background of pictures. The reason is that India has expressed her art through the varied moods of human life, while Japan has expressed her art through the varied moods of Nature. In our art, Man is of primary. Nature only of secondary, significance. In Japanese art, Nature is first and man comes after. The physical beauty of a man or woman has never aroused the imagina-tion of a Japanese. The Japanese have no fascination for the human body, so rarely is any naked figure

seen in Japanose painting.

Japanese art became folk-art at the time of the Ukiyoji artist. In India such a large school of folkart has never grown up Ajanta painting was not at all a folk-art, but Rajput painting was Mogul painting can never be said to be folk art, as the artists were chiefly court painters. Only the Bengali village painters known as "poto" were real folk artists. Day by day, these artists are disappearing.

Value and Defects of Present-day International Law

Mr. Arthus Davies writes in The Young Men of India :--

What is the value of the international bur ue

what is the value of the land of have?

(1) There is a recognition that a family of nations exists. That there, therefore, ought to be and are rules that govern their relations inter.

(2) The rules have a moral content, e. y in theory the smallest and weakest nation is in respect to its independence and so regignty on a basis of equality with the largest and most powerful. Idealists must beware of failing to appreciate that, with injustry with the largest and most powerint. Accounts must beware of failing to appreciate that, with all its shortcomings, the world stands in a higher position to-day because of 300 years of the Grotian International Law than it would have done without it. They must have been of cutting these ideas on which what has been accounts. away these ideas on which what has been accomplished are based, eg, the ideas of independence and sovereignty—before the world is ready to receive any higher idea—eg, of a unitary world state. Otherwise their efforts may lead to anarchy

of tyranhy.
What, on the other hand, are the obvious defects of present-day international law? Some of them

(i) Its morel content cannot be better than that of the most backward members of the family.

(2) In fact, its ultimate arbiter is the sword alone.

(3) Nations where material interests are not concerned in any given disputes, are not required to interfere, and it is even hardly conceded that such interference is at least permitted.

(4) Many of its principles are so vague and so countered by opposing principles as to be of very little-value as practical guides to conduct.

Civilising Forces in England in the Nineteenth Century

In the same magazine, Mr. J. S. Hoyland writes .

There were three main tendencies in the sphere of ideas which co-operated in the task of arousing of ideas which co-operated in the task of arousing the conscience of England to the appalling barbarities which were being perpetrated by the new industrial system. These ideas proved in time strong enough to rouse to activity men of determination and strength of character sufficient to ensure, after a long and hard struggle, the righting of the wrongs in question and the starting of the returnal life inton a new inward course.

of the wrongs in question and the starting of the national life upon a new upward course.

In the first place, there was the scheme of ideas which had arisen during the Quaker movement in the seventeenth century. In the second place, there was the scheme of ideas associated with the name of John Wesley and the evangelical movement in the eighteenth century. In the third place, there was the scheme of ideas connected with the French R volution. Men affected by these three different types of thought approached the problems of national degradation and the urgent need of national regeneration, from very gent need of national regeneration, from very different points of view. In many cases they were actively hostile to each other, and to each other's type of thought. But in the end it was seen that these three tendencies supplemented and reinforced each other, and that their combined force was finally strong enough to bring about almost mira-culous changes in the state of the country.

A Bill to Constitute the Commonwealth of India.

In the draft of the commonwealth of India Bill, printed in The Young Chizen, we find the following fundamental rights defined --

I. The liberty of the person is inviolable, and no person shall be deprived of his liberty except in accordance with law and by ordinary Courts of Law, provided, however, that nothing in this Section contained shall be invoked to prohibit, control, or interfere with any act of the civil or military forces of the Commonwealth of India, during the existence of a state of war or rebellion.

II. The dwelling or the property of every person is inviolable, and shall not be entered or expropriated or confiscated except in accordance with law.

with law.

III. Freedom of conscience and the free profession and practice of religion are, subject to public order or morality, guaranteed to every person.

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IV. The right of free expression of opinion as all as the right to assemble peaceably and without the angle of the purposes not opposed to public order or regulating. Laws regulating the manner in which a right of forming associations and the right of assembly may be exercised, shall contain no relays distriction.

assembly may be exercised, shall contain no militial, religious or class distinction.

Y. All persons in the Commonwealth of India lave, the right to free elementary education and law arrangements shall as soon as possible be made by the competent authority for the everuse of this right.

Yi. All persons have an equal right to the use of public roads, places of public resort, Courts of Justice and the like, provided they do not disturb public order or disobey any notice issued by a lawful authority.

by a lawful authority

"VII, All persons of whatever Nationality, residing within the Commonwealth, are equal before the Law, and shall be tried for similar offences in Courts of the same order and by Judicial Officers of the same grade, and no person shall escape the penalty annexed to any breach of the Law, on account of his Nationality or his caste, or his class. or his occupation

Non-Violence in Ancient India

We read in Prabuddha Bharata -

We read in Prabudha Bharata —

It is no doubt true that in India even from the early Vedic period, non-violence was always considered to be the highest virtue. But no virtue, however superior in itself, was ever conceded the right to rule out other virtues in their proper spheres. The disorganisation and confusion that one meets with in the various departments of life to-day, are due to causes, most of which cannot be easily traced to their origin. At a very opportune and critical period in the history of the world, the virtue of non-violence has been brought prominently before the public eye. While we believe it is through the wide exceptance and practice of non-violence alone on the part of the individuals and nations alike that any permanent peace and harmony can be established in the world, we must utter also a note of warning. So long as weakness and cowardine is the world, we must utter also a note of warning. So long as weakness and cowardice is must will be the result. Nor can any section of humanity in any particular part of the world ever realise to the full the ideal of non-violence, so long as the rest act upon the principle that might is right.

Granted this is all true, what is the alternative period this is all true, what is the alternative force, when pushed to its logical extreme, will reveal its self-destroying nature. In the meanwhile all those who set no limits to the possibilities of human evolution, will have to go on with the patient labour of love and demonstrate both by example and precept that considerations of the moral and spiritual personality of man must be the supreme goal, in the interests of which all causes of class, race, nationality, etc., could only be given a subordinate position.

A Property of the second

The Arab Question

Mr. Marmaduke Pickthall observes The New Orient :-

The New Orient:—

If it is necessary for England to reverse her recent policy towards the Arabs and Muslims generally, which has brought her no advantage in reality while it has runed her prestige, it is nonsense tor us Muslims to inveigh that any settlement of the Arab question can be made to-day without England. I have come across some articles in the Indian Press, expressing regret and even horror at the fact that Ibn Saud should even condescend to parley with a British Agent. Ibn Saud has come down to the sea, and every prince who has a coastline must make terms with England. It is absurd to blame a man for self-defence, or who has a coastline must make terms with England. It is absurd to blame a man for self-defence, or for conforming sensibly to the requirements of a given situation, which is all that the Sultan of Najd has done or is likely to do I hope that he has come down to the sea for good in more ways than one, that he and all his people have forsaken their position of secluded dignity, however independent in the centre of Arabia, and will henceforth take an active and a leading part in the Islamic world. We need their virtues and their real, and their example in the way of sacrifice.

The Duty of Hindus

In the same magazine Professor Mohammad Habib says .-

The duty of the Hindu whose soul is in genuine The duty of the Hindu whose soul is in genuine harmony with the anthropological processes, that have produced him, is clear. He must take for his guide the selective reason that illuminated the footsteps of his ancestors, and select from among the innumerable practices and customs of his land those best suited to the needs of the day. There are no chains on his hands and no fetters on his feet Reason—free, untranmeled, human reason—was the light that sparkled on the horizon of his forefathers four thousand wears are and it must forefathers four thousand years ago, and it must also be his guiding star in these latter days.

Thoughts for the Month

The Editor of the D A. V College Union Magazine gives his readers the following thoughts which have come across in his reading :-

Enthusiasm starts the race, but porseverance

You won't push far ahead by patting yourself on the backs

Any time is a good time to start carrying out a good idea.

The worse troubles are generally those that never happen.

The reason some people don't get on is because they won't get up.

• Experience is what you get while you are looking for something else.

Many people have a lot of good in them, but northingly they keep it there.

Sultan Mahmud of Ghaznin

Professor M. Habib of Aligarh pronounces n the *Hindustan Review* the following onsidered judgment on one aspect of Sultan fahmud's career:—

No honest historian should seek to hide, and n Mussalman acquianted with his faith will try to stify, the wanton destruction of temples that blowed in the wake of the Chaznavide army, ontemporary as well as later historians do not ttempt to veil the nefarious acts but relate them rith pride. It is easy to twist one's conscience, and we know only too well how easy it is to find religious justification for what people wish to do om worldly motives. Islam sanctioned neither is vandalism nor the plundering motives of the invader; no principle known to the Shariat justified is uncalled-for attack on Hindu princes who had one Mahmud and his subjects no harm, the shame-is destruction of places of worship is condemned to the law of every creed. And yet Islam, though was not an inspiring motive, could be utilised as no a posterior justification of what had been one. It was not difficult to identify the spollation finon-Muslim populations as a service to Islam, and ersons to whom the argument was addressed and it too much in consonance with the promptings of their own passions to examine it critically, of the precepts of the Guran were misinterpreted important and the tolerant policy of the Secondaliph was cast aside, in order that Mahmud and is myrmidons may be able to plunder Hindu imples with a clear and untroubled conscience. It is a situation to make one pause. With a new of the werything depends on its method of presentation. Islam as a world-force is to be judged hope, and hated if it wears the mask of a brutal ritorism. Islam as a world-force is to be judged.

It is a situation to make one pause. With a new uth everything depends on its method of presentaon. It will be welcomed if it appears as a message it hope, and hated if it wears the mask of a brutal rivorism. Islam as a world-force is to be judged by the life of the Prophet and the policy of the coond. Caliph. Its early successes were really use to its character as a revolutionary force against eligions that had lost their hold on the minds of the people and against social and political systems hat were grinding down the lower classes. Under noth circumstances the victory of Islam was conducted by the conquered population as something it misteratic priesthood and a decrepit monarchy, but the doctrine of equality, first preached in the castern world, opened a carrier to the talent of the depressed masses and resulted in a wholesale onversion of the populations of Arabia, Syria, et sa and Iraq. Now Hinduism with its intense and tying faith was something quite unlike the oncastrianism of Persia and the Christianity of the invader; it suffered from no lecu-scated internal disease and, a peculiarity of the national character of the Hindus, deeply eated in them and manifest to everybody, was heir intense satisfaction and pride in their astoms. They believe any alberuni, that hore is no outing but theirs, no nation like theirs, no science their theirs. They are haughty,

foolishly vain, self-conceited and stolid. According to their belief, there is no country on earth but theirs, no other race of men but theirs and no created beings besides them have any knowledge or science whatsoever. Their hanghtigess is such that, if you tell them of any science or scholars in Khorasan and Persia, they will think you both an ignoramus and a liar." People with this insularity of outlook were not likely to lend their ears to a new message. But the policy of Mahmud secured the rejection of Islam without a hearing,

A religion is naturally judged by the character of those who believe in it, their faults and their virtues are supposed to be the effect of their creed. It was inevitable that the Hindus should consider Islam a deviation from truth when its followers deviated so deplorably from the path of rectitude and justice. A people is not conciliated by being robbed of all tholds most dear, nor will it love a faith that comes to it in the guise of plundering armies and leaves devastated fields and ruined cities as monuments of its victorious method for reforming the morals of a prosperous but erratio world. "They came, burnt, killed, plundered, captured—and went away—was a Persian's description of the Mongol invasion of his country; it would not be an inappropriate summary of Mahmud's achievement in Hindustan. It was not thus that the Prophet had preached Islam in Arabia; and no one need be surprised that the career of the conquering Ghaznavide created a burning hatred for the new faith in the Hindu mind and blocked its progress more effectually than araies, and forts. "Mahmud," says the observant Alberu, "utterly ruined the prosperity of the country, and performed those wonderful exploits, by which the Hindus became like atoms of dust scattered in all directions and like a tale of old in the mouth of the most inveterate hatred of all Muslims. This is the reason, too, why Hindu sciences have retired far away from those parts of the country conquered by us, and have fled to places where our hand cannot vet reach, to Kashmir, Benaics and other places. And there the antagonism between them and all foreigners receive more and more nourishment both from political and religious and other causes."

The evil that men do lives after them: the good is often buried with their bones." Mahmud's work, whatever it might have been, was swept off fifteen years after his death by the Hindu Revival. These who had taken up the sword perished by the sword. East of Lahore no trace of the Mussalmans remained, and Mahmud's victories while they failed to shake the moral confidence of Hinduism, won an everlasting infamy for his faith. Two centuries later, men, who differed from Mahmud as widely as two human beings can possibly differ, once more brought Islam into the land. But times had changed. The arrogance of the Mussalmans had disappeared with the conquest of Ajam by the Mongolian hordes. The spirit of the Persian Renaissance had blossomed and died, and the new mysticism, with its cosmopolitan tendencies and with doctrinos which did not essentially differ from what the Hindu Rishis had taught in ancient days, made possible that exchange of ideas between men of the two creeds which Albertuni had longed for in vain, lastend of the veterance who had crossed the frontier in search of their winter spoils there came a host of refuseer.

in the fittrates willings of Central Asia come to a spot where they could lay their it beace and casting aside all hopes of the part of their birth. The serpent the intellectual history of medieval the bearns with the advent of Shaikh Moinudal of Ajmere and its political history with the testion of Sultan Alauddin Khili; the two trees which distinguish it from preceding the Chishti Saint and the administrative and the Chishti Saint and the most bitter drop of the country Mahmud has nothing to do. But the law inherited from him the most bitter drop our cup. To later generation Mahmud became is Arch-fanatic he never was; and in that accination he is still worshipped by such Indian tiesalmans as have east off the teaching of Lord Assima in their devotion to minor gods. Islam's borst enemies have ever been its own fanatical followers. didwers.

Provincialism in Co-operation

Mr. Abdus Sathar writes in the Bombay Oo-operative Quarterly:-

Should a member of a co-operative society be netriodic? By all means. But how would a co-operative society's patriotism differ from that of the street patriot? Citizen-patriotism is country-bred; it is confined to one's own country and breeds the lives of the country one lives in. But co-operative patriotism is patriotism for the movement, a movement as wide as the world itself, and not confined the particular land. Therefore, co-operative patriotism is international, not provincial. A true considerator layer the movement and the particular coordenator loves the movement, not the particular coordenator loves the movement, not the particular spect of it which happens to manifest itself in the own country. He is desirous of making the streament a world movement. Therefore, all aspects the so-operative movement interest him. He is concerned with the various aspects of it as they exact in each country and with co-operative struggles they confront each nation. Others' difficulties in his own, others' burdens are his own burdens. The is they sign of a true co-operator.

Lountries there are which study a particular account of the movement only, that branch of the movement which is prevalent in their own country.

Not only this, in their orthon to starty the use of co-operation to any other expect of the use of co-operation to easy other example, people the call consumers co-operation the only form of operation worth the name. But that is wrowners co-operation are a joint effort to be their economic and moral condition, there is a constant of these joint afforts also

operation. And each of these joint efforts shou form the subject of study of every true co-operate. Citizen-patriotism breeds race projudice at race conceit too, as is evidenced by the dominer ing attitude assumed by the nations of the We in their dealings with the so-called inferior race.

in their dealings with the so-called inferior race. In co-operation there can be no question of superirity. The true student of co-operation approacheach question with the humility of a true seek
after truth, a seeker who feels the vastness of th
Infinite Mind whose amplifications are limitless.

A co-operative college or any school or colled
devoted to the study of co-operation must stuc
all sides and all aspects of the movement.

India's salvation lies in tolerance and liberali
and above all in that broad outlook which is th
first requisite and the very essence of internations
ism. Therefore, an Indian co-operative college
should one be established, must not allow any so
of provincialism or State patrictism to creep in
it. Each and every side of the movement, great
small, magnificent or insignificant, must con
within its purview. It must concern itself with
the successes of the great as well as the stugglio
of the small. To the successful, it must never del
the just praise due to them and to the strugglio
it must never refuse to extend its helping hand.

The Value of Horse-shows

We read in the Journal of the Nation Horse Breeding and Show Society of India:

labours with those of other breeders or of gaugir the requirements of the market. He could bree on his own lines and to his own ideals but I had no opportunity of checking the accuracy these and there was nothing to rouse that spin of emulation and rivalry to breed better stoc than his neighbours: and, without the public sho it was impossible to fix a standard which it shoul be the aim of the breeder to equal or surpass.

FOREIGN PERIODICALS

Bias in Writing History

METUAL INDEBTEDNESS OF NATIONS

Principal L. P. Jacks writes in The Com-Review:-

Americation in Europe that can claim a history of the national characteristics to the long period of their life and

growth together, interaction has been going on, in the course of which each national type has begge borrowed, stolen, imitated or otherwise acquire much that belonged originally to the other while the others reciprocally have acquired much from it. It has been a vast, though for the most part unacknowledged system of co-education. This process of give and take has, of ourse been a from uniform. Some nations, while states have taken little, or vice perm. France was the

went the way have

render to Bassia, but taken her less in return. Small particular, as a rule, have taken more from their great neighbors that they have given back, though some of them, like Holland and Switzerland, have exercised a notable influence all round.

There is not a single European type in existence to-day which can be explained or understood without reference to the rest.

out reference to the rest.

"SELF-MADE" NATIONS AND MEN.

But, the writer observes :--

With few exceptions, now happily becoming more numerous, most national histories leave the impression on the reader, and are often intended to leave the impression, that the nation whose doings are recorded is self-made. There are histories of England and (still more conspicuously) histories of America which remind one of a certain type of autobiography which self-made plutocrats, under the mistaken belief that their fellowmen are anxious to emulate them. to emulate them, sometimes perpetrate in their old age, for the purpose of glorifying the Ego. Every-thing accomplished by these self-constituted heroes is, of course, set down to their own valor or astuteness, in utter disregard of the fact that at every step they were climbing up on the shoulders of their fellows, and making use of forces which originated from better men than themselves. Every history written on a purely nationalist basis is infected with the same lie. It degenerates into a vulgar autobiography. No self-respecting nation would claim to be the exclusive creator of its own power, its own wealth, or even its own character. National histories written for the purpose of making good such a claim belittle the nations which suffer the historians to represent them in that way, just the historians to represent them in that way, just as the autobiographies just referred to, written for a like purpose of self-glorification, only serve to bring their authors into contempt.

100 PER CENT. AND 5 PER CENT. PATRIOTISM

He goes on to add:

But though we are quick enough to detect the absurdity when perpetrated by foreign historians in the supposed interest of their own countries, we tolerate it in our own without protest. But not wisely. There is no kind of Englishman more likely to bring ridicule on his country than the "hundred per cent" variety when he takes to the writing of history.

Into the total make-up of man, it may be said at a venture that not more than five per cent, of national characteristics can be introduced without making him something of a fool. Beyond that percentage, his patriotism fall under a law of Diminishing Returns, he grows progressively more ridiculous and more dangerous, until at the hundred per cent level he becomes an insufferable monster and deserves to be executed by his fellow-countrymen as a traitor and a felon. Five per cent—to be raised at a stretch to seven—may be recely allowed; not only allowed, but positively required as essential to the make-up of a good citizen. Everything in human if depends for its value on the other things with which it is mixed, and the ninety-three per cent of our account should said not be worth much unless it be well salter and the worth such unless it be well salter.

exclusively to England and makes him distinctively English.

NATIONAL AXE-GRINDING

In the opinion of Principal Jacks:

It should be obvious that so long as the purpose of history is regarded by historians as a means of grinding the national axe, it will abound in distortions, half-truths and falsehoods, and there is matter for deep satisfaction in the fact that, a powerful and growing revolt has set in against this mode of writing it.

WINTERN AND OTHER CIVILISATIONS

With reference to the "Unity Series" of books brought out by Mr. P. S. Marvin. Principal Jacks says :-

I would also suggest that the contributors to these volumes are on dangerous ground when they insist, as some of them do, on the superiority of Western to all other forms of civilisation. That, I am persuaded, should be regarded for the present I am persuaded, should be regarded for the present as an open question, in view especially of the unquestionable fact that without the friendly co-operation of the East, the problems of the West are insoluble. Mr. Bertrand Russell may not be right in thinking that China is nearer the line of development to be taken by the future civilisation of the world than any Nation of the West can claim to be. But at all events the Chinese will count greatly in whatever international synthesis destiny may have in store for our civilisation, and neither they, not the Eastern nations generally, are in any mood to submit to airs of superiority on the part of Western writers. Western civilisation is still on its trial, and it is not yet clear how it will compare, in the final issue, with other civilisations on which it is now too ready to look down. which it is now too ready to look down.

The Mecca Pilgrimage in the Life of Islam.

Mr. Arthur Jeffery writes in the International Review of Missions:--

In a recent lecture at the School of Oriental Studies in Cairo, Professor Margoliouth drew atten-Meca is practically the one bond of unity in the world of Islam. Islam assuredly has no political unity, for the most recent census of the Mosiem world reveals the Moslem population divided in political allegiance appears come treasty different consumptions. world reveals the Moslem population divided in political allegiance among some twenty different governments, and six-seventh- of that population under western suzerainty. There is not even that ideal political unity of which Pan-Islam was the symbol. for the House of Islam has not yet been able to decide which is its real Commander of the Faithful. Nor is Islam a religious unity. Not only is there the great gulf fixed between Shias and Sunnis, but its so-called orthodox seets are poles asunder, and all through its history there has been the clash of opposing doctrines within its fold. Nor is islam a cultural unity. The Muhammadanism of Malayasia is a gloss over Malayan Animism, and Islam in China is an Arabianized Confuccanism, while in lands of more advanced civilization islam has admitted the peoples whom it conquered. Not even has

stored tongue, the language of Paradise, been indeed cultural unity, for though it has impressed that to other tongues and made at times a suppression on the vocabulary of the peoples have conquered, yet it has created no linguistic in the Moslem world, for the vernaculars had sway, while in Java Arabic is mostly as the substances of charms and amulets, as the substances of charms and amulets, is aim is in any sense a social unity, that uniscensed in the Mecca pilgrimage, when in the sensed in the Mecca pilgrimage, when in the sense of the Holy City there meet and mingle from every quarter of the House of Islam, are wild Bedouin of the Arabian desert, and seemily tailored Turks from Angola or most; rough Afghan mountaineers and soft made is from Bombay; smooth-faced Chinamen Thansu and bearded Russians from Kazan are the Egyptains and Moors and Swahilis; learned from Hind and densest dullards from the Bengalis. There are white-faced Persians mal-black Sudanese, Caucasians from Anatolia Mongols from Turkestan And here during the image they are in a sense one great family.

Mongols from Turkestan And here during the desimage they are in a sense one great family, in the base of the family, in the base of the family a common enthusiasm for a common end the base of anywhere, Islam is one if the plant of the family, when he took it over from the same religion that he superseded. The plantage of the family is a superseded.

Fame and Greatness

Mr. H. M. Forbes tells us in Chambers's four nol:-

According to a renowned statesman, the world the known its great men', according to Bernard Market Hall Caino, G. K. Chesterton (all of whom I was a who die wholly unrecognised is indisputional whole wholly unrecognised is indisputional what about the reputation of the actual what about the reputation of the actual market by far, as often as not—survives only as a companier by far, as often as not—survives only as a companier with the survives only as a companier with the survives only as a companier with the survives only as a content of the survives only as companier with the survives only as companier with the survives only as a content of the survives only as content of the survives only as content of the survives only as the survives of the survives only as the survives of the survives only as the survives of th

the by far, as often as not—survives only as consufferance?

Instruct is, what keeps a reputation everinstruct is not so much high talent, splendid seran unimpeachable record, as that amazingly as unimpeachable record, as that numering thing, a picturesque personality. This makes the property of houraphical plays and makes the property of the propert The control of the masses never tire of hearing about the masses hear th

This is speaking generally of the great masses of condition. It is true, however, that among the section, Arabic is known all over the Moslem Some writers make a great point of this write boilenstic periods on the unity of Islam China to Morocco and from Russia to the Cape the universality of the Arabic language. The practical truth there is in this, however, by the whole class of interpreters at the control of the majority of the majority

about Bonnie Prince Charlie? All for one identication and reason—that already indicated. The here of the people must not merely be a man of action as must be something of an actor. To live in the heart of the multitude a great man must have some other claim to immoratality than mere great. ness. He must be unusual in some other sense. He must collect pieces of orange peel like Samuel Johnson; he must employ bank-notes as bookmarks like De Quincey, he must stuff the carcasses of dead birds with snow after the style of Franas Bacon, he must take to climbing church steeples like Clive, failing which, in the matter of personal magnetism, whatever else he may do he can never hope to be one of the darlings of the

can never none to be one of the gods.

The part played by love in the scheme of immortality is incalculable. Not for nothing was the adage coined—'All the world loves a lover'. The scholar loves Dante for one reason; the man in the street for another. It is the poet's passion for Beatrice, like l'etrarch's for Laura, like Burns's for Highland Mary, that has fixed these great names in the minds of the educationally unredeemed.

redeemed.

After adding a few more names, the writer observes .--

Amazing as it may seem, next to romance it is devilment which most fascinates and bewitches the multitudes. To the man in the street Fox is never so picturesque as when running up debts to well-high two hundred thousand. Byron as when his tame bear was causing uneasiness to the college authorities, O'Connell as when engaged in a des-

perate duel. According to Macaulay, the great ladies of London society were once much fascinated by the devil-may-care tactics of a certain highwayman whose robleries were more than forgiven him on account of his gallantries. When he was at long last captured and condemned to death, heaven and earth were moved to save him from the hangman's noose, some of the fair petitioners being the noblest in the land. The petition itself faling, the fair sought to allay their sorrow by doing homage to the remains as they rested in funeral splendour in a chamber which, for the melancholy occasion, had been superbly hung with trappings of woe!

But it was not only in the good old days that the desperado enjoyed a warm corner in the heart of the sentimental

As with men, so with women. The woman who entrances the crowd is the woman with a romantic story

Jainism

We read in the Boston Museum of Fine Arts Bulletin, which reproduces a page of a manuscript of the Kalpa Sutra with the picture of Mahavira enthroned:--

The faith called Jainism appears to have arisen in India simultaneously with Buddhism in the sixth century B. C. Both religions aim to point the individual toward the perfect spiritual life; and each builds its own way of salvation the foundations of the sacient Hipda ideas of thins-mikration (Samsara) and inexorable constitution (Karma). Buddhism emphasizes ethics

Control of the Contro

staphysics. While to Buddhism the soul does not ist as a separate entity, to Jainism it is immortal d may attain divinity. Mahavira, the founder of inism. called the Jina is also named the "Finder the Ford" across the ocean of universal death d rebirth.

d rebirth.

The two religions have had an opposite history, iddhism is nearly extinct in India, while counting hundreds of millions of atherents elsewhere in stern Asia. Jainism has survived in India alone was once important politically, and still is luential through the character and wealth of the nerents. The percentage of crime is asserted he lower among the Jains than among the nerents. The percentage of crime is asserted be lower among the Jains than among the ndus, Muhammadans or Christians in India, d it has been estimated that half the increantile alth of India passes through the hands of the in laity. Jainism has left its impress upon Indian tin architecture, sculpture and painting. The in shrine at Mt Abu, built of marble with iborate, sculptured ornament, has been called the set superb temple in India and comparable only the the Tai Mahal. th the Taj Mahal.

Illustrated manuscripts like those of the Museum lection are very rare even in Jain libraries. The ges retain the form of the strips of palm leaf or rch bark used before the introduction of paper is illustrations are colored drawings about three d one-half inches high and two and one-half to ree and one-half wide, placed as if pasted on e page. The faces and figures depicted are most markable in character, and, like the composition the different scenes represented, adhere strictly canonical forms. The illustration reproduced low is the first page of a manuscript of the Kalpautra. A sacred book held in high esteem by the ins for a thousand years. The manuscript is dated 97, and, with the possible exception of a similar anuscript in the British Museum, is the oldest town. An inscription states that it was prepared behalf of a certain merchant, his family and lleagues. Several leaves from the manuscripts are present shown in the Indian Corridor. G. markable in character, and, like the composition

andhi Number of "The World Tomorrow"

The December 1924 number of The World omorrow is a Gandhi number. It has a ortrait of Mr. M. K. Gandhi on the cover id the following articles among others.

Gandhi. By John Haynes Holmes. The Influence of Mahatma Gandhi. By C. F. The Soul of Mahatma Gandhi. By E. Stanley

Since Gandhi's Imprisonment, By T. H. K. ezmie. Gandhi and Indian Industrialism. By Taraknath

What Gandhi Faces. By Syed Hossain.

Books on Gandhi and India.

Future Cultural Relations of East and West

In an article in The New Orient of New? ork on future cultural relations between

The transfer of the second second

east and west, Mr Bertrand Russell discusses the considerations which lead him to the conclusion that.

In so far as Western culture consists of in-dustrialism, it is fated to conquer the East. Japan, at an early stage, adopted this view and acted upon it; hence the political independence of Japan tipon it; neaces the pointed independence of Japan at the present day. India is being industrialized by British capital, on account of the cheapness of Indian labour. China will have to industrialized herself or submit to being industrialized by foreigner. The Soviet Government is bent on industrializing the regions under its control as un Persia, at the moment, is on the way to becoming a dependency of the United States, the rest of the Near East is mainly controlled by England and France Nowhere is it possible to resist the Western thirst for oil which entails a great measure of industrial development,

Assuming that Asia is to become industrial, is it possible to retain any of the distinctive traits of the various Asiatic civilizations. Or must all Asia become gradually more and more like Pitts-

burg?

Marx taught that the economic factors of a civilization are the source of all its other charactertrial, must inevitably become just like industrial Europe and America un'ess its industrialism were to take some different form from that of the West.

He also mentions the reasons why.

Although I think the civilizations of the East in many wave better than that of the West, I do not expect to see any of their distinctive charac-

not expect to see any of their distinctive characteristics preserved, with the sole exception of reigion. And even religion, while remaining nominally unchanged will, in practice, cease to be other-worldly and enter the service of the State as the handmaden of the drill-sergeant.

One conclusion which is forced upon us by the above arguments is that any future civilization must be a world-civilization, not the civilization of a nation or even a continent. Asiatic ideals cannot be preserved in Asia except to the extent to which they can be spread over mankind. The days when relation was possible are past: Asia must teach the West or unlearn her distinctive virtues. In order to teach the West, compromise will be necessary, something of what the West has to teach in the way of technical efficiency will have to be assumilated, since otherwise the East will continue to be exploited and oppressed by the west, and however unjustly, despised by the average Westerner who is incapable of admiring anything except efficiency.

The evils at present associated with industrialism are not inhersont in it as a method.

The evils at present associated with industrialism are not inherent in it as a method of production, they apring from its accide tal association with competition and priva e monopoly

competition and priva e monopoly. The East has less respect for the successful hustler, and might therefore succeed in humanizing industrialism. In order that this may be achieved, it is necessary to mitigate competition, especially in the form which is at present most prominent; the competition for the possession for raw materials by means of armies and navies. All raw materials

THE PROPERTY AND A CONTRACT OF

tught to be owned internationally, and rationed to the different nations according to their needs. This would constitute a true international government tach as can never result from a purely political institution like the League of Nations. The main reason for modern wars would be eliminated if an nation and no group of capitalists could reap a private profit out of the monopoly of some important source of raw materials. The result might be that industrialism would be devoted to increasing human happiness, not, as at present, to the spread of ferocity and destruction. To bring this about is, to my mind, the great work which asia (including Russia) has to perform for mankind in the future.

When a typical Westerner is confronted with the ideal of an industry not under the lash of competition, he objects that it would not be efficient. This may be partly true. But when men's main purposes are bad, efficiency is only harmful. It would be far better to pursue the common good with some slackening of efficiency than to pursue mutual destruction with the energy and ruthlessness which the West admires. Although while the present system lasts, the East may need as we said a minute ago) to acquire something

and ruthlessness which the West admires. Although while the present system lasts, the East may need (as we said a minute ago) to acquire something of Western efficiency, this should be only a transitional stage, leading on to a world where industrialism is used to give leisure and a civilized existence to all. This is a distant goal; perhaps the Western nations will destroy each other in mutual suicide before it is reached But it is a goal which must be reached if industrialism is to be made endurable, and it is better than anything that is possible without industrialism. It would result naturally from the application of Eastern ideals to the modern economic world. I, therefore earnestly hope that Asia will come to the rescue of the world, by causing Western inventiveness to subserve human ends instead of the base cravings of oppression and cruelty to which it has been prostituted by the dominant nations of the present day.

The World's Largest Koran

We read in The Living Age:-

Of all the strange and precious objects (of art and otherwise) that have been auctioned off at Sotheby's in London, one of the strangest came up for sale last month. It was a Koran (intended for use in a mosque) which is said to be one of the largest, if not the largest, in the world.

The book is four feet tall, with pages two and a half feet wide, and is a foot thick. The covers are of wood. It takes two men to lift this truly ponderous tome. Each page contains but ten lines of script which is four inches high, and the borders are richly illumined with floral designs. The whole book is covered with gold brocade. It was sold to an Oriental fer two hundred pounds, and will probably go back to its home in the ancient East. For the same reason that leads curators of museums to juxtapose estriches and humming birds, the auctioneers offered for comparison a tiny Koran measuring one and a half inches square.

... The Destiny of South America.

Manuel Ugarte writes in his book El Disting de un continente (The Destiny of a

Continent") thus, in part, with regard to South America:

The people of a virgin continent of fabulou undeveloped wealth, born under new condition unprejudiced by social precedent, inspired by demo cratic ideals, ought, in a century of economic rivalrilike our own, to face life with a practical prepartion fitting them to deal with the problems thus present ed. Instead of that, we have taught our peopl the routine learning of nations that have alread fulfilled their destiny. Latin, belies-lettres an fulfilled their destiny. Latin, belles-lettres an purely scholarly attainments are worthy contributions and precious possessions of a higher culture but they can exert little or no influence on the development of societies in process of formation that are struggling to subdue nature, that are called upon first of all to defend themselves, to establis themselves, to make themselves master, by their own intelligence and toil, of their particular patrimony. This antithesis between practical needs and empirical instruction is the source of all on mony This antithesis between practical needs and empirical instruction is the source of all our difficulties. It is the cause of the conflict between our urban intellectuals with their pretentiou literary accomplishments, and the country population, which, in spite of its illiteracy, performs the really useful work of the country; and its fina fruit is stagnation and dependence upon foreign enterprise and capital.

Our communities, prepared for anything elsetter than for the practical task that fate ha assigned them, either let their resources lie undeveloped, or alienate them to the foreigner. And bear them to the foreigner and the second that the second terms of the second t oped, or alienate them to the foreigner. And bea in mind that by undeveloped resources I do no mean merely treasures to be drawn from the son and the subsoil—mines, forests, petroleum deposit and the like—but the social apparatus through which a modern State functions: railways, publi-works, sanitation, clothing, food, and other things in numerable. In each of these branches it is works, sanitation, clothing, food, and other thing innumerable. In each of these branches it is exceedingly rare for the native to become a practical provider to the community. This is not due to his indolence, as is often charged. His indifference is rather the effect of his disillusionment and his mental misdirection. The ultimate cause is his supercilious literary pride, which unfits him for practical pursuits, and his lack of scientific preparation, which reduces to a minimum his efficiency in any productive vocation.

any productive vocation.

Even those who start out to devote themselves to agriculture, stock-raising, or other occupations suitable for a country in the earlier stages of its development, do so without professional preparation, and with no knowledge of the modern methods

pursued elsewhere,

Our school courses have not even the remotest connection with the demands of our age, our physical environment, our state of social progress, our needs as a community. Primary instruction has been confined to teaching merely auxiliary acquirements, such as reading and writing, while advanced courses have been monopolized by the useless and ornamental accomplishments of a parasitic group. That explains why we must go abroad for capital, for engineers, for skilled artisans, every time we have to build a highway, a railway, or a bridge.

By confining education to these purely ornamental subjects the Latin Americans have surrendered the profits of their rich territories to strangers, and have made their countries tributary nations. Their wealth has been systematically extracted, converted into useful forms, transported, manu-

factured, and sold with the aid of foreign capital, factured, and sold with the aid of foreign capital, and by firms, specialists, and traders whose sentiments and interests are those of distant lands Every object of personal use—our clothing, household furniture, even much of our food; all our public services and works, such as tramways, telephones, street paving; all our national enterprises, such as railways, telegraphs, and armaments, are furnished by other countries. To be sure, every nation is more or less dependent on its neighbors, and international trade is the lifeblood of the community of peoples. But for this very neignoors, and international trade is the medicion of the community of peoples. But for this very reason, that wealth is never durable which is derived solely from the fortuitous fertility of the soil and local markets. Trade does not redound to the advantage of a nation except when the people of that nation hold it in their hands. A country is never prosperous unless it can pay for what it gets alread with what it produces at home, and lives abroad with what it produces at home, and lives within its income.

Thus, a faulty and misdirected education, unfitted to encourage enterprise initiative, industry and a fruitful economic life, condemns us to pay tribute to the stranger in connection with almost every act: when we take a tramcar, when we attend a movie-show, when we use a telephone when a movie-show, when we use a telephone when we sign an insurance contract, when we enter an automobile, when we open a book, when we turn out a light, when we ascend in an elevator, when we do business at a bank, when we purchase a bicycle, when we tread a carpet, when we wear glasses, when we look at our watch—for every one of these articles, conveniences, or necessities come from outside the country and is supplied by foreign firms. The paper in our favorite periodical, the pen with which we write our letters, the very bunting from which we make our national flag, has been manufactured outside our boundaries, and what is worst of all in many cases from raw materials taken from our own territories without our people receiving the slightest profit

from the transaction. What Latin America actually buys in final analysis is not physical goods, but the scientific superiority, the technical shall, the business capacity, that come from an education that she herself might give to her own sons with no more effort than is necessary to draft a sensible plan and consistently to apply it. We have become so accustomed to our inferiority in many matters that the very thought of overcoming it strikes is that the very thought of overcoming it strikes us with surprise, But our condition is not something irremediable and beyond the power of man to hange. The idea that we may sometimes build our own ships, manufacture our own arms, manage our own railways, utilize the metals from our own mines, conduct our own freezing works and pack-ing house, and do a thousand other things of the same sort, is just beginning to dawn in the minds of our younger generation, which at last shows an ambition to address itself to the great task of developing the continent that stands at our elbows

without our people receiving the slightest profit

developing the continent that stands at our enows maining our enterprise and labor.

While the prejudices begotten of our faulty education unfit us for practical pursuits, they are claimed to make us superior in the realm of art and letters. Our people often say. The Anglo-Saxtens are the masters of practical life, but we excel them in the higher spheres of thought. The falsity of this is so evident that one almost shrinks from discussing it. Even assuming that the natural apditudes of the two races were different in this respect,

we should be no less foolish for that reason to neglect the practical pursuits on which national power is founded. But do we unquestionably possess the superiority in purely intellectual achievement of which we boast? Do our thinkers and artists actually have a precedence in art, philosophy and science? Can we cite definite masterpieces and inventions to prove this assertion?

Rarely has history produced a people more richly endowed than ourselves with native intelligence, quickness of perception, and imagination. But absence of inspiring intellectual guidance, lack of moral discipline, a purely mnemonic education, dearth of high ideals, and devotion to routine, have kept the latent capacities of our people from bearing fruit.

when the Japaneae were forced to open their islands to the trade of the world and found themselves face to face with the formidable superlority

selves face to face with the formidable superiority of occidental culture they instantly took measures necessary for self-preservation, instead of continuing to worship their ancient legends. They met their rivals on their own ground, they borrowed from the West whatever promised to be of profit to them, and realizing that political independence is the child of economic independence, they promptly applied themselves to winning the latter.

If Latin America would substitute for her present system of education one suitable for the modern age, she might gradually accomplish similar results. In speaking of a new education, however I do not mean that we should confine ourselves to a merely trade education in the various practical vocations to the neglect of all higher forms of culture Without the latter, knowledge is but a body devoid of soul. It is only the highest elements of culture that give men a spirit of initiative, intellectual freedom and creative energy. First of First of intellectual freedom and creative energy all, we should throw overboard the primitive idea that education is merely acquiring a certain stock of information. It is far more important, more exalted, than that. It becomes a beneficent and creative force in national life only when it is directed toward positive goals of social progress, solely when it serves a national ideal to which each individual subordinates his personal good.

When Latin America gives her sons a technical and moral training for life, suitable for the day in which we live, our wasted energies will find more which we live, our wasted energies will find more profitable employment than fomenting revolutions and we shall rid ourselves of the unhappy illusion that we own the wealth of our country merely because it is produced beneath our flag. In many respects we remain to-day virtually colonies of Europe and the United States, and our subordination will not and until we steam our courses through tion will not end until we steer our course through the centuries by a new chart and equip ourselves to reach a nobler port.

These passages in English translation are taken from The Living Age. We have made such long extracts because, though India is not "a virgin continent" like South America, our problems are in many respect- not unlike those of that continent '

Seeing Without Eyes

We read in Current Opinion :-That it is possible for a human being to see without using his eyes, and without recourse to approached by a French savant, Jules Romains (Louis Marigoule), who has just published the result of this painstaking reasearches in what he calls extraretinal vision" or "paroptic sight." In order for this paroptic sense to function, the normal eyesight, and to some extent the normal consciousness, must be abolished, another state of consciousness being induced in its place. In his book "Eyeless Sight." M homains contends that practically anyone may attain some degree of success in developing extraretinal vision, by constant experimentation upon humself

experimentation upon himself
Various areas of the body seem to be instrumental in rendering possible this secondary vision. These are: the finger-tips, the forehead, the back of the neek, and particularly the skin of the chest, over the solar plexus. Sometimes objects are perceived which would lie wholly outside the normal field of vision—when apparently seen by the back of the neck for example. Sometimes the objects are merely placed in space at a distance of about a yard from the subject and in front of him.

There seem to be two types of paroptic vision. in the first, the subject feels that he somehow sees with the sight-centers of the brain, in the inspai manner: this M. Romains calls "homocentric vision." In the second the subject sees with his solar plexus", this is called "heterocentric vision."

It was found, by experiment, that as soon as the normal optic apparatus was stimulated in any way, this secondary vision cease. It is as though the secondary vision were acquired only after much effort, with return to the normal order of things as soon as the slightest opportunity is given.

How may this remarkable phenomenon be accounted for? M. Romains beheves that it represents a power, still possessed by all humanity in more or less limited degree, which was originally inherent in all living beings. The most simple organisms seem to possess a sort of diffused sense or sight, all over their bodies, which becomes specialized, into the eyes and general optic apparatus only among the higher organisms. These organs having usurped the special function of sight, the rest of the body loses it but M. Romains feels that it has never been lost completely, and that by means of suitable experiments it can again be stimulated into activity.

mants it can again be stimulated into activity.
But, as the Scientific American comments, this would indicate that there are still left within the skin hundreds of thousands of very minute and primitive "eyes" capable of reacting to the stimulus of light in an appropriate matter. Can this be shown to be the case: As the result of his researches, M. Romains believes that he has proved the existence of such primary organs, or occili, to which the paroptic sense must be attributed.

Birth Control

S. H. Halford states in The Socialist

Some years back I was responsible for a contribation to the *Review*. entitled, "Sex and Statistics," in which figures from our own Registrar General's reports were given showing how birth restriction was affecting the population, not merely numerically but in quality.

Briefly, both his investigations and mine prove that birth control does and must reduce the proportion of intelligent persons in the populations in which it is practised. It does not really need much unprejudiced thinking to convince any but the most deluded believer in the effect of environment that this is so. Necessarily, the more intelligent social strata most extensively adopt restriction and therefore must reduce their proportion of contribution to the general population.

Even in regard to its effect upon sexual morality we are not now so entirely without evidence as Dr. Bentham seems to think. Those who like to go to the expense of purchasing the Blue Book containing the minutes of the recent Joint Committee on the Criminal Law Amendment Bill, will find there, in the evidence tendered by the Home office and Scotland Yard, some very useful and remarkable facts and figures out of which a great deal can be deduced. They tend to prove that birth control knowledge encourages and extends very largely habits of promiscious intercourse favourable to a large increase of venereal disease. I know how extensive, powerful, and blind British prejudices are in any matter relating to sex, but they must be extremely so in persons who imagine with any confidence that birth control knowledge will reduce immorality. It may indeed reduce mercenary prostitution and the diseases consequent thereon, but the evidence I have referred to suggests that it will and does enormously stimulate non-mercenary prostitution, with the much greater disease rate that attaches to that as compared with the mercenary type. Indeed, as the Home Office witness stated to the Joint Committee, if anyone who has known the West End of London twenty years or mornago will walk round it now after dark, he will see with his own eyes a difference so vast as to easily

A Call to Combat Race Suicide

convince hun.

The following extracts are taken from an article in *The Literary Digest* with the above heading:—

A happy marriage is the greatest of blessingand there is no career which compares in all itrewards with that of motherhood. The pronouncement, the it comes from the lips of a great educator
who is himself happily married and a father, might
be considered as too obvious for repetition; but it
is coupled with the statement that parenthood
among the educated is declining at a rate unpleasant to opisider. Investigation shows that Harvard
graduates over a long period of years average only
1.7 children. It is, therefore, for the old-fashioned
view of marriage and its responsibilities, lest racsuicide continue at its present rate among poopleof European stock, that Dr. Charles W. Eliet pleadThe plea is contained in a recent address before the
Harvard Dames, a group of the wives and sisterof men connected with the University of which In
Eliet is President Emeritus. Personal inquiry conducted by Dr. Eliet among a number of young
people brought from the majority of men the opinion
that marriage is the most important event in life

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But Dr. Eliot found some women who entertain hopes or expectation about their own careers who are not so sure that marriage is of such importance. The apparent reasons for this hesitancy on the part The apparent reasons for this hesitancy on the part of women, says the veteran educator and philosopher, are the desire for independence of all tres and the desire for a better career for women. To Dr. Ehot the idea that there is a better career than that of motherhood is a delusion, "but it is a delusion which obviously in these days is harbored and entertained by a certain small proportion of young women." Actually, asks Dr. Eliot, as we quote him from the Boston Globe, does not marriage open to women "the highest, most beautiful, most rewarding career in life—a career in comparison with which career in life-a career in comparison with which all other careers open to women are inferior " He

goes on
"It may be inferior because of the physical disadvantages in the women, it may be inferior because of unfortunate circumstances connected with her childhood and youth, but at bottom, is these new expectations in there not danger that these new expectations in women are going to have serious effects on the habits of women throughout hife. I believe that marriage, and the natural normal result of marriage —the bringing up of children—is infinitely the best

career for women and for men also

"If we look about at our acquaintances in the society in which we live, I think we may easily see that the number of happy marriages is very much greater than the number of unhappy marriages. and also that the unhappy marriage is the worst disaster that can befall any one—the worst disaster. Does not that go to show that marriage is the most important event in life? If failure in marriage is the greatest of disasters, so a happy marriage is the greatest of blessings."

It seems, however, that modern education is

tending to discourage marriage and parenthood at ! to that extent is cutting off the flower of the race.

Dr. Charles W. Eliot concludes his addresby saying: "I hope you all realize that there is no career in life which compares in promise, in expectations, in satisfactions, in all the rewards of a cancer, with that of motherhood '

Gandhi's Great Achievement

Mr. Wiltred Wellock observes in The Socialist Review

The only point at issue is as to whether a nation can be raised to the level of moral elevation whence non-resistance can be successfully applied. Gandhi has gone far, both in South Africa, and in India, toward proving that it can That, indeed, is his great achievement. He has not only worked out the theory of non-violence he has applied it in a mass direction, and on a gigantic scale. This I reprard as his real contribution to make the contribution of the contribution. regard as his real contribution to modern civilisation. In many ways Gandhi's exposition of non-violence is superior to Tolstoy's, and for the reason I think, that his character is superior. Gandhi is first and foremost a saint, but he is something of a thinker too and he is also a man of action, whose contact with "affairs" has neither weakened nor impaired his principles nor stained his character. It is beyond relutation that no man who has ever lived has influenced so profoundly in his own litetime the lives and the conduct of so large a number of human beings as has this physically insignificant indian saint, whose thoughts and struggles are recorded in these three wonderful volumes

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Excuses for Usurpers and Exploiters

In reviewing a certain historical work on the origin and growth of the British power in India, an Indian reviewer of a leading Indian daily says that the following points gathered by him from the first three volumes of the work throw some light on England's mysterious success in India:-

Dupleix found out that no power could succeed in India without the cooperation of the leople of the land. They had no patriotism and and were divided among themselves, It was so asy to set them against one another and take sides.

(2) They had intelligence and physical courage and physical courage and physical courage.

and would prove excellent fighters if trained on

western lines.
(3) Their simplicity, trustfulness faithfulness and devotion to their leaders, made them an easy new to the English.

(4) The 'heathens' were hypnotised by the smooth and specious promises of the English Christians. They were made to part with their liberty and earthly possessions. The rise of the British power in India was like the progress of the white ants.

(5) Whenever it was then interest to do so, the English violated the solemn engagements they entered into with the people of India Colonel Malleson summed up the causes of the Great Indian Mutiny in two words-bad faith.

(6) The Indian rulers made the mistake of

keeping in their service officers of European extra-tion. These were never loyal and were glad and ready to betray their masters

(7) The planting of British Residents in the courts of Indian Rulers enabled them to foment domestic dissensions and prevent union with their brethren. "The British Friend of India Magazine for March, 1843, asks "how did the Company acquire Rengal, but by perjury and forgety. Or Arcot, or any other principality" any other principality

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(8) The system of subsidiary alliance was meant to wipe out the French from India as also the thidependent existence of the Indian States.

(9) The grant of concessions by Indian Rulers for foreign Christian Traders led to their

supremacy.

(10) The ruin of Indian trades and industries and the political downfall of India began when the Moghal Emperor, in mistaken generosity, granted to English merchants such concessions as the rulers nowadays would give to any power, Christian or

otherwise.
(11) The deliberate destruction by Watson and Clive of the Indian Navy paved the way to the rise

of the English.

After mentioning these points in his own words, the reviewer observes that these views of the author are supported by the documents which he has cited, and proceeds to add :-

They however lose sight of or do not lay sufficient emphasis on these facts

(1) We ourselves were our enemies and lost

eelf-rule.

(2) If they have come by their acquisition wrongly, it is but human nature and we might

(3) If they played us against one another, it is our fault that we allowed them to do so. Jayachandra of Kano; led the way.

(4) If they took away our liberty and undermined our national institutions and character, they have given us something—their civilisation with

(5) If they are here to-day, it is only because we are not united in asking them to go away.

It is not our purpose in this note to criticise the critic so far as the merits or demerits of the work he has reviewed are Nor do we wish to enquire concerned. whether the author has lost sight of or refrained from laying sufficient emphasis on the points mentioned by the reviewer. Our object is to draw attention to some general principles and to some characteristics of Indian civilisation which may be deduced from India's ancient history

We do not claim that on the whole we as a people are superior to other peoples, and it may be that on the whole we are as bad as or worse than the English. What we submit is that two wrongs do not make one right. It may be that, if placed in the position in which the English were placed, we might have behaved as ill as or worse than the English. But that does not justify what they did. There are liars, cheats, thieves, robbers and murderers among the inhabitants of all countries; but their existence everywhere has not led to the revision and modification of the moral code of mankind. Similarly, if it could be shown that all nations or all trading companies or incor-

porated bodies have been guilty of particular kinds of unethical conduct, that would not justify or whitewash those kinds of conduct nor lead to the lowering of the standard of international or intergroup morality by which moralists judge nations and groups of men. It is one of the duties of a historian to narrate how certain events happened and how certain nations or bodies of men behaved under certain circumstances and pronounce moral judgment on them. If other nations or groups of men have behaved similarly or worse, they were also wrong.

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We have said above that on the whole we do not claim any superiority for ourselves as a people. But it may be that in some respects our ancestors behaved better than some other nations of the earth the case of doing good to other people by helping them to be spiritually-minded, cul-tured and civilised. The reviewer says that though the British people have taken away our liberty and undermined our national institutions, they have given us their civilisation with all its good and evils. Let us refrain from discussing whether the doing of evil may be justified by the subsequent doing of some good, also whether the "civilisation" of India by the English was an act of disinterested and deliberate philanthropy or a by-product of the pursuit of power and pelf. Let us only say that the British people or the peoples of European extraction in general have not been the only "civilisers" in the world's history. Indians also did some civilising work in ancient times. And the question which we would ask all our sisters and brethren to put to themselves is, how did our ancestors do it?

Did our ancestors domineer over and exploit other countries without themselves settling in those countries and mixing with the indigenous population thereof, and did they civilise them in that way? We have no proof that they did any such thing in the country in which we find abundant proofs of

Indian culture in ancient times.

Take the case of China. Great Chinese scholars have said that Indian teachers and Indian civilisation helped China greatly in her progress in culture, civilisation and spirituality. The other day Bishop Fisher said in his lecture in Santiniketan that no country had ever been able to conquer China, but that on the contrary China had absorbed all her invaders. He made an exception only in the case of India. India's conquest of China was however, he observed, a conquest of love.

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effected by Indian Buddhist missionaries and other teachers. This view was subsequently endorsed by Prof. Lim, a Chinese scholar, in one of his lectures in Santiniketan. The influence of India on China still endures. This is admitted by Chinese scholars themselves. Of course India also learnt many things from China. But what we wish to emphasise here is that India's influence on China was not exercised by conquest or commercial exploitation: it was an altruistic achievement

What is true of China is also true in the main of Tibet So, we ought not to remain hypnotised in the belief that Indians have all along been like the British or that it is possible for Indians to do things in a better

way than the British have done

In Central Asia, remains of extinct civilisations have been unearthed by the labours of European explorers, to whom our heartfelt thanks are due. These civilisations were Indian in origin But there is no proof that these regions were governed by migratory Indian governors and officials sent out by some Indian ruling power in India and commercially exploited and sucked dry by migratory Indian business men through the destruction of the indigenous industries of those regions by the exercise of political power. These extinct Central Asian civilisations were products of intermingling of races and cultures.

Japan was influenced by India in ancient times but not through conquest and political, commercial and industrial exploitation.

Islands in the Indian Archipelago like Java, Bali, &c., were civilised by the Hindus. Similarly the countries of Anam, bodia, etc., called Indo-China, were civilised by the Hindus. But the process was different from and better than the political and economic imperialism of the West. Moreover, though when the Hindus began the work of civilisation in these countries, they were inhabited by backward and sometimes savage races, the civilisers raised the indigenous peoples to a higher level, and thus the resulting culture and civilisation were the work of two peoples fused together. Hence it is that whatever remains of Indian culture and civilisation we find in these countries are not purely Indian but the product of Indian and indigenous genius combined.

The civilising work abroad of peoples of European extraction has been in the main carried on by the co-operation of merchants, missionaries and military men. India's civilising work abroad has been in the main far

different. Her teachers and missionaries have crossed oceans, snow-covered mountains, deep and broad rivers, waterless deserts, forests infested with wild beasts and regions inhabited by men perhaps wilder and more ferocious. Many such Indians lost their lives, without indemnities being claimed or extorted by India Of course, there have been Indian merchants and colonisers also But we do not know that they deliberately destroyed or monopolised indigenous industries abroad, or exterminated or enslaved any native races It may be suggested that they did not because they could not In any case, the guilt of extermination and industrial Vandalism does not rest on their shoulders.

We do not like the kind of comparison of which the object is to bring out the superiority of our own selves or of our ancestors. It is an odious task. And it does not do any good to anybody On the contrary, it tends to make our people vain boasters and idlers. Modesty and humility are to be preferred. We do not believe that all that is occidental is material and worldly. and all that is Indian is spiritual and heavenly. We do not believe that we are all spirituallyminded and live up to the highest ideals of our country, and that all occidentals are worldly-minded and do not live up to their spiritual ideals, which certainly exist.

But we cannot agree to believe, we are not willing to be hypnotised into the belief, that there are not some achievements at least to the credit of our people which are superior to the achievements of some other peoples or that it is unthinkable that the behaviour of our people under certain circumstances might possibly be better than that of some other people under those circumstances.

The reviewer has spoken of the British people giving us "their civilisation with all its good and evils." It is well known that Britain also has been indebted to India in We do not refer here to the many ways. material benefit which Britain has derived from her connection with India. That has been immense, and too patent to escape the eyes of any unprejudiced observer and student of history. We speak here of the non-material advantage which Britain has derived from contact with India. That Indian thought and ideals have greatly influenced Britain and other Western countries has been admitted by many thinkers. Only the other day we came across the following sentence in the Japan

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Weekly Chronicle, edited by Mr. A. Morgan

"Indian thought has had a profound influence on the thought of Europe during the past century"

It may not therefore be unjust to infer that for any benefits conferred on India by Britain. India has more than amply paid by the material and non-material wealth which the British people have received in return. But for the wrong done by the British people to India compensation has still to be made This forms part of the compensatory effort which many Western Christian peoples should make. So far as we are concerned, we are which these peoples are rendering But so far as they themselves are concerned, it will be time for them to begin to be self-complacent when they have liberated as many countries as they have enslaved, saved as many tribes as they have exterminated, enriched as many peoples as they have ruined by economic warfare, and rescued as many persons as they have killed, maimed and disabled.

It is to be noted here that what good India has been instrumental in doing to Britain has been done without political and economic subjugation and exploitation Japan has also similarly influenced the West. As the Japan Weekly Chronicle says:—

Japanese influence is to be seen in far more Western homes than western influence is to be seen in Japanese homes. The aesthetic influence of Japan has been profound, and decoration in the West is very different to-day from the soulless symmetry of a hundred years ago.

This Japanese influence is not the result

of Japanese conquest and exploitation.

It is well known, too, that though the British or any other Western power has not conquered Japan, that country has made far greater progress in self-rule, modern education, modern science and modern mechanical arts and industries in half a century than India under British rule has done in nearly two centuries. China is also making progress in these spheres of human activity without being conquered by any Western power, perhaps we sught rather to say that the progress of Japan and China is due to their not having been conquered.

So, as the reviewer has raised the question of what we might have done in certain hypothetical circumstances, or what generally might have been, we also say as a mere matter of speculation that, not only was it possible in ancient times, but even in our

modern days progress can be achieved without being conquered, enslaved and exploited.

If Chesterton Lived in India

The Catholic Herald of India says that in the first copy of Mr. G. K. Chesterton's new paper, G. K's Weekly what the paper's policy will not be and what readers will not find in it is detailed as follows, in part, by the editor—

"Arrangements for photographing Mr. Lloyd George's smile. Mr Baldwin's pipe, Lord Birkenhead's cigar, Mr Churchill's hat and Lord Beaverbrook's coronet, are not yet completed and never will be

"Similarly, readers anytous to enter the competition to decide who has the Most Beautiful Grand-Mother in the British Empire should not send in

photographs after the end of last week.

"All serious students of social conditions interested in the experiment of strong-minded American heiresses refusing to live with their husbands, will search the paper in vain for anything about it."

If Mr. Chesterton had started his paper in

India, he would perhaps have added -

"All serious students of social conditions interested in the illustrious career of the Muslim ex-mistress of a Hindu Maharaja, who subsequently became the concubine of a rich Muslim young man who was murdered in the attempt to abduct her from his automobile will search the paper in vain for anything about those male and female human beings or their beaufic portraits."

Bombay Malabar Hill Murder

The murder of any person, be he saint or sinner or placed somewhere between them, deplorable, and the murderer should be sought out and properly dealt with. The attempt to abduct any woman or disfigure her, be she of good character or bad, ought certainly to be also condignly punished. Therefore, what the Bombay police are doing to arrest and bring to book those who murdered one Mr. Abdul Kadir Bawla in the attempt to abduct or disfigure his mistress, a dancing girl of the name of Mumtaz Begum, is worthy of praise. But we cannot appreciate the publication in the papers of the portraits of the woman and her murdered lover, and details of her past life. She might have been the mistress of more Maharajas. and rich men than she has actually been But even that would not have made her a

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heroine whose career would deserve to be recorded day after day in column after column of numerous newspapers. If newspaper readers desire to feed on garbage or wallow in salacious filth, surely it is not the business

of journalists to supply such stuff.

It seems that Mr. Bawla was a public man of a sort. No one can grudge him his due meed of praise for the degree of dutifulness which he showed. But should not men be judged by their characters also? If a man drives in the company of his mistress and flaunts his vicious life, if he does not make her his wife even though neither the scripture nor the custom of his community stands in the way, it cannot be said that he cares for social purity and the sanctity of family life as every man ought to, or that he really has any respect for womanhood Rich libertines have often given to the women they have injured more than a hundred thousand rupees, but that has not been accepted as a proof of the nobility of their nature or of the purity and genuineness of their love or of their love or of their idealism in relation to woman

Nor can the state of that society be considered healthy and desirable in which driving and living openly with a dancing-girl is not considered disgraceful. The blunting of the moral sense must have proceeded far when so much is being made of those who led impure lives, simply because of their wealth and "connection" with men in "high"

position.

In the story of the murder of Mr Bawla the heroism and nobility of four British officers, Lt. Seagert being the most prominent among them, stand out as the bright relieving feature. They were passing along when the murdered man and his mistress and secretary were attacked, and immediately came to their rescue. Though Lt. Seagert received some shots, he did not let go one of the miscreants whom he had caught.

Mrs. Robinson's Case

In England some degraded specimens of humanity formed a conspiracy to blackmail Raja Hari Singh, nephew of the Maharaja of Kashmir, in consequence of which he was discovered where he ought not to have been. To hush up the matter, he agreed to part with £300,000. A weman named Mrs. Robinson, her husband, and some other rassals were to share in this leot. We need not

enter into more details, which have been published, in the papers Owing to the notoriety which these facts brought the adulteress, Mrs. Robinson, a paper called The Sunday Chronicle got her to contribute serially an account of her life and immoral It betokens a very degraded adventures. state of society that a woman and her husband should with other persons form a conspiracy of this disgraceful character to fleece an ass of a libertine. And it betokens still deeper degradation that a public print should find it possible and profitable to print an account of her vicious life written by herself What sorts of homes are those into which such a paper finds ready entrance?

We have no desire to throw stones at English society, seeing that, if Bombay's Mumtaz Begum had possessed any literary talent, some "enterprising" Indian paper would have most probably secured her as a

contributor

The vast sums which Hari Singh has squandered abroad are said to be his private property. But in the last resort, they must have been derived from the poor people of Kashmir. Of course, there are other princes who are as great spendthrifts. But that does not prove that Hari Singh is fit to rule, though it is probable he will succeed the present Maharaja of Kashmir, for the less impeccable an Indian chief is, the more squeezable must he prove to be, considering the relation in which the Indian states stand to Britain.

The Evening Standard, a British paper, in its issue of December 5, 1924, had an article by one Miss May Crommelin, with the heading, "With 'Mr A' in Kashmir". It is introduced by the editor thus .—

While wandering round the world, Miss May Crommelin the novelist, happened upon the Court of Kashmir during the wedding festivities of Sir Hari Singh, the "Mr. A" of the affaire Robinson". She gives here a vivid pen-picture of a remarkable young man-

This shows what makes a man a society here in England.

May Crommelin has indited the following

paragraph among others -

I was shocked to hear an Indian Prince called so unjustiv a "nigger' last week in court But I was far more shocked a few hours are—shocked and sorry—when I found that "Mr A' was the fine young Hari, so loyal to us.

Whatever the other qualifications or disqualifications of a biped of the genus homo may be, he who is "so loval to us" must be fit to be a ruler of men So the people of

Kashmir may rest assured that "the fine young Hari" will be their Maharaja some day. A strong-minded intelligent man of good character can neither be easily fleeced nor be easily made to "grant" concessions; the opposite sort of man is more convenient to deal with. So he cannot but be "fine".

Contradictory Accounts in the Press

New India notices the fact that the account of Lord Lytton's visit to Jessore in a Calcutta Indian paper is exactly the opposite of that in a Calcutta Anglo-Indian paper. The Indian paper states that all shops were closed and the streets were deserted. The Anglo-Indian paper states on the contrary that the whole town of Jessore turned out to welcome Tis Excellency.

We know from a very reliable source that when the Governor of Bengal visited mother town, a telegram appeared in some papers that there was complete boycott of the visit by the towns-people though that was not the fact. When a copy of a paper consaining that telegram reached its correspondent in that town, he and his companions aughed and made merry over the fact that hey had been able to hoodwink the public!

According to these unscrupulous fools, lisregard for truth is a means of national alvation.

What's in a Name ?

Our attention has been drawn to a surious practice of the Bengal Government which calls for a word or two of comment. t would appear that officers of the Provinial Service are ordinarily styled in the fficial gazette as 'Babu or 'Moulavi' according s they happen to be Hindus or Mahomedans. Locording to our information, so strictly is his rule observed that they are never esignated as 'Mr.' unless they can prove to be satisfaction of the Government, that they we in European style. In pursuance of the ules governing promotion in these services. few of these officers are, from time to time. prointed to what are called 'listed' posts, i.e., osts in the superior service which are served for officers of the Provincial Service. Then a Provincial Service officer occupies ne of these posts as officiating Additional or istrict Magistrate (or Judge), his nomenature is at once transformed from 'Babu' or foulavi' to 'Mr.'. The reader must not ima-

gine that this metamorphosis is necessarily correlated to any change in the habits of life of the individual thus honoured. The new style of address is adopted without his leave or license, whether he abandons his national mode of living or not, and as a matter of course. But the funniest part of the story yet remains to be told. The position of a Provincial Service officer, when he begins to officiate in the higher service, is analogous to that of a chrysalis which has not yet developed into a full-fledged butterfly. He has to pass through many a vicissitude of fortune, and has to revert to the Provincial Service many a time, before his confirmation as a member of the superior service takes place. During his periodical reversions, he is again officially styled by his whilom appellation of 'Babu' or 'Moulavi' and thus made to know his place and keep it. An observer of this unexpected transformation unaccustomed to the ways of Bumbledom will be tempted to exclaim 'O Bottom, thou art changed! Bless thee, thou art translated!' Indeed, so ridiculous does the situation sometimes become that in the same gazette, while in one part official in question, as relinquishing charge of his 'listed' post, is addressed as 'Mr.', in another part, a few pages down, where his posting in the Provincial Service is notified, he is styled as 'Babu' or 'Maulavı.' And so hide-bound is officialdom to its traditions, that it gravely perpetrates this piece of practical joke, and invests the same officer with a dual personality like Dr. Jekvll and Mr. Hyde in Robert Louis Stevenson's famous story, without a twinge of of its facial muscles, or without being once moved to think how absurd it must all appear to the man in the street.

We do not mean any disrespect to the Judiciary and Magistracy who belong to the Provincial Service. They are all our countrymen, and many of them, we dare say, are most estimable gentlemen. But are there not even a few among the holders of these listed posts, who have presumably risen to their high sank by reason of their superior merit, who have the courage to point out the anomaly of the practice referred to above, and protest against its continuance? We have reasons to believe that some at least of them feel the ignominy of being thus made the victims of official caprice in the style of their address, and would prefer to be called 'Babu' or 'Moulavi', for almost all of them live in Indian style both before their promotion to the 'listed' posts and after their retire-

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nent from such posts. Only an exiguous number adopt the European style of living, and that only in part during the time they 10ld these posts, and to them alone the title of 'Mr.' should be given. But if the title is conferred on all holders of 'listed' appointnents without distinction, why, in the name of common sense, should it not be continued or the rest of their service, after it is once estowed? And above all, what does the doption of this title of address, in the case of every holder of a superior post, and its evocation in the case of the same officer as oon as he has to revert to inferior rank, ndicate? Does it not clearly denote that in he bureaucratic code no Babu or Maulavi an be a member of the superior service. nd on the other hand no one belonging to he Provincial service can, as a rule, aspire the dignity of being addressed as Mr.? n other words the English title of address supposed to possess an intrinsic superiority thich it is mere presumption on the part of Babu or Moulavi to claim. The humiliation nderlying such an assumption ought not to e put up with by any self-respecting member the Provincial Service and indeed so ntirely devoid of justification is this practice at we believe that it has only to be pointed ut by those concerned to be relegated to the ustbin of obsolete customs and invidious istinctions which have had their day and e no more

In our opinion, every officer living in idian style and used to being called Babu Moulavi, should, when promoted to a post sually reserved for civilians living in Eupean style, be asked whether he would refer to be addressed by his usual designation to adopt the title of Mr. and his choice fould decide the question so far as he is incerned, and the upward and downward live of his future career should not thencerth be denoted by his designation in the heial gazette as Mr.' and 'Babu' or 'Moulavi.'

these days of democratic government, it is ally going too far to taboo the titles of Babu d Moulavi from the ranks of the superior til service. They must be officially rehabilised to a position of equality with the le of 'Mr.' and no artificial character of inlity should be conferred on the latter as to vest it with a dignity and distinction does not intrinsically possess and cannot refore claim.

Would any member of the Bengal Countake up the matter and see that justice is to Indian titles of address and that they

are treated on a par with the English title of address in official notifications and other official documents? The offensive word native has been substituted in official corrrespondence by 'Indian', and it is time that the last strongholds of bureaucratic prejudice and racial invidiousness should be made to yield to common sense and fair play in these matters.

Sydney Smith on the Licentiousness of the Press

"A vast concern is expressed for the liberty of the press, and the utmost abhorrence for its licentiousness; but then, by the licentiousness of the press is meant every disclosure by which any abuse is brought to light and exposed to shame—by the liberty of the press is meant only publications from which no such inconvenience is to be apprehended, and the fallacy consists in employing the sham approbation of liberty as a mask for the real opposition to all free discussion. To write a pamphlet so ill that nobody will read it, to animadvert in terms so weak and insipid upon great evils, that no disgust is excited at the vice, and no apprehension in the evil-doer, is a fair use of the liberty of the press, and is not only pardoned by the friends of government, but draws from them the most fervent eulogium. The licentiousness of the press consists in doing the thing boldly and well, in striking terror into the guilty, and, in rousing the attention of the public to the defence of their highest interests. This is the licentiousness of the press held in the greatest horror by timid and corrupt men"

Easay on the Fallacy of Anti-Reformers.

Sydney Smith on Good Government and . Official Exposure

'As Mr. Bentham observes, if there be any one maxim in politics more certain than another, it is that no possible degree of virtue in the governor can render it expedient for the governed to dispense with good laws and good institutions. It is quite obvious to all who are capable of reflection that by no other means than by lowering the governors in the estimation of the people can there be hope or chance of bencheial change. The greater the quantity of respect a man receives, independently of good conduct, the less good is his behaviour likely to be it is the interest, therefore, of the public in the case of each to see that the respect paid to him should as completely as possible, depend upon the goodness of his behaviour in the execution of his trust. But it is, on the contrary, the interest of the trustee that the respect, the money, or any other advantage in receives in virtue of his office should be as great as secure, and as independent of conduct as possible ... public men must expect to be attacked, and sometimes unjustly. It keeps up the habit of considering their conduct as expect to secretary. The friends and supporters of Government have always greater facility in keeping and raising it up than its adversaries have for lowering it. — Ibul.

Opportunities of Studies in America

There has been a considerable amount of misunderstanding in India about the recent immigration legislation of America as affecting students from India. Though restrictions of entry have been increasing a great deal I may note here that there is no difficulty for a really bona fide student to enter the United States of America.

If India is to hold her own in world politics if we desire to emancipate ourselves from the economic thraldom of the Western nations, the only way is to send hundreds of boys and girls to foreign lands for first-hand knowledge of Western methods of production, distribution, organization and management fractice offers the best field for such a study this is the only place where exceptional facilities are available for research work

There is no doubt that entirely self-supporting students are debarred from entering the States, but even then a really intelligent student who finds himself in monetary difficulties and who works outside his college hours without neglecting his studies is allowed to stay in the United States by the immigration authorities.

The Indo-American Information Bureau, P. O. Beacon, New York, U. S. A., (whose temporary address up to May 1925 is c/o Clark University, Worcester, Mass., U. S. A.) would be very glad to supply any information speeded by a needy student on receipt of one rupee in Indian stamps or currency. The teposit is needed as a guarantee of good faith and 'genuine enquiry and will be refunded to the depositor on his arrival in this country.

V. V. OAK

Sydney Smith on Female Accomplishments

Sydney Smith's Essay on Female Education, written more than a century ago, amply repays persual. In his time, in England, a woman, of forty was more ignorant than a boy of twelve, so the conditions were more nearly utin to what they are in India today much if what he writes, therefore, though long out of date in his own country, applies with full orce to us in India. In his time, there was nuch jealousy among men respecting the aducation of women. The novelty of teaching women more than they were already aught was apt to raise in the manly mind the sensation of the ludicrous. To all such the sydney Smith's reply was:

Nothing is more common, or more stupid, than

to take the actual for the possible,—to believe that all which is, is all which can be; first to laugh at every proposed deviation from practice as impossible—then, when it is carried into effect, to be astonished that it did not take place before".

Educate women as well as you educate your men—this is the burden of Sydney Smith's Essay.

"The pursuit of knowledge is the most innocent and interesting occupation which can be given to the female sex: nor can there be a better method of checking a spirit of dissipation than by diffusing a taste for literature. The true way to attack vice is by setting up something else against it."

Sydney Smith has no illusions as to the power of education to improve the character He says:

"It is true, that every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power, and its value depends on its application."

Women hazard everything upon one cast of the die;—when youth is gone, all is gone One of the greatest pleasures of life is conversation, and they are enhanced by every increase of knowledge.

"Education gives fecundity of thought, copiousness of illustration, quickness, vigour, fancy, words, images, and illustrations, it decorates every common thing, and gives the power of trifling without being indignitied and absurd" "Diffuse knowledge generally among women, and you will at once cure the conceit which knowledge occasions while it is rare."

The formation of character during the first seven or eight years of life depends almost entirely on women. If the education of women were improved, the education of men would therefore be improved also But Sydney Smith does not treat of female education as a mere accomplishment A mind full of ideas possesses the clastic spring which the love of knowledge can alone convey, it diffuses, equally over the whole of existence, a calm pleasure, suitable to every variety and every period of life. Instead of tying their whole lives to one unvaried line of petty and frivolous occupation, the minds of our women should be filled with strong sense and elevated currosity. Much of a woman's life is solitary, there are sufferings which she must endure alone in silence Daughters should not therefore devote their whole time to sewing, patching and mending kept with nimble fingers and vacant understandings till the season for intellectual improvement 18 uttorly passed away.

A century before Sydney Smith's time. the prevailing taste was for teaching women housewifery; in his time, it was for accom-



Mahatma Gandhi Addressing the Indian National Congress from the Rosirum (Belgaum)

lishments. This is the stage at which we in idia have now arrived. It will therefore be istructive to hear what Sydney Smith has it to say on the subject.

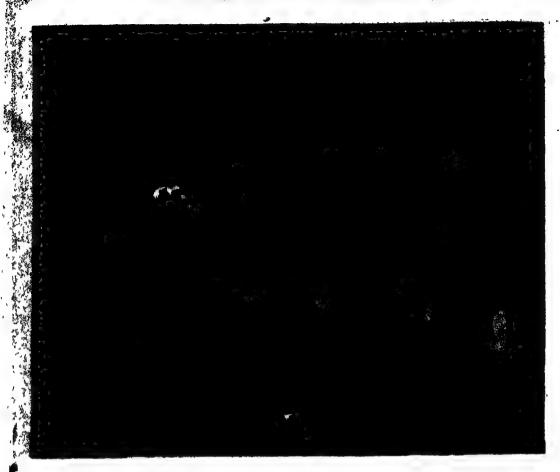
"The object now is to make women artists, to be them an excellence in drawing, music, painting, and dancing. Now one great evil of all this that it does not last. No mother, no women, ho has passed over the first few years of life, ngs, or dances, or draws, or plays upon musical struments. These are merely means for displaying the grace and vivacity of youth, which every oman gives up as the gives up the dress and the anners of the eighteen; she has no wish to room them; or if she has, she is driven out of cm by diameter [i.e. girth] and derision. The stem of female education, as it now stands, aimsely at embellishing a few years of life, which are themselves so full of grace and happiness, that by hardly want it; and then leaves the rest of instence a misorable prey to idle insignificance woman of understanding and reflection can include the given by such kind or education. The object to give to children resources that will endure long as life endures—habits that time will

ameliorate not destroy,—occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and therefore death less terrible and the compensation which is offered for the omission of all this a short-lived blaze,—a little temporary effect, which has no other consequence than to deprive the remainder of lite of all taste and relish. There may be women who have a taste for the fine arts and who evince a decided talent for drawing, or for music. In that case, there can be no objection to their cultivation but the error is, to make such things the grand and universal object—fo insist upon it that every woman is to sing and draw, and dance—with nature, or against nature—to prefer lit to real solid improvement in taste, knowledge, and understanding A great deal is said in favour of the social nature of the fine arts. Music gives pleasure to others. Drawing is an act, the amusement of which does not enter in him who exercises it, but is diffused among the rest of the world. This is true, but there is nothing, after all, so social as a cultivated unid.

Woman's education must necessarily differ

Woman's education must necessarily differ to some extent from man's, but it should not differ in essentials and need not be worse

THE MODERN REVIEW FOR FEBRUARY, 1925



Mahatma Gandhi Reviewing Volunteers (Belgaum)

in quality. We should remember Robert Louis Stevenson's warning.

"Man is a creature who lives not upon bread alone, but principally by catchwords and the little rift between the sexes is astonishingly widened by simply teaching one set of catchwords to the girls and another to the boys."

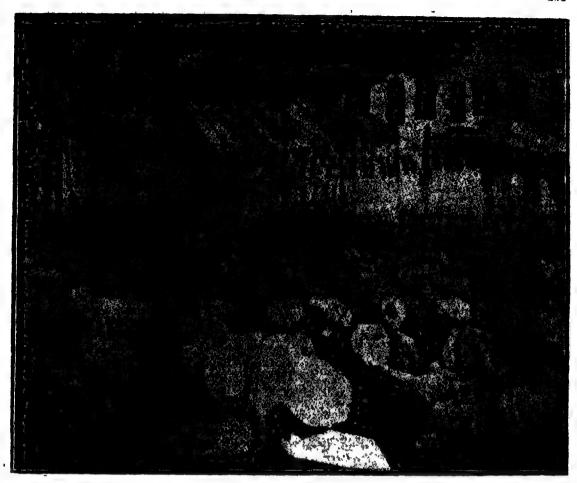
The life of frivolous dissipation, and of petty accomplishments, which make such a brave show but in reality mean so little, is coming into vogue among the upper middle classes of our society. Our unfashionable grandmothers were mostly without education, and they often missed the joy of elevated thoughts which education brings in its train, but they took life more seriously than their grand-daughters, for whose butterfly existence they would feel nothing but contempt. In a sense, both have, in a large measure, missed the meaning of life, and that being the case, the humility of our feminine ancestors is much to be preferred to the grand airs of

the 'accomplished' girls of today And in that part of education which consists in the cultivation of the emotions as distinguished from the understanding, there are not many who would hesitate to give the palm to our self-sacrificing female forbears. If we are to educate our girls at all—and educate them we must—we should remember that what is wanted is not the picking up of a few so-called accomplishments, but the acquisition of real, solid knowledge, with all that it stands for in the realm of deepening, broadening and uplifting the mind.

Passport.

The Japan Chronicle states:

No more passport visas are necessary for persons travelling between Japan and the following countries: France, Italy, and Holland. This is a very good sign. The passport system has been kept on



A View of the Indian National Congress in Session

all this time not because of any need, but simply to get a little squeeze from travellers. Great Governments are gradually waking up to the fact that such petty extortion is beneath their dignity.

What is the object of the passport system as enforced in India, or elsewhere in the case of Indians?

Preparedness

We read in the same newspaper:

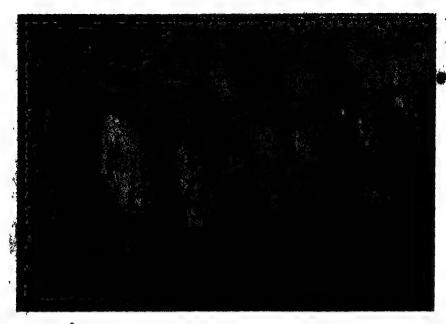
"The formula that unpreparedness increases the chances of war was repeated by Mr. Wilbur, America's Naval Secretary, in his plea for more armaments,....."

It would be interesting to know what in the opinion of diplomats and generals increases the chances of peace...

l'reparedness seems to be like whisky. If it is cold, drinkers will advise you to take drop" of whisky; if it is hot, the prescription is again a "drop" of whisky.—If a nation

wants to go to war and be victorious, preparedness is considered essentially necessary; if a nation longs for peace,—why, preparedness is, again, what is wanted!

But in reality, there will never be either disarmament or peace, so long as some "great power" does not courageously and in loyal adherence to a great ideal set the example of disarmament, even at the certain risk of being invaded and conquered. No great ideal was ever realised except at the cost of martyrdom,—at any rate, at the risk of martyrdom. Individual greatness is achieved by individual fidelity to a great ideal and the consequent actual or possible martyrdom. The way to national greatness hes exactly in the same direction. We speak of real enduring greatness, not of querflowing wealth, big navies, large armies, and numerous air squadrons.



Review of Congress Volunteers (Belgaum)

Sivaji's Greatness

Professor Jadunath Sarkar has recently summarised some of the characteristics which made Sivaji great. Says he, in part .--

The first of those was probably his policy of allowing freedom of worship and thought to all and sundry, complete liberty of speech, action, and mind. The second was his recognition of talent wherever it might be, and his giving of responsibility to all whose abilities fitted them for it. Mahomedans were as numerous in his service as Hindus and more than once he received the approbation of the Mosiem emperors at Delhi for the way in which he employed Mahomedans in all departments. With him ability levelled all men and placed them on the same plane, and to this policy he owed much of his success and power."

Professor Bose's Address to Presidency College Students

On the occasion of the completion of forty years of professorship by Sir J. C. Bose. first as Professor of Physical Science and subsequently as Emeritus Professor, an address was recently presented to him by the students of the Calcutta Presidency College. In the course of his reply Professor Bose said :---

The success that has come to me is more than enough to satisfy all my personal longing. But my ambition for you knows no bounds: for it will be you representing the young generation that will carry on the work which we leave unfinished, it will be for you to build the greater India yet to be, by the selfless devotion of your lives.

This is in harmony with the Sanskrit maxim which tells us to desire to be surpassed by our sons and disciples.

Speaking of his professorship at the Presi-

dency College, Dr. Bose said :--

Forty years ago, Lord Ripon's Government appointed me to be the Professor of Physica Science in spite of the strongest protest of St Alfred Croft, the Director of Public Instruction and Mr. Tawney, the Principal of the Presidency College, Str Alfred Croft told me frankly that an Indian was temperamentally unfit to teach the exact methods of modern science; I would beside be unable to maintain discipline in the Presidence College, the students of which enjoyed the note riety of being the most unruly. I did not make any grievance of this prejudice based on ignorance any grievance of this prejudice based on ignorance it was for me to make them feel ashamed of if The students I found to be quite different from what they were represented to be: during milliong Professorship I never found the slightedifficulty in exacting the most rigid discipling. My teaching was found to be above reproach an some of my most important researches were carried out at off hours in the absence of anythin that could be dignified as a laboratory. The result of all this was that both the Principal and the Director not only became my staunchest friend but even strong partisans. but even strong partisans.

Regarding his discoveries in the realm of physiology, the Professor observed :---

I got into trouble when I tried to enter the preserves of the Physiologist. There was the same pack feeling which resented the intrusion of a stra ger, who belonged to the fold of physicists. I results were incredible and opposed to accept theories. I was challenged to show myinstrumes at work. I had to carry them all the way for India; when I landed in London the poster. Carri

A Comment



Mahatma Gandhi, the President of the Indian National Congress leaving Belgaum Accompanied by the Chairman of the Reception Committee

the box upside down, with the result that the heavy base crushed the delicate recording portion beyond recognition. So the costly visit to Europe was for that time a complete failure

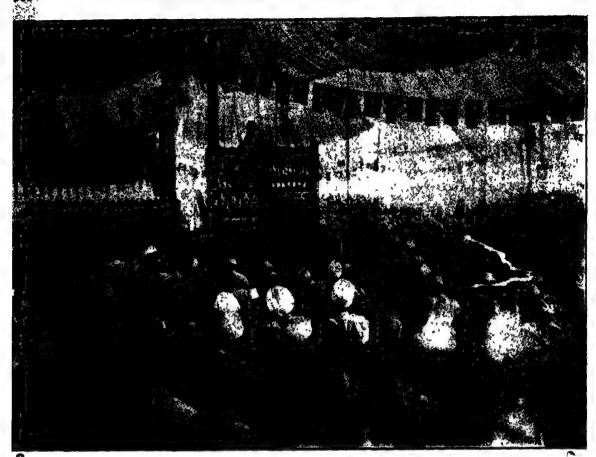
FATE HANGING BY A HAIR

The next time I made a portable instrument which I carried myself. It was the now famous Magnetic Croscograph which produced the incredible magnification of a hundred million times. This was regarded as theoretically impossible. I had a laboratory fitted up which was open to all scientific men. But a persistent opponent challenged me in The Time" to exhibit it at a neutral place, the implication being that the performance of my apparatus was due to some jugglery. Of course my opponent wanted simply to put me to trouble. He well knew that the vital portion of my indicator was suspended by a thread finer than a hair which would break during transport to a new place I could not refuse the challenge, and the leading mentific men assembled to test the apparatus at the University College, Gower Street. I carried the instrument safely in a steady motor-car, but when I got down the slight jerk broke the thread. Hy merest chance I had a seccotine capsule by me, with which I joined the broken ends of the thread. The

secretine did not dry and my delicate indicator was being pulled down by its weight all the time but for fifteen minutes the thread held together and during that time my experiments were all complete. The excitement in the press knew no bounds and it was perhaps my pluck under unfair conditions that won for me the largest number of friends among scientific men and the lay public. From all this it will be clear now how infinite must be the patience and persistence for winning any recognition or success against general ignorance.

In two previous issues we drew attention to the Italian philosopher Croce's opinion that all workers,—be they scientists or philosophers, poets or artists, or men engaged in other honourable pursuits,—and not merely statesmen or politicians, should rightly be considered as doing public work. Increfore Sir J. C. Bose was entirely tight in claiming

Every one of us is united in the common purpose of winning for India an honoured place in the Federation of Nations. This we shall achieve by our united and persistent efforts and by strict observance of the rules of the game. The race is not to the swift but to the wise. By wisdom is



Another View of the Congress in Session (Belgaum)

neant not the subservient discretion of the weak, but that which comes from consciousness of power which is achieved only through righteousness. Whether India is to gain her salvation through conflict or through the other method more consonant with the property of the consonant with the future. For there is something in indian culture which is possessed of extraordinary atent strength, by which it has resisted the ravages of time and the destructive changes which have swept over the earth. And indeed a capacity to enlure through infinite transformations must be latent in that mighty civilisation which has seen the inellectual culture of the Nile Valley of Assyria and of Babylon wax and wane and disappear, and which to-day gazes on the future with the same invincible faith with which it met the past.

The veteran's confession of faith ought to hearten all privates in the ranks.

On "Misquotations"

The Catholic Herald of India (December 10, 1924) writes with reference to Babu

Maheschandra (thosh's reviews of biblical books :-

VISQUOTATIONS

a In a previous issue we read that according to the scholarly work of Dalman, Jesus taught the existence of a merely material banquet in heaven. On tracing the reference we find, to our pleasant surprise, that Dalman says just the opposite, and most emphatically, in so many words, immediately after the words quoted by M. C. Ghosh (Luke XXII, 29), "Never," says Dalman, "did Jesus mean these words to be taken in a literal sense".

Babu Maheschandra Ghosh quoted Dalman in his review of Professor J. Eslin Carpenter's "Buddhism and Christianity: A Parallel and a contrast", which was published in The Modern Review for June, 1924. The passage in which Dalman was quoted in that issue. p. 661, runs as follows:

Jesus and his followers used to drink wine. Eating and drinking at his table in his kingdom was a special privilege of his apostles. (I.k. XXII. 30). "This repast was no mere figure of speech." (Dalman: The Words of Jesus, p. 111). Jesus himself said that he drank wine and that his enemies

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Mahatma Gandhi, the President of the Belgaum Session of the Indian National Congress

died him a "winebibber" (Matt. M. 19 d. l.k. VII to This proves that some of his enemies condemned drinking but he, the Messiah, had no objection to drinking.

Here we do not find Babu Maheschandra thosh asserting that "according to the scholarly work of Dalman, Jesus taught the existence of a merely material banquet in heaven". He simply quotes some of Dalman's words—from a sentence which, as we shall see, Pfleiderer also quotes in a footnote. Veither Pfeiderer nor Babu Maheschandra gives Dalman's context, not considering it essential. But let us come to the "misquota-

THE STATE OF THE SAME OF THE S

tion In "The Words of Jesus by Gustat Dalman (authorised English version by D. M. Kay, B. D. n. sc. 1909), page 111, the passage quoted from runs as follows.—

From the Gospels it may be inferred that the conception of an actual repast for already an old established idea this repast was no mere figure of speed. But he speaks of it in plain language only for the righteens of all ages are destined to entor. Never did He refer to the repast as a mere repast.

Here we do not find the words, "Never did Jesus mean these words to be taken in



A View of the Congress Camp (Belgaum)

a literal sense," which the Catholic Herald prints within inverted commas and ascribes to Dulman.

Regarding the meaning of what Dalman has written, our opinion is (and it is admittedly the opinion of one whose vernacular is not English) that Dalman held that by the repast Jesus meant neither only a material feast nor only spiritual fellowship, but partly both.

Not being biblical scholars, we do not venture any opinion of our own legarding the actual meaning of what Jesus said But we may be permitted to quote the opinion of Pfleiderer, who writes —

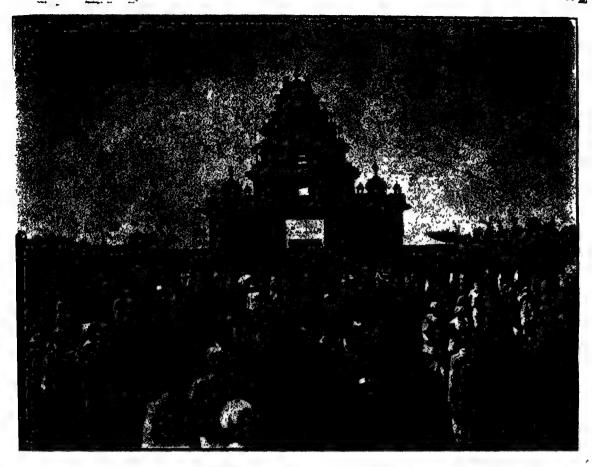
"Dalman is doubtless right in remarking," ... The difference between the preaching of Jesus and Jewish views consists, not in the idea of 'the life', but in what Jesus has to say of the theocracy (Gottesherrschoft) and of the righteousness without which life in the theocracy can never be attained" (Worte Jesu, p. 132=E, T. 162). Naturally, it consists in a condition of perfect happiness, of complete joy and satisfaction. Therefore the loyal servant has held out to him as his reward the prospect of entering into the "joy of his Lord" (Matt. XXV. 21). Frequently this joy is represented as a partaking in the Messianic feast, the guest at

which shall sit at meat with the patriarchs, or eat and drink at Christ's table (Matt. VIII 11; Luke XIII 29, XXII 30) Now as that is not to be thought of as a mere figure*, and as the scene of this feeal loy is certainly the "land" of Canaan (Matt V. 5: cf. Ps XXXVII. 11, Enoch V. 7, XC. 20), Jesus seems to have thought of the condition of the partakers in the Reign of God, not as a supersensuous existence comparable to that of heavenly spiritual beings, but as an earthly existence raised to a higher power and freed from the evils of the present life. That was certainly the way in which the primitive community of His followers understood it, as may be concluded from the fact that they supposed the description which is found in Apoc. Baruch (XXIX. 5.) of the fabulous fruitfulness of field and vine (in the Messianic times) to be a prophecy of Jesus; and even though they were mistaken in this, the mistake would be unintelligible if Jesus had thought and taught the direct opposite—if he had represented the unending life under the Reign of God as completely freed from earthly conditions and as the blessedness of heavenly spirits.—

I server to a real participation in

* Dalman, ut sup., p. 81 (= E. T. III): "Even for Jesus, this repast was no mere figure of speech". Joh. Weiss (ut sup., p. 120) considers the arguments for figurative interpretation of this conception "extraordinarily trivial"—meaning thereby. no doubt superficial and untenable. Pfleiderer's foot-note.

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The Entrance to the Congress Pandal (Belgaum)

fleiderer's Primitive Christianity, Vol. II., pp. 17-18 Translated by W. Montgomery, B. D.

Herald complains that The Catholic under the pretext of reviewing books," laheschandra Ohosh criticises Christ and bristianity. There is no pretext at all The ooks reviewed relate to Christ and Christianiand there is no natural or supernaturalforbids the statement of views which lating to those subjects held by others. esides the authors whose works are reviewed. lacaulay wrote many of his essays as reviews f books in a famous quarterly. Many ther authors have done the same thing. hey did not confine themselves strictly to to not aware that they have been generally "isidered guilty of pretext. Babu Maheshandra Ghosh's reviews may be bad or idifferent, but he does not do anything inder the pretext of" doing something else. and anthors in support of his views.

Selmon spaced a fin standard

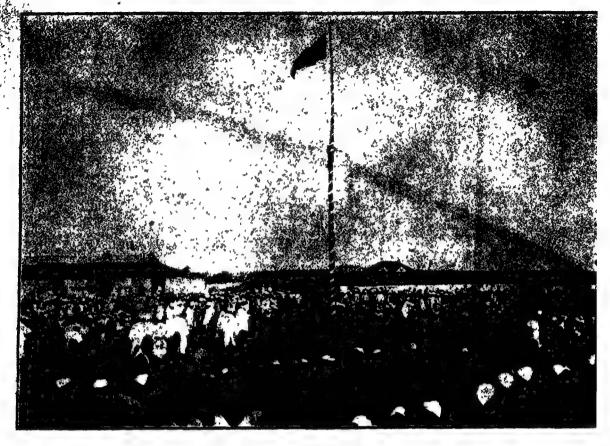
The Working of Local Self-government in Bengal

Lord Lytton and at Jessore that

He had received a most favourable impression of the working of Local Self-Government institutions in the Province. This was a matter of which practically nothing was known in Findand, and when he went back the last evidence he could submit to his countrymen of the fitness of India for Responsible Government would be derived from the working of the representative element in the Local Self-Government machinery of the Province. All the difficulties which were so often quoted as obstacles to the concession of political responsibility were there present though in a smaller degree. On Union Boards, Local Boards and District Boards he found Muhammadans and Hindus, as well as all castes of the latter, working together, and solid work for the improvement of local conditions was being done.

What has Lord Sydenham and other die-hards got to say to this testimony: Here is a British Governor on the spot who of his own accord bears witness to the fitness of the people for Responsible Government.

Lord Lyttton expressed the further opinion



Boy Scouts Saluting the National Flag (Belgaum Congress)

that "the will to effect local improvements was also present. What was chiefly needed was more money." He concluded --

During the two years which still remain of my torm of office. I hope to concentrate upon this problem of increasing the wealth of the Province, and blem of increasing the wealth of the Province, and thereby the ability of Government agencies whether Local or Provincial to supply local needs Wealth is of two kinds and may be derived either from human resources or from the resources of the soil. Human wealth is at present greatly diminished, both by ignorance and disease, and it is also common knowledge that the soil of Bengal is capable of a much greater yield than is at present obtained from it.

The problems of Education, Public Health and agricultural improvement therefore, require special attention from the point of view of increasing

attention from the point of view of increasing wealth.

Governors, like other men, must make every effort to fulfil their promises. At the Joint Conference of the Departments Agriculture. Industries and Co-operation and the Veterinary Department held at Government House, Calcutta, on the 4th and 5th July, 1924. it was resolved:-

This Conference is of opinion that a liberal policy of Government loans is essential with a view to developing special forms of Co-oporative Societies.

This Conference urges on Government the importance of interation as a factor in agricultural improvement, especially in Western Bengal, and in view of the considerable development of small ability of increasing the staff of Co-operative Officerand of posting competent Irrigation Engineers in each district where such development is proceeding or is possible

After his visit to Bankura Lord Lytton wrote to the Magistrate of that district on the 30th Jamuary, 1924

"I should like you to know how very pleased I should like you to know how very pleased I have been to see the interesting examples of co-operative self-help which were shown to me in the Bankura District. The work being done by co-operative irrigation societies in providing by local effort against the dangers of drought and crop failure, is most encouraging and the best possible guarantee of the future prosperity of the district. The members of these societies have shown how wealth can be created even by very poor Communities, and I hope that their example will be widely followed. I have said on other occasions



hat Government help ought to be proportioned to ocal effort, and according to this principle the people of Bankura have established a strong claim upon the assistance of the Government. I shall not forget this admirable effort and shall see that its properly encouraged.

should like to know what Lord to give Lytton has done effect to the resolutions quoted above and to keep the promise made in his letter to the Magistrate of Bankura. Assuming that his ministers ever stood in the way of his carrying out his good intentions, we may point out that there are now no such officers. He is practically all in all The disadvantages of one-man rule are many But so long as the autocrat has good intentions. there may be some advantages also So, let the people of Bengal have the advantages of what is practically one-man rule so long as it lasts

The vital need of irrigation and agricultural improvements in West Bengal was also pointed out independently some time ago by Mr J × Gupta, I. C. S., as commissioner of the

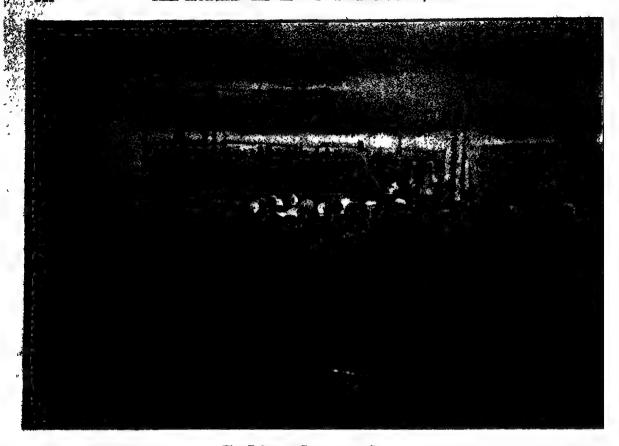
THE PARTY IS ASSETTED

Burdwan division Let us now have adequate steps taken

Lord Lytton's Unwisdom

Lord Lytton made a speech at the meeting of the Bengal Legislative Council at which leave to introduce the Bengal Ordinance Bill was refused by a majority of votes. The speech was made in an excellent spirit and tone. But the line of argument he adopted showed his unwisdom.

He took it for granted that the belief of the people of Bengal that the police not unoften fabricated evidence to get innocent persons convicted rested only on the single instance of what is known as the Musalman-para Bomb Case, in which one Nagendran ith Sen Gupta was accused of having committed murder by throwing a bomb, but was acquitted after trial by a full bench of the Calcutta High Court His Excellency, therefore, tried to show that the High Point judges were wrong in acquitting the accused, the strong-



The Belgaum Congress in Session

est argument advanced by His Lordship being that the accused himself had now confessed that he did commit the murder So Lord Lytton thought that the police could be trusted with discretionary powers. We have no desire to comment on this belated, safe and probably not entirely disinterested confession. But we wish to point out that the Musalmanpara Bomb Case is not the only ground for the belief in the unreliability of evidence got up by the police. In fact, the very day after the delivery of His Lordship's speech the Amrita Baxar Patrika had no difficulty in referring to many other well-known cases in which the police had been judicially found to have concocted evidence. Probably, other papers also may have drawn attention to such cases.

As regards the Musalmanpara Bomb Case, Mr. J. Chaudhuri, Barrister-at-Law, has shown in his Calcutta Weekly Notes that Sen Gupta was acquitted by Sir Lawrence Jenkins, the Chief Justice, and Justices Sir Asutosh Mookeriee and Holmhood, because they found

that some of the evidence adduced was fabricated and utterly unreliable. It appears, therefore, that, assuming Sen Gupta's belated confession to be true, the police wanted to make assurance doubly sure by gilding gold and painting the lily—they tried to make the true evidence truer and more convincing by means of falsehood, and thus spoilt the whole thing

Lord Lytton ought not to have placed such implicit reliance on his advisers as to believe so easily that three such distinguished judges as Sir Lawrence Jenkins, Sir Asutosh Mookerjee and Justice Holmwood had come to a wing conclusion from the evidence placed before them He seems to have some cocksureness in his nature. For he said in his speech that simply by going through the papers of Sen Gupta's case in the India Office in London he could at once see that there had been a failure of justice in the case at the man appeared to him to be clearly guilty

We do not believe that every policeman of officer is dishonest and untrustworthy,

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but we hold that there is so much dishonests, corruption and lack of character in the police force that police officers cannot indiscriminately be trusted to make a proper use of discretionary powers Sir Reginald Police Commissioner Clarke was the Calcutta for a long period. He knows all about secret police reports and the arrest of men in consequence of such reports Speaking of a weapon like Regulation III in the hands of the Executive, he has recently said in England that "ti is one of the most dangerous weapons that any Government can use". As regards spies, informers and secret agents of the police, he observes:-

"I have had much experience of these agencies in the East and often wonder whether they do not raise more devils than they lay."

Discourtesy to Mrs. C. R. Das

Visitors were not allowed to attend the recent meeting of the Bengal Legislative Council at which Lord Lytton spoke, though policemen in plain clothes were seen there. Mr C. R. Das had been very ill and had been pronounced out of danger only on the morning of the very day on which the Council Though very weak, he insisted on met attending it. He was carried upsture in a chair by some MLC.'s who were his friends, because other bearers were not allowed to enter. Mrs. C. R. Das wanted very much to accompany him in order to help and nurse him if necessary. But the president of the Council, Sir Evan Cotton, refused her permission. In doing so, he observed that he had cancelled the visitors' tickets of even his own wife and of Lady Wheeler, wife of the Governor of Bihar. But it was not necessary for either Lady Cotton or Lady Wheeler to accompany a sick husband to his place of duty to nurse him in case of need, which it was necessary for Mrs. Das to do. So there was little force in his argument. We do not know if Sir Evan Cotton also meant to suggest that as two English ladies of high position had not been allowed to come in, there was no harm in shutting out the Indian Mrs. C. R. Das. If he meant any such thing, he ought to have known that in her own community Mrs. Das occupies a position not inferior to that of those English Mr. C. R. Das ennede and has given up a larger income than what provincial governors enjoy. The position of governors as such is not higher than that of the leader of a

people. There is a story current that on one occasion during an official interview, Queen Victoria felt nettled and reminded Mr W. E. Gladstone, her prime minister, that she was the queen of England. "But, your Majesty," replied Gladstone, "I am the people of England". The queen had the good sense to take the hint. The wife of the leader of a people may be considered to have a position not inferior to the wives of high-placed public servants

Certification of Bengal Ordinance

The Bengal Ordinance Bill could not even be introduced in the Bengal Legislative Council And there has been all but unanimous condemnation of the Bengal Ordinance from all parts of India. Still it has been certified and must become law!

We do not say that at all times and in every respect public opinion must be right. But we cannot also say that at all times and in every respect, the bureaucracy must be right. In fact, there is a greater probability of the bureaucracy being in the wrong than the people. In the present case, the people were right in holding that no case had been made out in favour of emergency legislation, as the executive and the police already possessed more than ample powers to deal with the situation.

Government had alleged that revolutionaries could not be brought to open trial, because of the intimidation of witnesses, jurors and judges by the terrorists. The hollowness of this plea has been exposed in detail in the Calcutta Weekly Notes and other papers and by the Indian Association. Government was bearded in its own den by a string of interpellations demanding definite information regarding the alleged intimidation. But the questions were disallowed. That was a practical confession that the Government case had no legs to stand upon.

As we are not vet a sufficiently united people, we cannot effectively oppose Government. We can only observe that it is folly to seek to govern a people without convincing its reason and satisfying its conscience.

The distincted condition of the people has emboldened government so far that it has not ented even to crity out the suggestions of its friendly critics. It has not, for example, made any provision for speedily bringing to trial all persons arrested under the provisions of the Ordinance.

Swarajist Strategy

Government was defeated on the Ordinance Bill by a combination of Swarajists with the Nationalists and Independents. According to Forward, Sir P. C. Mitter led the opposition as the mouthpiece of this united party But he advocated the reenactment of the Rowlatt Act with certain omissions and alterations. Do the Swarajists and others want this sort of legislation 2

Professor Sten Konow

Professor Sten Konow came to the Visvabharati University with a great reputation. The expectations raised have been more than fulfilled. During his stay at Santiniketan he delivered lectures regularly on the following courses:

Indian Religions: A Survey of the Development of Indian Religious Thought from the Indo-European Origin to the Present Day.

Critical and Philological Interpretation of the Kharosthi Dharmapada.

Reading of the Vajracchedika and other Texts in old Khotanese.

A Course of Lectures on Kalidasa's Sakuntala.

In Calcutta, under the joint auspices of the Visvabharati and the Calcutta University he has delivered a course of lectures on the Indo-Scythian Period of Indian History: Introduction to the Interpretation of the Later Kharosthi Inscriptions

His first lecture at Santiniketan has been published in the January number of the Visvabharati Quarterly. Probably all the lectures will be published in the form of a book. Some idea of the scope of the lectures may be formed from the introductory paragraphs of the first lecture, which are extracted below.

About a hundred years ago, in the year 1820, Ram Mohan Roy published his Precepts of Jesus, a highly interesting work which exercised a not inconsiderable influence. It dealt with the leading ideas underlying Christianity, and dealt with them in a way which showed that its author was filled with sympathy for the tenets of the religion of Europe.

One would have thought that his enterprise had been haited with enthusiasin by European priests and clergymen. Such was not however the case. The learned dectors of divinity were rather displeased. They did not think that Rain Mohan dealt with Christianity in the proper way; his view was not the orthodox one; and orthodoxy has often, in most countries, been considered as a necessary condition for being entitled to discuss retigious matters.

In these lectures I am going to do just to opposite of what your illustrious compatriot did hundred years ago, and I am venturing to do without his deep penetration and intinate unde standing of religious mentality. It would therefore be quite natural if some of you might think the my undertaking is a preposterous one and a what qualifications I, a European, have for speaking to you about matters which are dear to your head and which you must be presumed to understang much better than I. I know that I run a gravitisk, but still I take the risk, and I shall try tell you why.

Since I was a boy in the Norwegian Universit I have devoted most of my time to the study Indian History and Indian civilisation, and I have learnt to love India and to consider her as me sacred home. I have tried to follow the development of Indian thought and Indian religions during the continuous, and I willingly confess that it has been do not to be almost impossible for a Europee to grasp the Indian mind behind all the different stages of that development. There appeared to such a fundamental difference between many the different forms which religion has taken it this vast country, that one might sometimes inclined to doubt that it was the same mind whice manifested itself in all of them.

In the hymns of the Rigveda we see a storm warlike people praising mighty heavenly gods an covering their favour through sacrifice, we knowing nevertheless that the celestial kings he the power of blessing as well as of withholding their favour, in spite of hymns and sacrifice. The in the Brahmanas, we seem to be met with qui a different mentality; the sacrifice, the yajna, all-powerful, and the great gods appear to have been reduced to mere puppets in the great dram where the chief actors are the priests who kno all the details of the complicated ritual. An again in the Upanishads, the knowledge, the decinsight itself, appears as the cosmic power rulir and framing the universe and leading man on

Then follow, as a natural consequence of such frame of mind, religions like Jamism and Buc dhism, where it is pointed out that the way to bli leads away from the multifarious life in which the Vedic Aryan rejoiced, away from the sacrific which was so highly praised in the Brahmana through the abnegation of the I to realisation of eternal truth. And again, apparently in direct opposition to this view, we find the Bhagavata with their belief in a merciful personal God, who only asks man to meet Him in devotional love and then draws him into His eternal heaven of bliss.

It would seem as if these different views can not be reconciled, as if there were, within India religions, several different layers without an internal connection between them.

But an old Rishi has told us that such is no the case:

Elernal truth in one, but it is reflected in man

He says this about his own time. He saw the differences, but he also saw the unity; and he leads up to think that where we seem to be nothing but various tenets and beliefs there may yet be a uniting bond, an eternal reality, of which we perceive the varying formulas.

In reply to the address of welcome givet

to Dr. and Mrs. Sten Konow in Sanskrit, the professor spoke in Sanskrit. At the ennual meeting of Visva-bharati also he spoke in Sanskrit. This Sanskrit address was followed

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Bhatta Sri Saila Kanva and Srimati Savitri Devi Professor Dr. Sten Konow and Mrs. Konow -Photograph by Babu Krishna Lal Ghose

by these few words in English, as reported in the Visva-bharati Bulletin:

My friends, we bow down to-day in reverence to him to whom we owe the idea of Visva-bhanati. It is a poet's vision. To this home of peace (Santiniketan) men can come from every quarter of the globe in a common endeavour to promote mutual understanding and goodwill.

It is a poet's vision, but it came at a time when men were in sore need. The Gospel of Jesus had

proved powerless when people rose against people and each of them, in the name of the King of Peace, called upon men to take up arms. The Church invoked His name to support in turn the cause of each contending country. From the

pulpit men were exhorted to kill one another.

r The outlook in the West seemed hopeless when the Poet came and asked us to seek salvation through faith in new ideals. Wise men of the world smiled, but there were individuals who felt that there was yet hope for humanity. The Poet's vision must some day come true. The nations of the world must join hands in a common endeavour to build anew

the history of the world.

I am waiting for such new development. It will not do to bring every country and every continent under European rule and European civilization. Asia, asleep for ages, must make her own contribution to the world culture. All the peoples of the world must come together working towards common ideals

for the univerial welfare. There are differences there are conflicts of interest and it would be idle to ignore them. But it is the endeavour of Visyabharati to study them with a view to effect a reconciliation. lafe is harmony, rich in variety. Death alone is uniform The object of Visva-bharati is to

achieve unity in diversity.

I take it to be a good omen that the Visya-bharati has been started in India India has never attempted to conquer the world by torce or violence. Millions in India have kept their faith in lofty ideals. Let us move forward inspired by the Spirit of India to fulfil the Poet's vision.

In reply to the farewell address in Sanskiit at Santiniketan, he spoke first in Sanskrit and then in English. . It is to be regretted that these speeches have not been reported

Professor and Mrs. Sten Konow have left at Santi-

abiding impress of personality. From Santiniketan the professor visited Kenduli, the buthplace of the poet Jayadeva, where every year a religious gathering of Vaishnavas is held What he said there in Sanskrit made a profound impression on the bands and other Vaishbavas.

The professor's faith in the lofty Indian ideals has led us to think whether we Indians shape our lives according to those ideals.

We have also been led to think that though it was Indian culture and religion which influenced Central Asia, China, Tibet, Indo-China, Java, etc., yet, far from there being men among us who are qualified to teach us all about India's work in those countries, when competent non-Indians are good enough to come out to our country to share with us their knowledge, a sufficient number of students does not take advantage of the opportunity. The importance of these indological studies is not yet understood. Let us hope that gradually we shall come to understand their value, and it will be possible to found and endow a number of chairs for their promotion.

The All Parties' Conference

The All Parties' Conference at Delhi has appointed a committee; to report at an early date.

Early or late, we must have a united demand. That united demand may be the minimum with some parties, and the maximum with others, and those who want more than this united demand may and should be left free to realise their ideal. What is less does not shut out the greater.

When all parties want Swaraj, surely it should be possible for all to hit upon some scheme which will satisfy moderate expectations without obstructing those further developments which others may long for.

The Commonwealth of India Bill

The Commonwealth of India Bill, of which a draft has been circulated for information, opinion and comment, has been carefully and elaborately drawn up Of course, in no country where there may be occasion for the drafting of such a bill can there be complete unanimity. Opinions will differ. But the least that can be said of the value of such a draft is that it provides us with a definite working basis which we can consider and discuss, add to, curtail and alter.

Mrs. Annie Besant and her co-workers have rendered good service to the Indian people by presenting this definite result of their labours.

In poetry there is some virtue in leaving something to the imagination of the reader. The political idealism, too, there is room for

dreaming. But in practical politics, noth is gained by vagueness.

Academic Success of an Orthodox Gir

Orthodox Bengal, which means the v majority of Bengalees, is not well dispotowards the education of women. It is the more remarkable, therefore, that N Nirmala Bala Bose, grand-daughter of late Babu Ananda Krishna Bose, a w known scholar descended on his mother side from Raja Sir Radhakanta Deb, I stood first in English in order of merit the M. A. examination of the Calcu University. That a girl belonging to orthodox family has achieved this distinct by private study does her great credit.

Women Novelists of Bengal

The education of women in Bengal 1 being generally encouraged, as noted abo it is no wonder that the women writers Bengal do not form a large body. But for though they are in number, they appear have made their mark in the writing works of fiction to a sufficient extent make even an Anglo-Indian journal like I Statesman devote an article to them, whi runs as follows:—

Women have given a better account of themselthan men in the task of unfolding the delic shades of thought and feeling which go to make their inner being. For it cannot be denied twomen have other aspects of life and being than manifested to men. There is still surviving certain measure of antagonism between the sex by reason of which each sex more or less driftle curtain on some part of their inner life, white remains imperfectly revealed to the other. So as that part of women which she holds out unreseredly to man goes, one might say that man compaint woman better than women themselves; for spite of the aberration of judgment due to partial or antipathy for the other sex, man can, on twhole, now upon this part of a woman's life with greater measure of detachment than women.

But when it comes to the inner woman, himost soul and the unfolding of her deepe emotions, there man fails.

One can say, with small fear of contradiction that, in Bengali fiction, the most successful pictur of the inner life of woman have been given women writers. The mere male has drawn women with success, so long as he was dealing with toutworks of the fort where her soul dwells. Or in a while they have had the hardihood to venture on a detailed analysis of the mind of woman Racindranath Tagore, Sarat Chandra Chatteries a Nares Chandra Sen Gupta have been fas m

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adventurous authors in this sphere. They have often done surpussingly well, but, most notably, in their pictures of women who are out of the or-

But woman is a story by herself, even in her most hundrum and common surroundings, and if only one could tell the story of her mind through and through, one could make an engaging romance. That is the lesson of the most successful works of women authors in Bengali fiction. Men have not beaten them in the delicate and finely woven pictures of the hourt of the woman who is far from extraof the heart of the woman who is far from extraordinary.

In Duli, which was her earliest (?) and most successfull work, Srimati Nirupains Devi introduces us to

a wom in of extraordinary chara ter, but essentially a Hindu woman behind the purlah, who is placed in a very difficult situation. Her husband, Amarnath is married to her against his will, at the wish of a masterful father He robels against this compulsion, renounces his wife and home and marries another girl. At the death of the father-in-law, Suraina finds herself the inistress of a household from which her husband has banished himself, and she rules it with all her skill and masterfulness. and she rules it with all her skill and masterfulness Her pride enables her to bear her sorrow and humiliation without flinching

Soon, however, Amarnath comes home with his girl wife, Churu, who is a veritable child, and almost remindsone in her earlier stages of Dickens's Dura(?) They are thus thrown together Surama prepares herself for her encounter with her husband with all her paids and heathful the surama prepares to the stages of Dickens's (?) with all her pride and hostility and the husband is by no means anyious to be reconciled to her, being occupied with Charu.

This child, however, by her very helplessness and simplicity, wins the heart of her co-wife, and for a time Surama and Amariath become friends in a distant and disinterested sort of way.

The rest of the book is a finely drawn-out story of the slowly chapters contains of the man and

of the slowly changing emotions of the man and the woman. The first signs of contrition in Amarnath are met by a dignifi d robuff. But the canker has begun eating into Suram i's soul, and from this time she carries on a long flight against a growing yearning in her for her husband whom she cannot have been a fine and the state of her husband whom she cannot have been a fine and the state of her husband whom she cannot have been a fine and the state of her husband who are so fine and the state of her husband who are cannot have been a fine and the state of her husband who are stated as a state of her husband who are stated as a state of her husband who are stated as a state of her husband who are stated as a state of her husband who are stated as a state of her husband who are stated as a state of her husband who are stated as a state of her husband who are stated as a state of her husband who are stated as a stated now hate, and yet cannot desire because of her pude, and of her love for the child Charu. Only a woman could have given the delicate and arresting picture of Suraina's soul as the author has rendered

MOTHER INSTINCT

A similar though differently conceived theme Mr. There the husband renounces the first wife, whom he loves, for no fault of hers but because his father has unreasonably taken offence and turned her out. He marries again at the order of his father. This second wife that meets us a selfish and self-willed woman whose feelings are always on other with a hore should be and discombal on edge with regard to her absent and disparded owife. Srimiti Anurupa gives a more ambitious treatment to her theme than was attempted by Simati Niripama. In parts of her work sue has one bayond her depth, and this detracts from the artistic finish of her story. But the picture of this second wife, who is always feeling a void in her linshand's heart where the was expecting love, is superb in its subtlety and truthfulness. The motharinstinct of this barren woman proves to be her salvation in the end, and starting as the sworn

enemy of her co-wife and her son she ends as a loving mother to her orpitaled step-son. The story of this development of her inner mind hears on every page the delicate touch of a woman's heart

and insight.

The talented sisters, Sinta and Sita Devi, have chosen their themes from very different surroundwhile Anurupa and Nurupama Devi have told of life in the orthodox Hindu household, the heromes of Santa and Sita Devi are mostly girls from college, living and moving mostly among t cultured people of the advanced Brahmo society. Few people are as qualified to tell the mind of this class of women. and they have unfolded their story with a noble and they have unroided their story with a noble sense of artistic bearing and a truthfulness and delicacy which are not easily beaten. The first ambitious work was the result of their joint effort—the Udyanbata (the garden-creeper) It gives a delightful story of the life of Mukti, a modern girl brought up in a college with a wealth of detail and brought up in a college with a wealth of detail and lightness of touch which is characteristic of these sisters. There is nothing very extraordinary in the main plot, which is that of two young men in love with the same girl. But the charm of the story lies in the treatment of the tneme, which is very arresting especially the last scene where Mukti is bidden farewell by a discarded lover whom she had never known as such till then, and whom she liked perhaps more than anybody elsemore that had never thought of him as a lover

only she had never though; of hun as a lover.
The situation in which she finds herself after the revelation, makes up a delicate tragedy and the authors leave us imagining all soits of things that must have been passing in her mind in her last moment of indecision. The tableau of the girl lingering on the staircase after the lover has gone remains in the mind long after the book is

closed.

A GIRL'S BRAVERY

In Chirantani Sinta Devi gives us an attractive pen-picture of a graduite girl who works for her living and slaves at her work for the sake of her brothers, her sisters, and her grand-father. She is loved with great impetuosity by an eccentric and prosperous young man, and she has but to say 'yes' to be above want. But with the crushing weight of poverty on her, she is yet incapable of siving the word, and she waits in critical suspense till she finds her true love, and her suspense is ended. In Chirantani Sinta Devi gives us an attractive

The author shows living portraits of the life and mind of the type of highly educated young woman who is growing more and more common among us, and also a picture of a poor Brahmo household which pleases the artistic mind by its artiess simplicity and absence of superfluity.

The same characteristics are displayed in the Rajanigandha of Sita Devi, where the end is Rejaniganiha of Sita Devi, where the end is tragge. Here a poor gut from college finds employment as a governess and falls in love with her master though her love is never spoken. She is fated, however, to have to wait on her broved, who becomes the loving husband of a friend which who becomes the loving husband of a friend which are loved and worshipped with a romantic passion. The situation is handled with creat ingenuity and delicacy and the struggle in Kshamka's heart is given full expression.

Mrs. Sailabala Ghosh has contributed largely to

Mrs. Sailahala Chosh has contributed largely to the literature of fiction in Bengal. She is perhaps less keen on panning life than on pointing a moral,

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the matter from a different angle. We have

epages of Prabasi.

Are we justified in having any places of amusement whose existence presupposes and depends on the existence of a class of prostitutes? There are vigilance Committees and there are laws for minimising or doing away with the culs of prostitution So it may be taken for granted that all decent people want that commercialised vice must be destroyed root and branch. But there are many respectable ladies and gentlemen who patroniso the . Bengali theatres, who at the same time want that there should be social purity. They do not pause to think that social purity is unattainable so long as there is a demand in some form for a class of women of ill fame; and under present conditions, the demand for being entertained by professional actresses in Bengal is a demand for the existence of a class of women of ill fame.

The problem before us is this. If we want social purity, we must not have any institutions which directly or indirectly depend for their existence on commercialised vice. So either respectable women would have to take to the profession of acting, or the theatres must be so reformed that the women of all fame who are professional actiesses there may find it necessary and easy to lead pure lives. If neither of these two alternatives be possible, the Bengali theaties should not be patronised by people who want all women to lead pure lives. The larger the number of our theatre-goers, the larger would the number of theatres be. That would mean an ever-increasing number of professional actresses, which, as matters stand at present, would be equivalent to an ever-increasing number of women of ill fame.

It is not that no reform of the Bengali stage is possible. For in many countries there are professional actresses who are good daughters, wives and mothers like other virtuous women.

Humour in "Aindu Polity"

Mr. K. P. Jayaswal's "Hindu Polity" is a serious study of a serious subject. But there is humour in its preface. For example, the author ears therein that the manuscript of the work was ready in April, 1918.

The look was made over to Sir Asutosh

publication of the work, placing it on the univers-

ity syllabus.

"When a few chapters had been in type the author was informed that scientific plagmism was at work. Then, the manuscript was stolen from Sir Asutoch, no other belonging out of the group from which the box of manuscript was missing was touched by the critical though secret admirer. Sir Asutoch informed the police with the result that a professor who claimed to have recovered the manuscript made it over to Sir Asutosh. After three days' confinement, the book obtained liberation."

"Set a thief to catch a thief", so runs the proverb. We do not know whether in the present case the wisdom of the proverb was proved by some tame plannist discovering the manuscript from the study of a brother artist.

Mr. Pal's Apology

We were rather surprised when we found the portraits of Mr Bawla and his mistress in The Bengalee We thought it must have been due to Mr. Bipin Chandra Pal's absence from Calcutta We are glad to find Mr. Pal apologising for the publication of these portraits, saying:—

"This has been done in my absence and without my knowledge and authority, and I express my sincere regret for the prominent publication of the portraits of Mr. Bawka and Mumiaz Begum that have no title to this notice."

Mrs. Basant on Communal Differences

At the All Parties' Conference Mrs. Besant is reported to have said that communat differences would exist so long as foreign rulers were there to throw the apple of discord. This is true; but it is not the whole truth. We cannot but admit that there are some causes of communal discord arising out of our own beliefs, fanaticism, bigotry, "religious' arrogance and superstitions with which foreign rulers have little to do.

Bounty for Steel Industry

In addition to the protective tariff, the Indian people will have to pay a bounty of 75 lakks of rupees to the steel industry. So more than two cross of rupees must be paid to the Tata Company's shareholders by the Indian people, though that Company' has not been required by law to promote the interests of either the Indian working men or the Indian technicians.

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Mr. Chimanial opposed the grant of protection to steel industry. He severly onticised the management of the Tata Company which lavishly distributed dividends to shareholders four years ago without taking into account that depression might come. The Tata Company had broken every promise given in respect of their labourers. Incidentally he asked for a ruling whether shareholders of Tatas who were in this house would be entitled to vote. The President said that the practice in the House of Commons was that whom a shareholder of any

The President said that the practice in the House of Commons was that where a shareholder of any Company which received subsidy or protection was a member of the House he would be entitled to exercise his vote but as to the propriety of his voting it was a matter entirely for personal judgment of the member. The same procedure would be followed here as well. It was difficult to apply hard and fast rule. The motion of Sir Chailes Innes was carried.

That the Tata shareholders would vote for the bounty to fill their own and their co-sharers' pockets can be easily! understood. But did those Swarajist members who were not Tata shareholders vote for it because it was once declared by a Swarajist leader that the Swaraj Party would ask capitalists to contribute to their party tunds

Sir John Marshall on the Antiquity of Indian Civilisation

Sir John Marshall, Director General of Archaeology in India, interviewed by a representative of the Bombay Chronicle." expressed great enthusiasm for the recent discoveries at Mahen-jo-Dato and Humppi. The discoveries would, he believed, extend the history of Indian civilization to ascertainable eras of pre-Babyloman times. The discoveries up till now have brought them to nine buried cities revealed under alternate strata of mud and similar material. They expect to excavate still deeper, say about thirty feet. There may be still three or four or five more ancient cities buried under the portions which still remain to be excavated. They would bring them to somewhere near 7 to 9,000 B C. The cities that have been already laid bare display, he said, the most interesting panorama of ancient structures, the lavout of towns and streets and an unusual amount of antiques including scale of great variety and distinction. There were, he added, brought to view the finest bricks he ever saw. The finds required the most careful handling. And il would be premature, he observed, to anticipate too definitely at this stage the nature and character of the forgotten chapters of ancient history of this country now thrown for examination by the scholars and the historians of the world.

Communal Representation and the Indian Christian Community

Three times, year after year, has communal representation been condemned from the presidential chair of the Indian Christian Conference. Though the Indian Christian

community is far less numerous than the Moslem community, the former have sufficient faith in God, in their own ability and public spirit, and in their non-Christian countrymen not to want any seats in representative bodies and any appointments in the public service to be reserved for themselves. There is no doubt that their wisdom and charity will be justified by the results

The Wisdom and Patriotism of Bengal Moslems

A small clique of self-seeking persons, headed by Sir Abdur Rahim and others, wanted the Moslems of Bengal to support the Bengal Ordinance and thus earn the special favour of Government With this object in view they convened a conference of their co-religionists in Calcutta and chose Nawabzada Sved Mohamed Hosain of Shaistabad as their chairman. But they did not know their So when the Nawabzada went on reading a very patriotic speech, there was consternation in the ranks of the schemers. and Sir Abdur Rahim and some others beat a hasty retreat from the place of meeting The Nawabzada rightly called upon his fellow-believers to make common cause with all their other countrymen, as they are children of the same soil and neighbours. sharing one another's joy- and sorrows

At a subsequent and larger public meeting of the Bengal Moslems, the Ordinance was

condemned

Hindu-Moslem Unity at Nagpur

The Moslems of Nagpur have shown great good sense and generosity and evinced confidence in their Hindu neighbours by not demanding that the latter are not to lead musical processions before mosques even at the time of public prayers. It is for the Hindus to show that this confidence has not been in the least misplaced.

Kohat Settlement

From what we have read in the Labore Tribune, which keeps up its reputation for level-headedness and persistent endeavour to be fair, it does not appear that the Kohat "agreement" has been accepted by the Hindu refugees in general. It is a pity that the hoped-for settlement is not yet an accom-

plished fact. But how can it be so, if the Hindus do not feel that they have got even bare justice and that their honour, lives and property would be safe in future?

Fine Arts and Music in Lucknow

Lucknow is to be congratulated upon holding a successful exhibition of works of Indian Art, old and new, of various schools. Perhaps at no other Indian Art exhibition were so many fine old water-colours and albums shown as at Lucknow The usefulness and delightful character of the exhibition were much enhanced by the lectures and talks of Dr. James H Cousins, who is so unremitting in his labours to bring about a right understanding and appreciation of the Indian Fine Arts and who possesses quite anusual insight and powers of lucid exposition.

Mr. N C Mehta, I C S, who initiated the movement for this exhibition and worked hardest for it, has thereby earned the thanks

of the Indian public

There has also been a successful All-India Music Conference at the capital of Oudh. A movement has been set on foot to establish a Music College and Art Gallery there for which more than Rs 40,000 has been already collected

The First Kamala Lecturer

Sir Asutosh Mookerjee endowed the Kamala lectureship in connection with the Calcutta University in memory of his beloved daughter Kamala Devi, who predeceased him And he also chose Dr Annie Besant as the first Kamala lecturer. No better chaice could have been made. As the lectures are named after a woman, it was quite in the fitness of things that the most learned woman in India was chosen to deliver the first course of lectures. Those lectures have fully demonstrated the rightness of the choice by their thoughtfulness, insight and scholarship.

Sir C. Sankaran Nair's Presidential Address

In the striking presidential address which Sir C. Sankaran Nair delivered to the Social Reform Conference at Belgaum he dealt chiefly with the status of the women of India and that of the submerged classes, and the caste question. He spoke, in part, as follows:—

Tradition going beyond the dawn of history discloses that women were free, in fact as free as men both in social and political life. We have accounts of those who are wrongly called primitive tribes, amongst whom women, on their own account and not as servants of man, took part in all the varied activities of life such as now are regarded

as peculiarly masculine.

Early marriage, compul ory marriage, compulsory widowhood, denial of freedom to a grown-up woman to choose her usband must all disappear. Age of consent must be raised. It was said by an English member in the Legislative Assembly that in a generation the mortality of mothers due to early marriage was 3.200000. Polygamy must be abolished. Right to contract a second marriage can be conceded only if the wife is given the right to claim divorce on the same ground together with a share of the husband's property. Polygamy had been a safeguard to the wife who for reasons of health was unwilling to live as wife A wife in such circumstances should be protected from her husband.

It appears to me that our supreme effort should be directed to securing women the same right as men so far as right to vote in elections of members and the right to be elected as members of municipalities Local and District Boards. Proxincal Councils and Imperial Leg slative Assembly, is conceined The power to vote will secure the return of their supporters. The pressure they will exert as voters or members will secure the necessary Reforms. We

are fighting for freedom ourselves. But

It ve do not feel the chain When it works a sister's pain. Are ve not base slaves indeed Slaves unworthy to be freed?

Let us therefore make up our minds that women shall have votes like men in all Conneils and that either women are elected as members or only those who piedge themselves to do all in their power to remove women's grievances.

REVOLT AGAINST CASTE TIRANNI

The other great question with which the social reform association deals is that of the depressed classes. As in the case of women, the time has passed when the Non-Biahmin caste. Hindus and the other casteless Hindus pay any attention to the arguments based on religion. The Non-Brahmin Congress which is now holding its session in this town is an answer to those who still want to maintain the caste system. The Non-Brahmin Hindus have determined so far as it lies in their power not to recognise the superiority of the Brahmins, not to co-operate with them in those movements which involve the recognition of these sacred texts which show the Brahmin superiority.

These facts are enough to show that in the case of these low castes as in the case of women the main efforts of the social reform association should in my opinion be directed to giving them the power to vote and the right to be elected as members to all the Local Councils in particular and

also to the superior councils.

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Sir Sankaran Nair on Franchise Exclusively for Manual Work

Sir C. Sankaran Nair in moving at the Social Conference the resolution conveying greetings to Mahatma Gandhi supported the latter's suggestion that the franchise should be given extensively to manual workers

"We are concerned," said Sir Sankaran, "with his social activities. He has taken up the great task of uplift of the depressed classes and the removal of untouchability. He has referred to it even in his Presidential address. One of the proposals in his scheine for Swing is that the qualification for franchise should be initial work. This is the first time such a proposal has been put before the world and it is one of far-reaching importance. But India is not prepared for it. India is no more fit for it than Jerusalem was prepared for the advent of Jesus nearly 20 centures ago. The intellectual classes and the proportied classes have up to now held the right to go to Pailiament. But neither of these should have the right It is those who engage in manual labour that should represent the country in the Assembles."

We cordially agree that manual labourers should have the vote. But we do not agree that they alone should have the vote. If the underlying principle be that those who do some kind of honest work or other, should enjoy the franchise, then common sense and simple observation show that there are many kinds of work other than manual labour which also are necessary for human society, which are useful and beneficial and which are honest. Why should these kinds of work be disfranchised.

We have also shown in a recent number of the Modern Review by queting from the savings of Sri Krishna, Buddha and Jesus that these great teachers of mankind did not understand merely manual labour by "work"

Let us briefly consider some of the reasons why persons are considered entitled to vote. They are considered entitled to vote.

(1) Because they are the inhabitants of a country interested in its weal and woe According to this principle, all persons, including children, should have the vote But as children cannot use any discretion because of immaturity, therefore, in those countries where there is universal suffrage urespective of sex or other considerations, there is only adult suffrage, not franchise for children. This shows that it is an accepted principle that the voter should have some maturity of judgment and some power to discriminate between right and wrong. It cannot be said that manual workers are the only adult inhabitants of a country in-

terested in its weal and woe who possess some maturity of reason and conscience.

(2) Because they do some useful and necessary work for the country. We have already seen that it is not true that manual labourers alone do useful and necessary work for the country.

(3) Because they are fit by their intelligence, knowledge, capacity, judgment and possession of conscience, to take part in or manage the affairs of the country. It cannot be said that manual workers alone possess this kind of fitness.

There are many kinds of manual work which can be and is done by machines, and these machines have been devised and made with the aid of the human intellect machines turn out more work and more accurate work than labourers. All this shows that the evercise of the intellect is work of a higher order than mere physical Manual workers are to be given the vote, not merely because they perform certain results but because they possess in addition reason and conscience If mere physical movements and their result were the reasons for proposing to give the vote to manual labourers, then it would not be easy to explain why the human being who plies the handloom is to have the vote and why the power-loom which does more weaving is not to have the vote, why the man who drives the plough is to have the vote and why the steam-plough which does more ploughing is not to have the vote, etc. etc.

In fact the manual worker is fit to have the vote because he is a man, and man is distinguished from brute beasts and machinery not by the capacity for physical work but by the possession of reason and conscience. If manual work were all in all, why then is Mahatma Gandhi the leader of the people, instead of some illiterate strong peasant; who is capable of far greater physical labour than the Mahatma being our leader. It is rather curious that men who owe their pre-eminent position to their own superior intellectual and spiritual development, not to their superior physical capacity for mere manual work, entirely ignore the claims of intellectual and other non-bodily work.

In Russia more than in any other country the claims of manual work have obtained the greatest recognition. But the greatest leader of the Russian revolution. Lenin, was not a manual worker. He was a graduate in law of St. Petersburgh University who practised law for some time.

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Should manual labour alone ever monopolise the franchise, the result would be that intellectual men would do the minimum amount of manual work necessary to qualify for the vote, but it would be their intellect and devotion that would carry them to the topmost rung of the ladder, not their little bits of manual work. Even in Russia intellectual superiority of a certain kind has got its due.

We do not in the least despise or deny the dignity of every kind of manual labour But we cannot admit that it alone possesses supreme value. If manual labour were the only thing or the chief thing or the chief thing of value to man, then the man who gives all his energy to manual work would be the greatest of men. But is it not a common experience that mere manual work without any other kind of occupation, dekumanises? Even a six hours' day for labourers would dehumanise them, if in their leisure hours their minds were not usefully and innocently occupied.

Extremism is not necessarily the highest wisdom, even if it be the extremism of Mahatma Gandhi, or of his quondam detractor and recent admirer Sir C Sankaran Nair.

Mahatma Gandhi-A Heretic

It is popularly believed that according to orthodox Hinduism it is only the Brahmans who know the Sastras and who are entitled to lay down what is according to the Sastras and what not. But a recent Bombay meeting presided over by a merchant of the trading caste has made the pronouncement that those who want to abolish untouchability are heretics Some of the men assembled there wanted even to lynch the heretics, including Mahatma Gandhi. Of course, Mahatmaji would be only too glad to undergo martyrdom; for that would toll the death-knell of untouchability. But as he fights with the weapon of soul force, we suggest that he is not worthy of the steel (or is it the rope?) of the Bombay heroes, and that they should tackle Mahatmaii's Big Brother Maulana Shaukat Alı. It strikes us, moreover, that lynching is not an orthodox Hindu practice; it is prevalent in the mlechchha land of America and is, therefore unfit to be practised by the holy Bombay heroes. We hope this pleading of ours, if nothing else, will save the heretics from lynching.

By the by, it so happens that according to the Hindus, Sruti takes highest rank among the scriptures, and we are credibly informed that there is no authority in Sruti for untouchability.

Mr. G. K. Devadhar's Presidential Address

For some years past there have been two Indian Social Conferences held in December. This year one was held at Belgaum and the other at Lucknow. The latter was presided over by Mr. G K Devadhar. Of him The Leader justly observes.—

In the field of social service Mr. Devadhar leads a dedicated life and has by concrete results shown how much service one individual can render to the cause of humanity and progrees provided he is inspired by the spirit of service and sacrifice. He is the moving spirit and the guiding genius of social service organizations in Poona and Bombay which eloquently proclaim the faith that is in him and are visible demonstrations of his marvellous organizing capacity.

With reference to his address the same paper observes:—

It is a truism to say that internal causes are responsible for the rise and fall of nations. Reaction and conservatism in the social sphere lead to decay no less than they do in the political sphere, and the Liberals, whose eyes are directed to the future and who profoundly believe in the necessity of progress have therefore always regarded social reforms as 'a vital force,' to use the words of the president, 'for the improvement of the vast masses of our countrymen even for their political advance.' The president pointed out the essential objective of social reform which is nothing but social justice. Effete and antiquated institutions, injurious customs and practices, and everything which breeds intolerance and class arrogance, narrows the intellectual and spiritual outlook, leads to social cruelty and inequality and in short enslaves instead of emancipating the manhood and womanhood of a community must be treated as inimical to growth and progress. In the words of Mr. Devadhar, 'human being as such must be respected whatever be his or her condition or status in life and prespective of his or her sex, caste and creed, the principles of spiritual equality inculcated by a liberal religion that emphasises the brotherhood of man and the Fatherhood of God and of equal, citizenship necessitated by common nationalism must be recognized cheerfully, ordinary human rights and civic privileges being the foundations of spiritual equality and equal citizenship'. Social reform inspired by such a high democratic deal is necessary to solve the problem of Indian nationality, unite the various communities, Hindu, Muslim, Parsee and Christian, in one loving bond and furnish the basis for national greatness....... The removal of untouchability is one of the principal planks of the Liberal Federation would show that the Liberals are also equally keen on the subject. The guestion has been carnestly taken up by the Hindu Mahasabha

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also. The devoted labours of the Arya Samaj for bringing about their rights of equal citizenship and movement. It recorded the view that the caste system was the greatest obstacle to national solidarity and that it should be immediately discircled. The system has struck such deep roots that its destruction is likely to take a pretty long time. A wader and a keener recognition of its evils is necessary before much headway can be made. The relaxation in the rigidity of caste-rules in various parts of the country may, however, be regarded as the beginning of the end.

Political Principles Affected by Colour of Skin

When any people of European extraction revolt and assert their independence, the government established by them is recognised by European states, if not at once, at least in course of time But the Moors are not Europeans and therefore the "Republic of the Riff" established by them has not been thought worthy of recognition by France which has recognised the Soviet Government of Russia. The unfriendly attitude of France will be understood from the following extract from The Literary Digest.—

The Moor's pride of Ancestry and the memory of a magnificent past in having been three victorious over Spain is said to have been hotly rekindled by his success against the Spaniards in Morocco, where, after fifteen years of continuous warfare, he has forced the Spanish to the coast and to adopt a defensive position. Thus, it is pointed out the Spaniards lose all their gains in the mountainous district of Morocco where Abd-El-Krim, the Moroccan leader, not only wants to hold the ground taken, but seems resolved to establish the independence and self-determination of his people. He contends that the Moors alone are able to preserve the peace and administer the country in accordance with the wishes of its inhabitants. But the Spanish press note that the evacuation plan being carried out under the supervision of General Primo de Rivera. President of the Spanish Military Directorate, and High Commissoner in Morocco, did not contemplate the relinquishment of rights held by Spain under the Franco-Spanish agreement of 1912. On the other hand, the Madrid Epoca reports that Abd-El-Krim not only claims the right to establish an autonomous government in all the territory occupied by him when the war with Spain began, regardless of the boundary lines drawn in the Franco-Spanish Treaty of 1912, but he actually has civic authorities functioning and is said to have formed a cabinet.

nomous government in all the territory occupied by him when the war with Spain began, regardless of the boundary lines drawn in the Franco-Spanish Treaty of 1912, but he actually has civic authorities functioning and is said to have formed a cabinet.

The "Republic of the Riff" is the name the tribesmon give to their political homestead and they claim that they have never recognized the validity of Morocco's partition into zones and protectorates. According to the Riff view, there is only one means of demonstrating sovereignity, and that is actual occupation. In support of, their contention they as cert that the indicial authorities are functioning normally in all the territory occupied by their forces. Now the international aspect of the Morocco

question is full of dangerous possibilities according to La Revue de France (Paris), which fears a tribal rising in the French zone, and it declares that France is bound to occupy the Spanish zone, if it be shown that Spain cannot subdue the natives.

Russia and Narcotics

The following welcome news has come from Russia. In many ways New Russia is setting an example to the older imperialist nations of Europe The message runs as follows:—

On November 6, 1924, the Council of People's Co.nm'ssailes of RSFS.R. issued a decree prohibiting the unlimited distribution and sale of all articles acting or liable to act as forms of intoxicants, and which are injurious to people's health, such as cocaine and its salts, opium and its compounds, morphium, heroin etc. In accordance with this decree the Health Commissariat fixes the quantity of such substances required annually for medical purposes. The production of narcotics may only be carried on by the departments of the Supreme Economic Council after previous agreement with the Health Commissariat, and the import and export of such articles are conducted exclusively by the departments of the Commissariat for Foreign Trade only with the approval of the Commissariat and within the limits established by law

-Russian Information & Review, Nov 29, 1924,

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Lord Robert Cecil referred to Russia as one of the countries which was standing outside the League of Nations and might therefore upset any arrangement arrived at by the nations within the League. This declaration which practically embodies the American proposals of restriction of opium to the amount required annually for medical purposes should relieve the mind of any fear concerning Russia's attitude

Inter-Religious Unity

The following busef account has reached me from the Rev. J C. Winslaw concerning a retreat held by an International Fellowship group near Bombay. Amid much activity to promote Hindu-Muslim Units such quiet work as this should not go unrecorded He writes as follows:—

"The bungalow in Juhu near Rombay where Mahatmaji convalesced after his operation was through the kindness of its owner the scene of an interesting gathering from the evening of Dec. 5 to that of Dec. 7. This was the first 'kerreat' of the Bombay International Fellowship, when between forty and fifty Hindus, Mehammedans, Christians and Parsees assembled in conference to discuss the implications of brotherhood, and still more to live

out brotherhood in two days of friendly intercourse

and quiet worship together.

The discussions were held under the chairmanship of Mr. Mirza Ali Akbar Khan, whose able summing up at the close of each meeting added enormously to the value of the conference. The racial implications of brotherhood were dealt with by Dr. Zacharias, the political by Professor Wada the economic by Mr. R. M. Joshi and Mr. N. M. Joshi, the religious by Dr. MacNicol. The discussions which followed, while indicating plenty of healthy diversity, yet left the impression of a solid central artisment, which if only it could be widely disseminated throughout the land, would form the foundation of a strong councer of unity.

But far more valuable than the discussions were

the times of intimate fellowship in prayer and social intercourse. Here all barriers of race and caste and creed were surmounted. We fed together, played together, prayed together. There was no Hindu and Mussalman, Parsee and Christian, Indian and European, but one family of God's children. It would have delighted Mahatmaji's heart, as he lay earlier in the year on his couch on that upper verandah, if he could have seen in vision the gathering which would assemble there before the year was out I am convinced that it is by such experience of actual fellowship, of unity in action, that the mists of misunderstanding and prejudice will be most quickly cleared away, and a unity which is no mere lip-unity, but a heart-unity, achieved.

THE MAHARSHI DEVENDRANATH TAGORE*

By PROFESSOR DR STEN KONOW

WE have come together here to-day to commemorate the anniversary of the death of one who occupies a unique position in the history of Santiniketan, as in the development of thought in India on the whole.

Twenty years have passed since Devendranath Tagore left this world, but he still lives amongst us, and on every festive occasion we come together here, at the very spot where he so often sat down in medita-

tion and sought and found peace.

His whole life was devoted to the search of truth, which from time immemorial has been the leading feature in the longings of the noblest men in this country. He was himself, in his family traditions and in his whole spiritual attitude, a successor of the thinkers and seers of bygone ages, who had given up every search for wealth and worldly profit in order to realize man's ultimate aims

And above all he was filled with the spirit of the Upanishad, with its lofty flight of thought into the realms where man's thought ceases to vibrate in response to the impressions of the senses from contact with the multifarious objects which constitute our daily life, and where it is crystallized in sacred rapture and holy silence before the unfathemable truth underlying life and the universe.

· But at the same time his mind was open

and he was prepared to acknowledge truth wherever he found it, in the scriptures of other religions as in the Upanishad. There was everywhere the same test, which he applied wherever God, in his evalted purity, revealed himself, there truth was to be found. The whole universe is only a single, grandiose revelation of Him, the only one, who listens to the prayers of our heart, and whom we can only come near in the spirit. Unnecessary are temples and sacrifices and austerities, whoever purifies his heart, can come to Him, when he turns away from sin and sincerely repents of his shortcomings. And before Him high and low, rich and poor are equal, because the heart alone counts.

He was universal in his conception of God, but all the same he was intensely Indian. His mind was searching for the infinite, the eternal, behind all the changing things in life and in the world, and he felt how this search had nowhere led man higher than in India, in the thinking and the

visions of the Upanishad

He wandered about in his country, and his unselfish idealism and his pure character won for him the devotion and affection of his people, who gave him the name under which we remember him, the Maharshi.

His spirit is here among us. Here there is

* Read in Santiniketan on the anniversary of the Maharshi's death, January 19, 1925.



Maharshi Devendranath Tagore

no difference of caste or class or race. There is one thing which unites us all, the feeling of the eternal truth as the underlying principle in everything. It gives strength to him who is weak and depressed, and it fills his moid with bliss, in the feeling of the harmony and beauty in truth's revelation in the universe.

And this true eternity is to be found within ourselves. We need not search outside, we need not think that it is hopeless

to find it, because we are weak and mortal beings. We need not throw away ourselves. He who reveals himself in the great and harmonious universe, he who makes the sun and the moon and the stars shine, he is the light within our own heart.

We come from different surroundings, from different places of the world. But the whole world is nothing else than the reflex of the same eternal light, truth itself. And it has been shining for ages, and it is this

Sight which we can see in the highest thoughts, the loftiest ideals, which every cation, every civilization has produced.

We should remember this, if we want to follow in the foetsteps of the Maharshi. Everyone of us is, with thousand links, bound up with the flashes of eternal light which our ferefathers have seen. And we are better able to see as they did than otherwise, because our eyes are like theirs. Let us not search outside of ourselves, not away from the path of our ancestors, let us not be dazzled at what at first sight appears more beautiful, more

exalted. We curselves, with all our traditions and all our inherited ideas, are the reflex of the same light, and we must try to see it with our own eyes.

And when we bow dewn to-day in reverence to him whose spirit we feel in these surroundings, which were once familiar to him, we shall gather strength in the memory of him, who taught us to go our way forward towards the one truth, besides which there is nothing else, where there is peace and bliss

Om santih, santih, santih.

HENDU POLITY*

(A Review)

rN an age during which politicians of every creed and colour (white, brown, black etc.,) are vying with one another in order to "give constitution" to India, as a panacea for all evils, the "Hindu Polity" of Mr. wal may appear as a sublime Joke! With serene self-confidence he brushes aside the constitutional hustlers, and dubs their ultramodern constitutional fabrications as anachronisms! "You seem to believe, Sirs, that India is constitutionally incompetent to evolve a constitution?"-so we seem to listen to Mr. interrogating our constitutional visvakarmas, with a devastating irony! Well, facts are sometimes terribly disconcerting and Mr. Jayaswal's challenge is based on the solid foundation of facts Every page of his monumental work discloses some solid, indisputable facts about the constitutional life of the Aucient Indians. People may differ from him in matters of detail, touching explanation and interpretation but none can dispute that he is the first constitutional historian of India who has not only rediscovered the most precious pages of our political life but has made that lost history live again in all its titanic struggles and deathless grandeur.

With profound insight Mr. Jayaswal divides his book into two parts tracing faithfully the two main lines of Hindu Constitutional

Hindu Polity: A Constitutional History of India in Hindu Times. By K. P. Jayaswal, M. A. (Oxon.) Barrister-at-law... Published by Butterworth & Co., 8, Hastings Street, Calcutta (India), 1924.

pluralistic-which evolution-nonistic and seem to be the political counterpart of the metaphysical evolution of ancient India. He shows that "the early Vedas know only monarchy." But so much moonshine and nonsense has been written on "oriental" monarchies (synonymous with barbarous tyranny as a matter of course!) in general and Indian monarchy in particular by omniscient foreign historians that Mr. Jayaswal has been obliged to describe the republican traditions and insitutions first; so that the mind of the reader may be prepared to realise correctly the strictly legal and responsible character of Hindu monarchy. "Going back to the oldest literature of the race, we find from the Vedas that national life and activities in the earliest times on record; were expressed through popular assemblies, and institutions The Saurite was the national assembly of the whole people or Visah. "It could elect the Rajan. It could re-elect a king who had been banished and were thus "the sovereign body from the constitutional point of view". He quotes from Rig Yeda (X. 191.3) a prayer for a 'common samfti and common policy of state, a common aim and a common mind'.

Mr. Jayaswal has resisted the temptation, to which ordinary minds with the pretensions of scholarship would have succumbed, to lay down the causes of the origin of Hindu Republics! The Greek analogy would have been handy, but the author of Hindu Polity does not possess the easy circumlocation

of our too numerous scholars of aniquities, and he has therefore spared us from voluble quotations from Greenidge on this point. From the Samiti and Sabha Mr. Jayaswal passes on to the discussion of republican institutions. With a rare mastery of the entire body of our Sanskrit, Pali, and Prakrit literatures he us through the trackless path of antiquities to the precints of constitutional liberty upon which the fabric of our ancient civilisation was based. He first states the earliest references to non-monarchical constitution in the early Brahmanas and then proceeds to the critical examination of such technical expressions as Sampha and Gana. He repudiates the equation of Gana tribe; because such an equation would stagger Panini, contradict the sense of Jatakas, and make the expositions of such works as Amara-Kosa and Kasika hopelessly absurd in order to maintain the infallibility of Monier Williams. Mr Jayaswal quotes a Jaina text to explain Gana It states that "there is also an abuse of the term. The cyamples given of its right use are, the Gana of the Mallas (a known republican community) and the Gana of the Pura, ie the Pura Assembly. As an example of its abuse, the Gana of Vasus (Vasu gods) is given by the commentator... In other words, the application of the word to a non-constitutional distinguished The constitutional Gana is the real Gana and in the eve of the Jama authority it has a mind. It is an organised conscious body of men like the political assembly of the Mallas or the Assembly of the corporate Paura. It is a corporate assembly as opposed to a mere multitude or chance collection" (p. 32)

Mr. Jayaswal has shown how mere grammatical works such as those of Panini, Patanjali, and Katyayana can yield to a juridical mind ample materials for the reconstruction of the constitutional life of the ancient Hindus. The most significant fact with regard to Panini is that he does not know the religious Samgha of the Jaines and Buddhists, to him Samgha is a technical term which "denoted the political Samgha". There are great scholars in our country as well as abroad who may say to us, "you might have republics, but they are of the tribal stage". The implication of this statement is very obvious to any student of constitutional history. But Mr. Jayaswal has pointed out to us that this attitude was anticipated long ago by Panini who was not only a great grammarian, but was a seer who had anticipated the degradation of the modern Hindus, and by a simple grammatic rule the great Panini dismisses the possibility of there being any mistake with regated to the real nature of the ancient republic. His rules (V. 3. 114 to 117) point unmistakab "to the stage of a developed, the familiar Hingsociety, as opposed to a tribal stage." B alas! Panini, we forget, is more quoted the read.

The results of Mr. Jayaswal's discussion are that sampha is contrasted with monarch and that a sampha or a Hindu republic her Brahmin members, Kshattriya members are other castes, i e the personnel of the samphawas not composed of one state, caste or tribe

The author's interpretations of Sastropajive and Rajasabdopajivin samghas are extreme illuminating. According to him "their respec ive constitutions enjoined on the membe to be skilled in military art in the former and c the rulers of every privileged member to be the title in the latter." The samphas we political institutions and not originall religious But the religious samphas furnis us with the elaborate rules of procedure the safeguarded the maintenance of political organ sations against party factions. Mr Jayaswahas shewn that the Hindus were not onl thorough in their philosophy and religion by what is not admitted, were also extremel careful with regard definite and their polity Our gifted author shows "the the history of the birth of the Buddhist Samgl is a history of the birth of the Monastic Orde in the world. This history, therefore of the birth of the religious brotherhood of th Buddha from the constitutional womb of th Indian Republic is of interest not only t this country, but to the world at large" proceeds to say that though "it was case of borrowing no doubt, yet at the sam time, there was an original idea behind which only a great mind could conceive. Th consisted in transferring th originality constitution of a political corporation t religion and conjuring up an organisatio to perpetuate the being of that religion

The Greek raid led by Alexander did no produce any striking results on the civilisation of the ancient Hindus, but the crop of writers whom Alexander brought in the train of his army is cited by modern histinguaphers from quotations to prove certain facts congenial to the official mind. To many people the Greek evidence is regarded as a sort of divine favour for their case. Though not subscribing to this menfality, yet in the present case we are grateful that the Greeks

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ever came to record their testimony to the glorious and flourishing condition of Hindu Republics in the Puniab. Modern cultrehistorians who do not know the difference between oligarchy and aristocracy and regard Pliny as a Greek writer, accept Republic as a Greek invention but the Greeks were brought up in the nursery of political institutions, and their evidence on this point is extremely interesting. Alexander came and fought republics of various nature, some were aristocratic, some democratic, others combining the good features of both, and several others were ruled by joint kings, Mr Jayaswal's identification of the sites and peoples mentioned by the Greek writers with those mentioned in Sanskrit literature, and his repudiation of already acceptidentifications will not only necessitate an early revision of text-books but place the history of India in a continuous plain of evolution which really makes all histories worth reading We are grateful to Mr Javaswal for having identified the immortal Kathas of the Kathopanishad with the Kathas who were one of the most powerful nations of India reputed for courage and skill in the art of war" The familiar dictum is once more illustrated that the nursery of free thought is freedom. "Their men and women married by choice and their women observed the practice of Sati'. According to Strabo amongst them, 'the handsomest man is chosen a king'"-Rather a strange constitution ' What a chance for our great poet Tagore in such a republic! Not less masterly is Mr Jayaswal's exposition of the technical Hindu constitu-Jayaswal's tions. Mr. Jayaswal here does not speak in the term of European categories, but resuscitates old technical terms such as the Bhaujya which means "temporary rulership" the Svarajya which signifies "that the Swa-rat ruler was taken from amongst equals and was made President and that selection was based upon merit which evidently refers to an election or selection of the President from amongst the members of the Gana or Council," the Vairajya which was a democratic constitution of an advanced type according to which "the whole country or nation took the consecration of rulership", the Drainajya or the dual rulership which obtained in Nepal in the sixth and seventh centuries, the Arajaka or non-ruler State, the ideal of which was that "Law was to be taken as the ruler that there should be no man-ruler. and The basis of the State was considered to be be mutual agreement or social contract between the citizens. This was an extreme

democracy almost Tolstoian in ideal, and lastly the Viruddha Rajjani" or States ruled by parties. Mr Jayaswal then enquires into the real basis of these States. His observa-tions are very important. He says: "The basis of every State has been in all ages and in all climes to a great degree ethnic-tribal or The real question is whother a national State organisation is yet tribal-primitive, habitual and customary or it is the outcome of intelligent thinking of theories, of conscious The stage experience and experiments when state is felt to be based on contract and the ruler is regarded to be a servant of the ruled and when political loyalty is ever open to strangers is a high water-mark of constitutional development. Voting and ballot voting, motion, resolution and legislation, legalism and formalism in procedure of deliberation are other indices of that stage"

It is impossible within the narrow space of a magazine review to condense the many original things which Mr. Jayaswal has so brilliantly said in his monumental work. We shall try to draw the attention of the readers to several points of first-rate importance, our future studies. The concluding lines on the disappearance of republies from India, have been probably written not with ink but with tears "With the end of the fifth century, republics disappear from Hindu The old Lichchavis quit the political India scene, a branch immigrating into Nepal. The young Pushyamitras vanish in the air. The following century saw the final exit of Hindu constitutionalism from the stage of History All that was good came down from the age of Vedic Forefathers, all that progress which had been achieved since the composition of the first Rik, all that gave life to the mechanism of State hade good-bye to the Land Republicanism was first to begin the Great Departure to lead the dirge of political Nirvana We have understood only one verse of that epilogue—the praise of the sword of destruction which nature gives into the hand of the barbarian. But the other vorses are yet a riddle. The real causes of that Departure which the epilogue should disclose remain undeciphered.

From 550 A. C. onwards Hindu history melts into brilliant biographies—isolated gems without a common string of national and communal life. We get men great in virtue or great in crime—we get Harsha and Sasanka, Yasodharman Kalki and Sankaracharya, but they are so high above the common level, that they are only helplessly

admired and sacredly respected. The community ceases to breathe freedom."

In a political world where republics existed side by side with monarchies, the latter cannot be purely autocratic. There is very little evidence to prove that the Hindu monarchy was absolute, but there is plenty ovidence to show that the kings of Hindu India were responsible and constitutional heads of the state In the Vedic age, the Samite was the sovereign Assembly and the high functionaries who represented the various interests of the community were called the "king-makers" and though at a later stage. "the kingship has become hereditary," "the theory that Hindu kingship was elective was never forgotten" "The theory was a living force as late as the time of the Pala kings of Bongal. Gopala claims the benefit of the principle of election in his inscription. He says that the people joined his hand with Sovereignty and put an end to anarchy. "By the inscription of Emperor Kharavela it is evident that Hindu Coronation could not take place before the completion of the twenty-fourth year of the king-elect. This was the age when ordinarrly a Hindu was supposed to have completed his academic career in the period of Upanishads," The profound juristic scholarship of Mr KP Jayaswal comes into full play when he discusses the much-misquoted theory of divine origin of kingship He shows that the Manava Dharma-Sastra which "was written under the Revolutionary regime of the Brahmin Pushyamitra preached that the king should not be despised because he was only a man, he was a deity in human form... The Manava Code twisted the import of the Coronation ritual invoking the help of gods to the elected king in his new career . . The theory of the Manava Code was never approved or adopted by a single subsequent law-book. By constitutional writer the very theory was converted into a divine theory of scrittude

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of the king to the subject, that the king waa mere servant or slave of the people and that he was made so by the Creator" Thus brushing aside the fictitious theory of the divine origin of kingship Mr Jayaswal proceeds to discuss the constitutional safeguards of Hindu monarchy without which of course the theories would not have been worth our notice The chapters on the Law and Administration of Justice, Taxation, Economics in Government and Theory of Ownership in Land (discussions of which we reserve for a future study)—contain facts which had never been suspected before From the institutions of the Vedic democratic monarchy to its transition into autocracy under kings like Vena and its suppression by the people and the introduction of limited monarchy placed in the sacred chains of Brahmanic rituals and coronation oaths and led by a popular ministry controlled by a Council of State representing all castes and the popular assemblies of the realm, to the Gupta Government through district officers and the representatives of local government and the impersonal rule of the Ashtapradhanas (Board of Eight Ministers) had been sketched by the author with consummate originality.

This noble work has an epic form, and shows a restraint, strength and brilliance of expression which occasionally reminds us of the best sutras of ancient India Each statement of the author has been supported by text in foot-notes which show the encyclopaedic scholarship of Mr Javaswal We congratulate him heartily on this production Mr Javaswal has however done a great injury to many ambitious writers of Indian history by antiquating their works by several decades and has proved that a mere desire to write a book does not entitle any one to be an author (much less culture-historian) even in the much-abused field of Indian antiquities

Karnes Nac

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THE MODERN REVIEW FOR FEBRUARY, AS

ERRATA

In The Modern Review for January 1925, p 110, Column 2, line 15 from bottom, before the "not been able to accomplish," insert the words "been Christians for centuries have:" so that the sentence will read as follows—

"It is not clear, however, how that which people who have been Christians for centuries habeen able to accomplish, could be brought about by people who have been pagans from t memorial."

Also in	Page	Col.	line	for	read
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	108	11	last line	but with	but without
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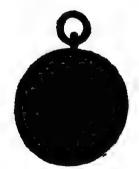


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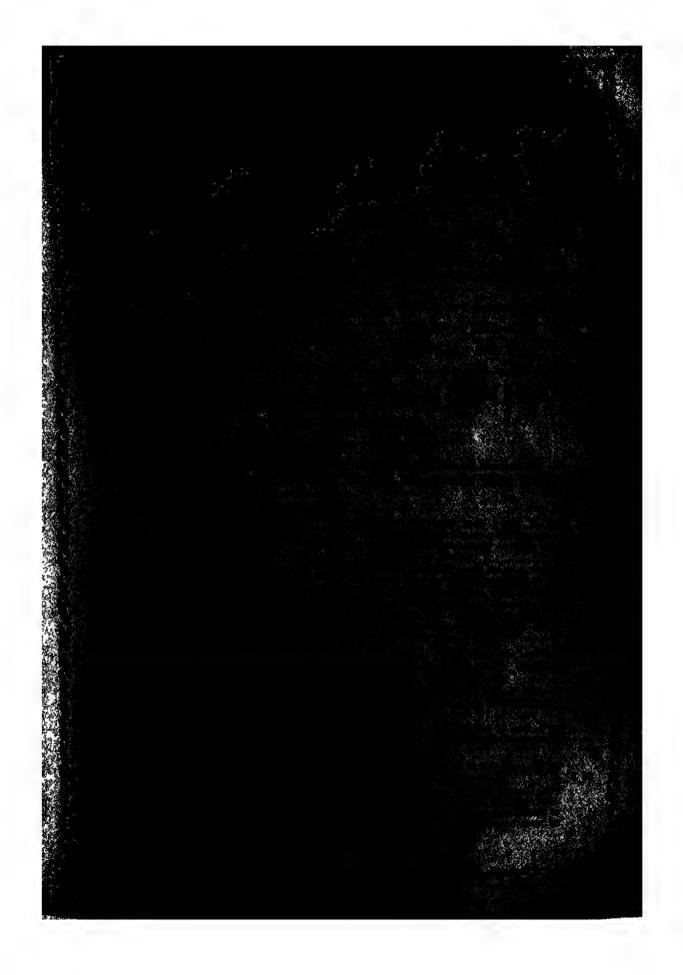
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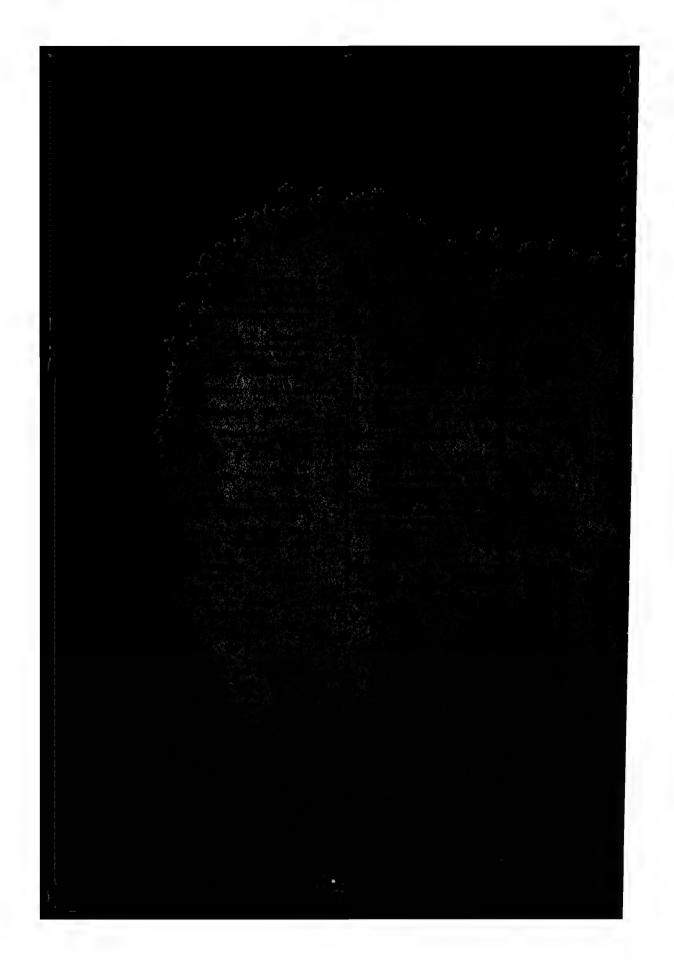
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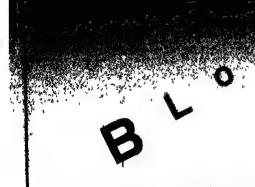
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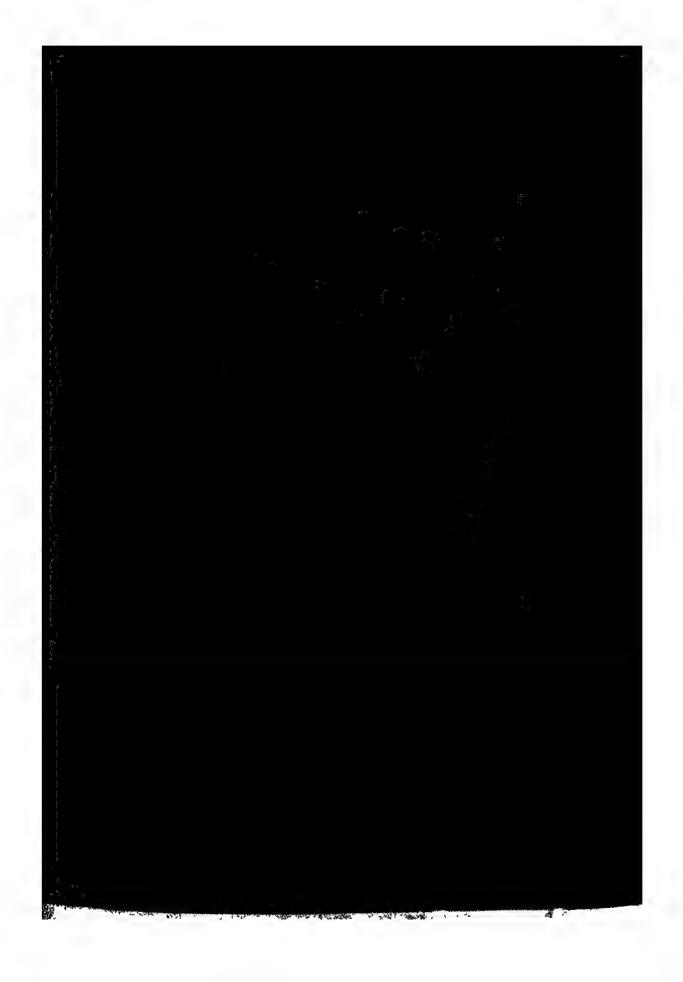
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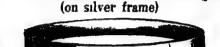
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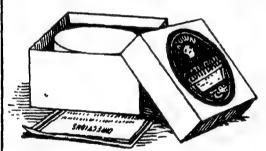


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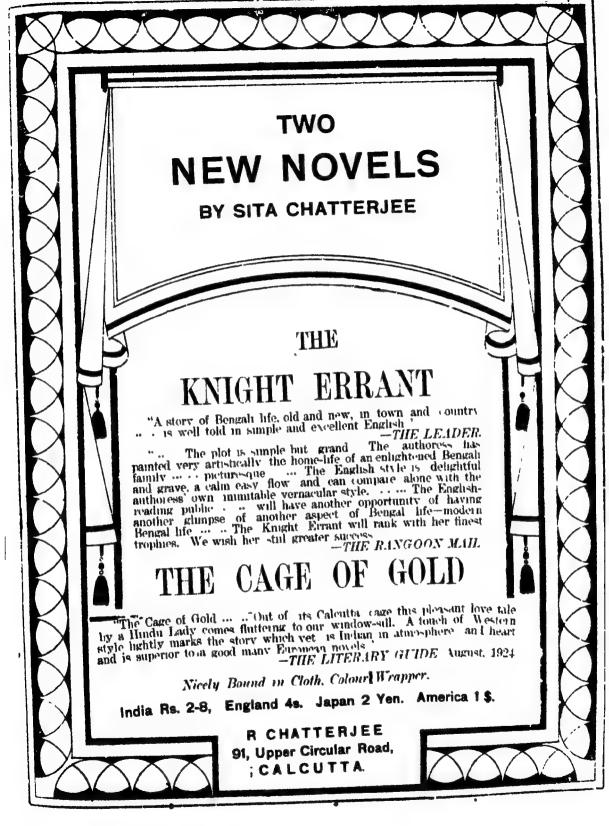
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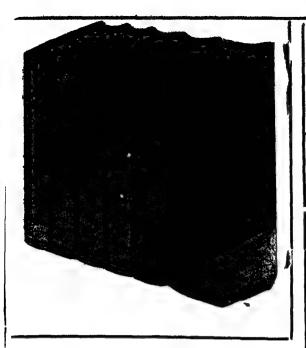
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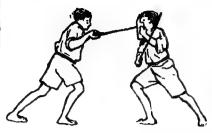
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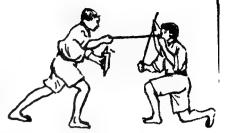
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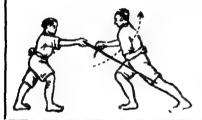
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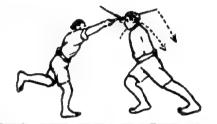
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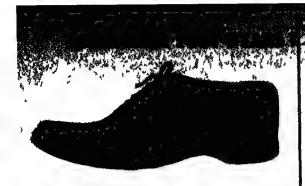
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WITH A FOREWORD BY Dr. L. D. BARNETT, M.A., D. LITT.
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Contents — Kurus, Pancalas, Matsyas Surasenas, Cedis, Vasas, Vamsas or Vatsas, Avantis, Usinaras.

This book is "interesting not only to Dr. Barnett but also to other distinguished scholars whose opinions are recorded below.

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Dr. M. Winterentz: It is a highly interesting and most valuable contribution to Indian history. As a careful collection of historical materials from the Veda down to the Puranas and the Jatakas, it will be welcome to every student of Indian history and literature. I am glad to see that you have refrained from building up more or less doubtful theories and hypotheses, and have given only the solid facts about the Kurus, Pancalas, Matayas, and all the most important tribes of Madhyadess.....

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Dn. Syrvary Lavy: Valuable book...Your book as it mands is an useful compilation of data drawn trees, all sources. Dr. Kerrs: This volume forms a very useful addition to the information which you have already made available regarding other of the tribes of India. It is most convenient to have so much information carefully collected and made accessible, especially as the work is done not in the interest of any preconceived theory but simply to elicit information.

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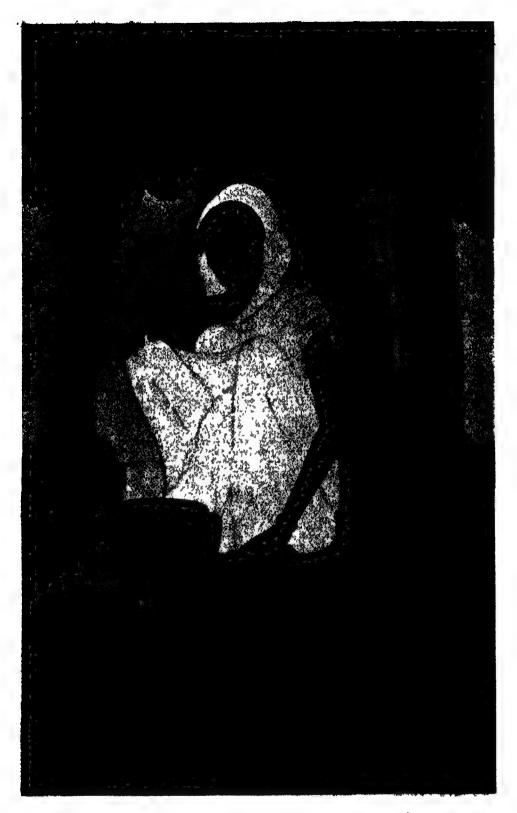
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Under the Sal. Tree
By Sabita Debi.

THE MODERN REVIEW

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WHOLE NO.

GIVE US STRAIGHT HISTORY

By SUDHINDRA BOSE

Lecturer in Political Science, State University of Iowa

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THE effort to create a vigorous nationalism is a holy crusade of patriotism. In order, however, to make it most effective, it should be guided by true history. Straight, impartial history—not the hand-made, ready-to-wear kind—can throw a flood of light upon the present tangled situation in world-politics. Apparently there is a species of propagandists masquerading as historians, who will not have it so.

Just now a group of American historians of "the new school", more Anglomaniae than truthful, is engaged in the delightful indoor toort of fabricating American history to order. They maintain that the Boston Tea Party was the work of a number of drunken rowdies; that "in the Stamp Act period the benest purpose of the English Government had been to protect the colonies, not to oppress them"; that "the [British] troops [at Botson Massacre] were subjected to constant and bitter insult. The mob, no doubt, deserved the blame". These "new" historians process to believe that the colonists of the United States had no cause to revolt; that "the colonists were not very deeply oppressed. They enjoyed more freedom and self-government than did the people of England"; that the Revolution was started by a few soreheads; and that "George Washington did not entire the Revolution because he was a parties, but because he was disgruntled or the British to give

him an army commission"; and that the States should have remained a colonial possession, an appendix of the British empire. Whatever else these false, outrageous, and crooked statements may be, they are not most emphatically, history.

Curiously enough there has sprung up in India also a class of new historians, when are assiduously aping the American dreed method of teaching history. They insist that in studying political history the points which should be stressed are the historical triess ship and co-operation between India England, no matter how much the process may involve the mutilation of facts. To then the Punjab horrors of 1919 were a little "disorder"; the Amritsar Slaughter was 'it "incident"; the Mopla Train Massacra mere "accident"; the membership of India the League of Nations due to its fully said governing state"; and the unwanted visitation of the Prince of Wales, as I recall it, a tril of a tactical blunder. Thus the facts, and trimmed to suit . flagrant this illustrates that those who have be, the powers that bureaucratic rhetoric. bunk. history.

Mr. S. R. Das, who may be considered a typical representative of the new school of Indian historians, writes a dissertation of Indian politics and cites Mommeen in defended fritish occupation of India. Despite his of extreme innocesses, See believe.

for imperialism of foreign and home-

who is this man Mommsen? Herr Mommsen was not only a historian, imperialist, a worshipper of Red The best historians of later times' Macaulay, "have been seduced to truth, not by their imagination, but by reasons". Mommsen affords a striking commen of Germany was a voluminous ritor and was generally accurate in recording facts: but his interpretation of recess regarding Roman imperialism was released and biased. His reason was in no small degree vitiated. He emphasized the imperand most frequently the Roman case in all the cynicism and its falsity. This German historian remains to-day the darling of the trapertalists. Naturally the apologists for the Indian bureaucracy take to Mommsen as a mek to water. It seems the poor noisy ducks, the pseudo-historians, as Anatole France puts in his Preface to Penguin Island, spek in a history only the stupidities with which they are familiar". Pengum Island is devastating portrayal of what fools some mortals be. The purpose of their quest is of course quite obvious; but the point is that they will arrive no more at the truth than District Magistrate or the Provincial Governor will make a cook who attempts to an omelette of China door knobs.

Theodor Mommsen was keen for the Toman empire. The question, however, is how and the Romans get their empire? They got war, or course. And war was and is conly organized mass murder, but organized thousand stealing. Robbery and murder ware and are the chief weapons of imperialby war, of course. And war was and is

the beginning Rome was not out and imperialistic. It may be said to have said to hav it itie end of its first struggle with acquired Sicily, the City of the Hills began to dream dreams of the thing. Bome was then practically in Spanish American War in 1899. Spanish American War in 1899.

Holiegt, Emperialism, Wolf, Economic Imperial-Terrouse, Empers in Asia: Hose We Came By Indicons, Christ and Labour; Villate, Econom-perialism; Morel, The Black Man's Burdon,

For a time both countries were uninfluenced by the call of Manifest Destiny. Then America got into Cuba, and Rome after taking the western Mediterranean territory, turned its attention to the east. America, however, did better by Cuba than did Rome by Greece. Mutual feuds among the Greek States no doubt offered a plausible excuse for Roman intervention; but the insane jealousy felt by Rome toward any marked prosperity on the part of even its most friendly allies was almost always the cause of Roman aggression. the real hidden reason of the Roman absorption of Greece.

It is not true, as intimated by Professor Mommsen, that the Greeks never "knew how to act." In the century following Alexander's death, Greece was developing a new level of security. It was then entering upon a new political stage with extraordinary equipment for national unity. The Greeks were uniting into strong federations to resist Macedonia. "These Greek federations", says Webster in Ancient History, - "made a remarkable experiment in ancient politics.'

The first of the Greek unions was that of the Aetolians. Their league included not only the different Actolian tribes, but many communities outside of Aetolia. "The Council of Aetolia was, according to Greenidge's Handbook of Greek Constitutional History, like a modern Parliament, the permanently representative body." The Aetolian confederation was a powerful organization.

Perhaps the most important of the Greek unions was the Achaean league. It was, records W. M. West in his Story of World Progress, "the most important attempt at a federal government that the world was to know until the founding of the United States". The Achaean league, which affords the best example in European antiquity of the federal system, had brought the whole of Peloponnesus into the confederation as a single State. This federal union gave a promise of permanent federation of all the Greek States. The hope, however, was disappointed because of the opposition of Sparia, and especially because of the intrigues of the unscrupulous, underhanded Rome, the most dangerous enemy of the Greek union.

Herr Mommsen glibly speaks of the freedom" which Rome granted to Gessele after the Second Macedonian War is 188 B. C. That was not exactly the case. Gessele was treated to all intents and purposes in the interim between 196 to 146 B. C. In a case of the ca protectorate. It is only by a street

fevered, German imagination could one say that Rome "freed" the Greeks completely, and allowed them absolute, "unlimited right of self-government". The fact is that though Rome came in the guise of a friend, "a champion of Greece", that unhappy country was from the beginning on the casualty list of

the imperialistic Rome.

When the Roman general Flamininus announced with a great flourish at the Isthmian Games in the year 196 B. C. the freedom and independence of Greece, he was hailed as "The Liberator". Rome, however, soon showed in an unmistakable manner the light in which it regarded the Hellenic freedom. The Roman senate set itself up as a supreme court of appeal for hearing and judging all disputes springing up in Greece. The senate did not look upon this as a troublesome burden, as Mommsen had supposed, but a most agreeable occupation offering many luscious opportunities for interfe Greece. "The Romans, however", interference in the historian Inne, "lacked not only insight into the complicated legal questions submitted to them, but also the wish to let justice without regard to Under the circumstances, considerations". the Achaean league was reduced to a shadow. Indeed there is nothing in history to show that the Romans honestly desired for the national unity of Greece. On the contrary, there is ample evidence to prove that they fomented internal strife and widened exist-They believed that powerful ing divisions. Greece was not compatible with their own state".

It is interesting to note that there were many Greeks who recognized Rome as their protecting power, and even sought for an honourable union with Rome, which would give Greece "at least a moderate degree of independence". This union, however, was prevented to a large extent "by the relentless spirit with which the Romans, abusing their supreme power, finally drove the ill-fated and maddened Greeks to a hopeless resistance".* And yet they "neither knew how to act nor how to keep quiet"—thought Professor Doctor Mommeen!

After the Third Macedonian War, the Romans converted Macedonia into a subject province. This foreshadowed the end of

Consult W. Inne, The History of Rome, Vol. III. His four-volume work on Rome is full of dynamics. It completely demolishes most of the assumptions about the benevolent Roman empire upon which is grounded the latter-day imperialism.

Greek "freedom". "All Greeks suspected of sympathizing with Macedonia", testifice an authority on the subject, "were transported to Italy as hostages for the loyalty of their several cities. Among these were a thousand members of the Achaean League." Expecting no mercy from Rome, the Achaean union declared war. There could be only one outcome in this unequal contest: the defeat of Greece, the triumph of Rome. The story of how the Romans, drunk with victory and intoxicated with the lust of power, burnt Corinth, the capital of the Achaean league, how they put to death most of the men found there, and how they sold the women and children as slaves is one of the most tracic chapters in all human history. The destruc-tion of Corinth compares well with another Roman butchery, the destruction of Carthage, which made a desert of North Africa and left civilization standing on one leg instead Says Hutton Webster in his of two". Ancient History:

"The heavy hand of Roman vengeance descended on Corinth, the chief member of the league, and at this time one of the most beautiful cities of the world. In 146 B. C. the same year in which the destruction of Carthage occurred, and just half a century after Flaminians had proclaimed the liberation of Greece, Corinth was sacked by the Rossas sol liery and burned to the ground. A Greek historian, who was an eye-witness of the destruction of Corinth, tells us that the rude Rossas cared little for the treasures of art which filled the city. 'I saw with my own eyes pictures thrown on the ground and soldiers playing dice on them.' [Polybius, xxxix, 13]..... When the priceless paintings and statues were taken to Rome to be exhibited as his [Roman general's] triumph, he gave orders that any lost on the way should be replaced by others of equal value'. Rome was great enough in war, but in everything else was still harbarian."

It was a tale of cruelty, savagery and devilry that with some exceptions in modern times has very few parallels. But Herr Professor Mommsen found Rome, the notorious plot-hatchery of imperialism, guilty only of the feeble policy of sentiment" and "injudicious generosity"! Misrepresentation could hardly go further. And the noble Advocate-General of Bengal, Das, who quoted as a neighborly act these Mommsen words with great gusto, actually put them into italics!

The destruction of Corinth—perhaps it would suit the imperialists better to have it phrased as "Corinth incident"—marked the final extinction of Greek independence. That there is, in broad outline, an uncanny resemblance between the Roman imperialism and the light imperialism is as plain as the light.

sour face. Now, will the new historian, whose cotto is "Safety First", dare to tell us the kuis about imperialism? But back to our muttons!

Rome went to Greece to teach it the art self-government. Presumably the pupil never learnt the lesson well enough to suit master. Consequently, Greece, which iterature, philosophy, science and higher mivilization, remained under Roman subjection from 146 B. C. to the fall of the Western Roman empire, after which Greece formed a part of the Eastern or Byzantine empire until 1453 A. D. This meant for poor Greece a total of about sixteen bundred years of foreign rule. Then with the capture of Constantinople, Turkey, true to the Roman imperialistic formula, became the "trustee" of Greece still "backward", still "lacking in mational unity". The Turkish rule over Greece lasted on down from the middle of the fifteenth century to the third decade of the nineteenth century—well about four hundred years. And had not the powers of hurope clubbed the Sultan in 1829 to recognize the freedom of Greece, it would still be comwling on its hands and knees, and it would still be told—as India is being told—that until # got rid of its internal dissensions and formed itself into a nation", it could never be trusted with self-government.

The Hellenic people had been a subject race for nearly twenty centuries—obviously tearning the art of self-government in a few painless lessons on a safe comfortable rastalment plan. And the imperialists, guided by a deep-rooted feeling of righteousmess"—never by imperialistic appetites—can are doubt point to Greece and say that this is the best way to build a nation; but is that

a fact?

The study of history prompts one to ask:

In there a single instance in the whole wide world where a conquering country ever prepared a subject people for national unity and self-government to the extent of withdrawing the rule voluntarily? History knows of most. Conquerors always try to "divide and the conquered, under one pretext or another."

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The point is frequently mentioned that a country has no right to an independent existence until and unless it has a strong nationality. If these were true, more than one Mestern people would have been under foreign domination to-day.

When the Thirteen Colonies in North America declared the War of Independence in 1775, there was no united nationality among the four million heterogenous colonists. They were rather a "hodge-podge of foreign nationalities", "a polyglot boarding-house". "It required", remarks Charles Board in American Government and Politics, "the patriotism and pressure of the long war to fuse the colonies into a nation". This is an optimistic statement. Many another scholar doubts if the American people were a nation even when George Washington became President in 1789. "It took a half century of political experience", observes Gettell, the discriminating author of History of Political Thought, "to develop a spirit of unity" in the American Union. Most of the American historians are of the opinion that American nationality was not

achieved till after the Civil War (1861-1865) *
Even now the people of these Forty-Eight States are far from being homogeneous. There are in the Republic sixty-five different nationalities speaking as many as seventy-three languages and dialects. The American people are of "Many racial strains and creeds, of endlessly diverse activities, of great individual wealth and great poverty, of deep learning and deeper ignorance", yet the inhabitants of this country do constitute a nation not united by blood, common origin, religion, or age-old ancestral tradition they do make the American nation. Now the question comes to mind unbidden: Had the Thirteen Colonies waited in the eighteenth century for the development of a strong nationality before striking for their independence, where would

they be to-day?

I say again, give us straight provable

facts, and not historical adulteration.

Take a country or two from still more recent history. Italy had a rising spirit of nationality in the middle of the nineteenth century; but was there a national unity among the petty quarrelling principalities of Italy, when the peninsula was under the Austrian rule? Most assuredly not. The same thing that happened to America happened to Italy. The Italian nationality came into existence only after Italy had overthrown the hated Austrian yoke, only after the war of liberation.

What of Germany? It consisted of a number

* See E. B. Greene, "The Foundations of American Nationality; C. R. Fish, The Development of American Nationality; R. G. Usher, The State of the American People; E. D. Adams, The Fines of Ideals in American History.

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of featous. disconnected States with slight national consciousness in the early part of the nineteenth century. The German nationality, as we know it to-day, was born only after the creation of the German empire in the last quarter of the nineteenth century. In Germany and Italy, as well as in America. it was the political freedom and political experience that gave impetus to national solid-

When an Indian says that there is no nationality in India, he foully slanders his own countrymen. He is indulging in malignant balderdash. India has a nationality, and this nationality is distinctively different from that of almost any other. The Indian nationality is a matter of spirit and purpose, not of creed or race. The people of our great country, our great India—like the mighty people of America—are united by the holy bonds of common cause, by "the spiritual tie of common devotion to the ideal of political freedom."

Constitutional agitation to remove political and economic wrongs is indeed desirable; but how can there be any constitutional agitation in a country ruled by executive fiats? I see by the American press of this week that arbitrary ordinances, regulations and other lawless laws have started India on the path trod in Ireland under the Black-and-Tan regime". It is unabashed, ruth-less, even atrocious. Forces of reaction, as was to be expected, have taken new heart. A Reign of Terror, because official, is no less a crime. I believe in order. But order without liberty is tyranny; it is organized anarchy, legalized anarchy. It is most positively a determined drive against constitutional agitation.

England with its forty millions is trying to rule by force 315,000,000 Indians. Is there any moral sanction in it? Auckland Geddes, the former British ambassador at Washington, said not long ago that England was grateful to the feeble struggling American colonies for teaching it a lesson in colonial administration; but has England forgotten

the lesson already?

Washing States

This gives one a rare opportunity to consider the moral basis of government. What is a State? To begin with, the State is not a mere collective policeman, whose sole object is the maintenance of law and order. The State on the contrary, is a social agency whose highest end is the furtherance of

social well-being.* The main function of the government is to aid the people to the fullest to better themselves politically, socially and industrially. A government that resorts to terrorism admits its failure, and stands condemned before the bar of history. The goverument in all civilized countries is to serve the people. In India, however, the matter seems to stand thus: the people exist primarily for the benefit of the government, rather than government for the benefit of the people. What will all this lead to?

The interest of the ruler and the ruled is so inherently divergent and so fundamentally wide apart, that it is impossible to see how the bureaucrats can keep on posturing as moral apostles of fair play, as professional knightserrant. As for constitutional agitation, even a child above the kindergarten age must know by this time that no amount of fatuous pinktea agitation will serve any practical purpose.

What is, then, to be the next program? I have space enough only to strike the high points. The supreme task before India is education, especially education in social sciences which would include history, government, economics and sociology. Slavery and illiteracy go hand in hand. Reduce the number of the illiterate people. Begin therefore by establishing a minimum standard of education for every boy and girl.

The next item in the program is to advance national unity at all costs. Some day the Moderates and Loyalists, if they plan to live in India, will be redeemed. Even the goody-goodies are not wholly bad. Forget the racial and religious squabbles, close the ranks, and present an united front. The dearest hope of every Indian should be the political unity of all India.

The diverse elements in American population, let it he stated once more, do not prevent America from becoming a strongly unified national State. Indeed the strength of America is in the union of the Forty-Eight States. Just as the gigantic power of Niagara is made up of the united force of many millions of tiny drops, so in the union of 315,000,000 Indians there is irresistible strength. All power is in union, united action.
"The force of union conquers all", said Homer
a thousand years before Christ. "By union

• Read F. J. Goodnow, Social Reform and the Gonetitation; E. Freund, Standards of American Legislation; W. J. Brown, The Underlying Principles of Modern Legislation.

the smallest States thrive, by discord the grantest are destroyed." That was written the Roman historian Sallust who helped

to build up the power of Caesar.

Read the history of Switzerland where men speak Italian, German, French and many dialects. It is inhabited by different races. Switzerland is a tiny bit of a country, a mere dot on the map. It is small in population, small in money, small in natural resources, but great in military courage and united patriotism. The Swiss are all united to defend their country. The belligerent powers, all through the last Great War, respected the frontiers of Switzerland.

Carlyle, born in Scotland, said: "Men's hearts ought not to be set against one another, but set with one another, and all against the

evil thing only". There is nothing that the people of India cannot accomplish through the power of courage and united will. It is only through fear that men become chattels, slaves, and rabbits.

In the deeper things of life, we are not divided. We are, and must ever be, welded together into one indissoluble mass by our common Indian brotherhood. We must talk, think, and be India. There must be no "Lot's -wife attitude". If history teaches anything at all, it teaches that a people united and educated must inevitably reach their destined goal. As sure as the sun rises in the east, nothing on earth can stay their progress. Away with the defeatists! Let the organizers of victory come forward.

A MEMOIR OF OLD DELHI

By C. F. ANDREWS

CHAPTER IV

THE MUTINY AT DELHI

get Munshi Zaka Ullah to tell of the Mutiny itself, especially concerning the things that he had witnessed then with his own eyes. The subject had a horror for him and he always avoided it, except on very intimate excessions when he had something special to any about it. Therefore it was chiefly from indirect hints and comments, in the course of many conversations, that I gathered from him much of the information which I am now about to record.

On account of very straitened circumstances, due chiefly to the general decay of the Meghal Court, which had been so long the patron of Zaka's family, Zaka Ullah himself had felt compelled to refrain from marriage in early life and thus to depart from the usual custom in the North of India among Muselmans. It had meant a great sacrifice on his part, because he was essentially domestic in his nature and extremely fond of children. But it so happened that because of this, when the Mutiny broke out, he had just reached twenty-five years of age, and had neither wife shild.

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During the terrible day that followed, this one fact, that he was unmarried, served him in good stead. He was able to give his undivided attention to his father and mother, who were now growing old, and also to his young brothers and sisters, who needed his protection. His own immediate anxiety was concerning his intimate Christian friends, who were in the Delhi College. There were those whom he loved most dearly, and he determined to rescue them if possible.

The story has already been told of his eager impetuous attempt at the very first moment, when the Mutiny broke out, and the mutineers from Meerut had arrived and excited the city into revolt,—to save if possible the life of his deeply-loved Professor, the Christian convert, Ramchandra. The actual news concerning Zaka Ullah and his friendship with Ramchandra seem to have become known to the mutineers and the very fact that the city people imagined, however mistakenly, that Zaka Ullah desired to become a Christian, added to the volume of suspicion against him. He was at this time in very great danger of his own life being taken by the mutineers.

To the young students of the Delhi College, who had imbibed the new learning, the Market

came as a great and terrible shock, shattering at one blow all their hopes and aims. Their own Principal, Mr. F. Taylor, was killed. For some weeks no news whatever was heard of Professor Ramchandra, and the report was spread about that he was killed also. Their minds were in a tumult. They did not know which way to turn or what to do. To go against their own countrymen who had revolted seemed to them impossible: to side with them in the revolt seemed even more impossible. Not a single student took that latter course. During the time that the city was in the hands of the mutineers, they were all of them under suspicion.

As far as I could gather from Munshi Zaka Ullah himself he kept in retirement and told others to do the same. He remained as far as possible within his own house. He hardly went out at all even for a single hour. Instead of doing so, he went on with his own studies in private and sought to keep himself altogether outside the range of public affairs. The family difficulties increased; and at times he hardly knew where to obtain food for all those who were members of the household and dependent on him for support. The prices of all provisions became dearer and for some weeks they were on the verge of destitution.

More than once he spoke to me about the great and abiding comfort that prayer had been to him at such a time. "Without faith in God," he said to me, "could never have got through that period of anxiety and sorrow and dismay. But worse was yet to follow; and it was in the last stage of all, when we were house and homeless that prayer helped me most of all".

When the final assault upon the Kashmir Gate under Nicholson was at last made, and the city was recaptured by the English, Nicholson himself fell in the breach and died in the hour of victory. His death was a grave calamity not only for the English, but also for the city; because he was a strong character, famed throughout the North both for his courage and his uprightness. He was a man of iron will, and therefore he perhaps might have been able to keep discipline among the troops after the victory, when no one else could keep it.

It will be best, in order to avoid all dangers of exaggeration, to tell what happened in the disastrous days that followed, not in my own words but in those of the despatches and correspondence which I have copied out from the two volumes published by the

Intelligence Department of the Government of India. I shall do this as briefly; as possible.

First there is the report of C. B. Saunders, the Commissioner, to W. Muir at Agra (afterwards Sir W. Muir). He writes as follows:—

Only those on the spot know the difficulties with which our commanders had to deal, (i. e. after the assault). The whole Army was utterly and entirely disorganised, and within three or four hours of the assault discipline was almost at an end. For several days a majority of our European troops might almost be said to be suffering from delirium tremens. The native troops were almost as, if not equally, disorganised from similar causes, and from the plunder which fell into their hands.

The same official, in another despatch to W. Muir, wrote briefly as follows:—

"General Wilson ordered that no protection tickets should be valid, unless they were countersigned by himself. The consequence was that but few obtained anything like protection. No guards could be furnished and before two or three days had elapsed, there was not a house that had not been ransacked and plundered, friends and foes of the Government suffering to an equal extent. The chief wealth of the citizens had been bricked up and plastered over. The Sikhs and others with the military force very soon learnt this artifice and a very considerable amount of plunder was carried off which will not enrich the Prize Fund.

"The Prize Agents and the Army generally were rather anxious to lay it down, that the whole city of Delhi had become the property of the Army, having been taken in assault, and were anxious to dispose of real as well as personal and moveable property.

"The consequence has been that all the wealth of the city, which has escaped the clutches of independent plunderers, has been transferred by night-time here and the guarantee has been abused. The city has been so thoroughly ransacked and plundered, that parties are not willing to pay much for their effects still remaining untouched... The authorities have not gone on any very fixed principles in disposing of property, but on the contrary the whole question has been marked by want of principle more than anything else".

It is often stated that this hour of madness among the European soldiers was due to the stories of the outraged honour of English THE MODELN LEVIEW FOR FARM OR

women, who had been killed during the Metlay itself. As this charge against the sandaneers has been very often repeated and has formed the subject of sensational novels, written especially by English authors, who have dealt with the Mutiny in fiction, it is well to give at this point the direct evidence taken immediately on the spot. Mr. W. Muir who was at the head of the Intelligence Department in the affected districts, and perhaps the most well-informed of all the civilian authorities, writes on December

30th, 1857, as follows:—

My connexion with the Intelligence

Department at the Head-Quarters of the
Government at Agra, has brought me, during the past six months, into contact with messengers and spies from all parts of the country. I gladly add my testimony, that nothing has come to my knowledge, which would in the smallest degree support any of the tales of dishonour current in our public prints. Direct evidence, wherever procurable has been steadily and consistently against

*The people,—those who must have known, had there been any case of outraged honour and would have told us,—uniformly deny that any such things were ever perpetrated, or even thought of. The understanding of the people on this point, if, as I believe, we have correctly apprehended it, cannot be

wrong.

"Judging from the great accumulation of negative evidence supported as it is on many important points by direct and positive proofs, it may be safely asserted, that there are fair grounds for beleiving that violation

before murder was never committed."

That many English women and some English children are killed by the mutineers has never been questioned; but it is a relief to remove this accusation entirely from the mind. Not only Mr. W. Muir's evidence was teken, but also a special Commission of Magairy, which sat at Agra directly after the conture of the city of Delhi by assault and reported before the end of the year 1857, Yet it is a deplorable fact that positive

ramours were circulated; and the delirium from which the European troups suffered was partly due to these. This cannot in any way excuse what happened at Delhi, which left a great stain on British military history and was terrible in its moral and psychologic-

al effects.

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For days, after the capture of Delhi, ac-

body's life was safe Murders everywhere were rampant. Zaka Ullab, with his delicate, sensitive nature, saw these things. He was an eye-witness; and the sight could never be blotted out of his mind afterwards. The murder of the Professor he loved and revered most in the world, Maulvi Imam Baksh, a saintly man who had helped forward to the utmost of his power the new English learning and shared in the new enlightenment, was perhaps to him the crowning tragedy of all. The earlier revulsion against the mutineers, who had killed Mr. Taylor and others, including women and children, now turned back again upon these conquering Englishmen who in the hour of victory committed the same outrages. The news of the slaughter of the royal princes at Humayun's tomb added to the horror.

But these very horrors were to come immediately to his own home and family. The order went forth that every house. within the area between the Delhi Fort and the Great Mosque, was to be rased to the ground, as an act of punishment, and also for military reasons. No compensations were to be given. Innocent and guilty were to suffer, both alive.

The house and property of the family of Zaka Ullah, as we have seen, came within Therefore, along with many hundreds of other innocent people, his aged father and mother and the whole family were ruthlessly driven out. They found themselves, homeless, houseless, penniless; at a time when multitudes of others were in the same condition. There was no place within the city itself, to turn to for refuge.

Then followed a terrible journey,—a flight into the country to seek some shelter or protection there. The whole family went out towards Nizam-ud-Din's tomb. They lay at night time on the open ground; and in the day time they took shelter in some ruin, every hour imagining that the end had come. Unly once or twice Munshi Zaka Ullah spoke to me about those days of torture and hunger and thirst and fear. It was evident to him, especially in after years, that the faith of his father had been their one protecting shield.

Much I have related elswhere : I can only tell here one more story that he told me. One night, he said, he could not sleep himself on account of his misery and anguish for those whom he loved far more dearly then his own life. He watched in silence his father. The whele night through, Butie

Ullah was keeping a vigil of prayer to God. His face was filled with light in the darkness,—a light which seemed to come from within. In the morning, he learnt that a band of plunderers, bent on looting and murdering, had passed by the very place. But they had turned aside, and the family had been preserved. Zaka Ullah believed with all his heart that they had been saved only by his father's perfect trust in the Divine aid.

It will not be difficult to understand how the agony within Zaka Ullah's mind,—the agony of shattered hopes and ideals,—was even greater than the physical agony which he and those he loved had to endure. I shall write about this more fully when repeating his own words and conversations. For a long time, the shock was beyond all bearing and the torturing thoughts of his mind drove him almost towards despair.

But this madness of reprisals did not last. 'Clemency' Canning became, in the day that followed, owing to his nobility of character, vital cause of a great moral change and the quick recovery of law and order among the troops. To him also was due the complete rejection of any deliberate policy of revenge. Lord Canning bore the brunt of his fellow-countrymen's indignation for his so-called weakness; but history has simply vindicated him.

Very slowly in Zaka Ullah's mind the ravages caused by the Mutiny itself and the reprisals that followed were healed. Nature can repair her own wounds far more rapidly than those inflicted on the mind of men. I have a copy of a remarkable letter, written

by an officer, named Lieutenant Browne, in which he speaks of the days in the Delhi district that followed the disaster of the Mutiny.

"To look", he writes, "at the smiling face of the country, round Delhi, covered with luxuriant crops, it is difficult to realize that such fearful events have occurred only the other day. The people are ploughing and sowing again everywhere, and the village people have been blessed with a plentiful harvest."

The spirit of Zaka Ullah also revived, not immediately, but as the years went 'by. He too began the ploughing and sowing in his own life again, plucking out much that had been merely weeds and preparing the good soil. He was able at last with a free conscience to take up once more the promotion of the new learning. He had gained a new devotion in his life,—a devotion to Queen Victoria, who had given India what he truly believed to be her Magna Charta. His old idealism revived. Soon afterwards, as his worldly prospects too recovered, he married the wife of his own choice, to whom he was devoted with a profound and tender love. As the years went quickly by, little children of his own were born to him,—a family of sons; and to him who ever had in his own nature the heart of a child, was at last given the unbounded joy of fatherhood. He found the devoted love of his wife completed in the love of his children. In the gift to him from God of these new spiritual blessings, the old wounds of the Mutiny were healed. His buoyant happiness returned and his life began anew.

MORAL TEACHING IN PUBLIC EDUCATION

By MOHINIMOHAN CHATTERJEE

HE religious neutrality, in this country of Government and all public authorities, is as wise as it is praiseworthy. A different policy can only be contemplated with alarm. But it is capable of being viewed as indifference to religion itself. If a State can dispense with religion what use can there be for it in a family or an indi-

vidual? Such a view may possibly have some bearing upon the negative attitude towards religion of educational bodies, under private Indian control. At the same time the inherent difficulty of the problem cannot be overlooked. A Cowper-Temple plan, satisfactory to all Hindus or all Mussalmans, does not seem to lie within the compass of man?

wit. And yet it is eminently unsatisfactory that our Universities should, year after year, and forth graduates who have a greater knowledge of the physical geography of the moon than of the religious faith of their

countrymen.

No improvement in this respect except in its broadest features, can be suggested without the risk of a religious controversy. It seems feesible for the Universities to find a place for the study of the principal religious systems prevalent in the country:— Hinduism, Islam and Christianity, at least in outlines. By judicious attention to the necescary conditions, proper reverence to the Godward thought in all religions may be secured without injury to any. The religious spirit, as distinguished from religious systems, may very advantageously be cultivated by the formation of Masonic Lodges for undergraduates, somewhat on the model of those at Oxford and Cambridge. The details need not be discussed here. In the existing conditions of the country a book like Locke's "Toleration" may be made a permanent textbook, and the history of Europe immediately preceeding and succeeding the Peace of Westphalia may be studied by way of illustration. Ethical instruction stands on a different

Ethical instruction stands on a different footing and a fuller treatment of it may be

attempted.

Ethical instruction as a part of Public Education seems to be universally desired. But as to the method of imparting it a unanimity of opinion appears hopeless of attainment. In most Western countries moral teaching is based upon religious faith entertained, with variations negligible for this purpose, by the general body of the people. Such an agency for enforcement of the ethical constraint is unfortunately unavailable

here, as will presently appear.

It is sometimes suggested that ethical instruction of our students can be advantagecusly founded on a non-denominational religious basis. To discover this basis one has to lay bare the points on which all religions agree, the greatest common measure of all religions, so to speak. But it is obvious that if this common religious ground was, in general opinion, of the same value as what lies outside its area, the existing religious hostilities would have long since disappeared. Had Hindus, Moslems and Christians regarded that portion of the faith of each which agreed with the faith of all as by itself, sufficient to secure the religious summum bonum, the problem would have

tions shorn of a great part of its difficulties: It seems useless to point out that what all religious agree in is regarded by each as its best part to which the rest is subordinate. In practice, the case is wholly reversed. Rules of conduct, founded on this common religious ground, are sure to be open to the suspicion. if nothing worse, of needing amendment or reversal, when viewed from the standpoint of a particular religion in its entirety. And such suspicion will denude the teaching. believed to be tainted with it, of all influence on the individual will. Besides, such ethical teaching cannot be self-contained. It will have to be supplemented by denominational religious instruction. For, unless there be a genuine faith in the religion, one professes or is born in, religion itself will be incapable of supplying the needed ethical constraint. And the teaching of denominational religion in our educational establishments is obviously impossible in the present circumstances.

In some quarters it is desired to adopt an ethical text-book compiled from the Scriptures of the different religions, supporting each ethical maxim by concurrent citations. Any such compilation can only show that universal ethics, as opposed to tribal and theological morality, is not directly taught in all the Scriptures of the world with the fulness necessary for practical instruction, nor is equal value assigned to it by all. There is a further difficulty. Most religions require peculiar theological qualifications in the authorised interpreter of the sacred writings, so that it seems impracticable to secure for the compilation an authority, recognisable by all those who are intended to be benefited.

The usefulness of the class of books which includes "The Book of Golden Deeds" and "Moral Class Book" is of a strictly limited character. They are unsuited to advanced students and they cannot displace the national heroes, not always types of universal

ethics, from youthful minds.

A mere intellectual study of ethical maxims promises little good. The experiment has been tried in France with results, not acceptable to all. Ethical instruction, to be fruitful, must not merely attempt to store the mind with information relating to right conduct, but must also seek to generate a love of right conduct, to influence the will against wrong acts and desires. With this love a knowledge of ethical maxims is likely to be useful, but useless, if not hurtful, without it. In teaching morality, even through maxims, some claim must be pat

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forward to govern conduct. If constantly and directly pressed, as it must be on this basis of instruction, such a claim would be likely to excite an active ethical revolt, even

in natures ethically neutral.

From these considerations one idea emerges clear. The need of ethical instruction is felt mainly on temporal grounds. The good is desired for the good of man in his present surroundings. This position is nonreligious, not ir-religious. All religions value the ethical life, even when subordinating it to dogmatic faith and practice.

In the actual circumstances moral instruction, being deprived of a religious basis, must remain unattempted unless a method be found of imparting it, altogether different

from those noticed.

It would appear that the doctrine of evolution in its progress since the days of Darwin has made such a method available. The early generation of evolutions, notably Professor Huxley, looked upon the process of organic evolution as essentially unethical. But later thought and research led Mr Benjamin Kidd to say:—"So far from it being possible to regard the ethical process as in opposition to the cosmic process, it must, it would appear, be taken that the ethical process is the cosmic process, and that it is through the principles mechanism of the ethical process that the struggle for existence and natural selection are producing, on the largest scale and in the most effective manner, their most characteristic results in the development of life". [Ency. Brit. (10th Edn.) XXIX. Prefatory

More recently Professor Lloyd Morgan observes: - "For the intellectual and moral life there are instructive foundations which a disclose" biological treatment alone can (Darwin and Modern Science, Cambridge, 1909, p. 445). It would hardly be fair to pass unnoticed a criticism on the biological foundations of ethics, occurring in the work just cited. Professor Hoffding in his Essay, "Evolution and Modern Philosophy", included in the same volume (p. 460) says :- "To every consequent ethical consciousness there is a standard of values, a primordial value which determines the single ethical judgments as their last presupposition, and the 'rightness' of this value can as little be discussed as the 'rationality' of our logical principles. There is hereorevealed a possibiliby of ethical scepticism which evolutionistic ethics (as well as intuitive or rationalistic

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ethics) has overlooked. No demonstration can show that the results of the ethical development are definitive and universal". If the removal of 'rationality' outside the sphere of the rational process does not lead to scepticism as to the validity of logical reasoning it is difficult to see how a similar treatment of ethics, placing abstract or absolute 'rightness,' outside the sphere of the single ethical judgments, is likely to afford a foothold to ethical scepticism. From the evolutionist standpoint "rationality" or the concept, abstract reason, appeared much earlier rightness, or the concept, abstract Hence the denial of the latter's than authority does not appear so evidently absurd as of the former. The older a mental process in the race the more innate and universal is it in appearance in the individual. Just as no kind of ethics other than prudential and hygienic laws would be possible if only one man existed on earth, so no ethics other than what is involved in the observance of tribal rites and customs is possible without extensive inter-rela-tions between many units of associated life. But the days of large empires and many-sided peaceful relations between tribes. sects and nations are comparatively recent. This would explain the disparity, imagined to exist, between the application of reasoning of identical logical value, to "rightness" and "rationality".

Besides, demonstration can show that wellknown natural causes, such as the pressure of increased population and changed climatic conditions, tend to destroy the alcofness of tribes and other similar social groups; that a conquering people unable or unwilling to 'eat up" the conquered must develop rules of conduct for the observance of both. And such rules of conduct must be more general. that is, a higher product of evolution, than the tribal morality of either. In fact, it can be shown that peaceful and, therefore, lasting inter-relations between distinct units of associated life, with different or conflicting customs and other concrete rules of conduct remain impossible, unless some rule of conduct is found independent of the limitations of all such units. For without it, mutual confidence and, therefore, neighbourly relations would be impossible. History supplies numerous instances of political power attending on ethical development converging toward universal "rightness" and not one of a clearly opposite character. The application of these generalised truths to the existing conditions

of this country is likely to be productive of highly beneficial results, both ethical and

political

The usefulness of the absolute ethical constraint being recognised, biology in alliance with history, will be able to demonstrate that those social groups who accept it, as operative in all things, great and small, always and for ever, will be selected for survival or success and the rest rejected. History will here, as before, contribute

striking illustrations.

A proper survey of the evolutionary process will show the utility of association in the different organic orders and the impossibility of association without the posses-aton by individuals of qualities of ethical value. In short, it will clearly bring into view that the wages of sin is death and life is the reward of righteousness. It makes the demonstration possible that the good is good because beneficial to life. Although the atility of ethical conduct in securing worldly success to a given individual cannot be directly shown owing partly to the brevity of his existence and impossibility of collecting all the necessary facts concerning his life, it is certain that what benefits the associated life benefits the individual life which can hardly exist without it The associated life being for the benefit of everybody it is to the interest of everybody that the ethical law should be observed by

The method shadowed forth above is as scientific as it is ethical. It is completely dissociated from religion and yet easily assimilable with it, the ethical law being written

on the Cosmos by the finger of God.

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A word seems necessary to mark off the biological method from that of the English Utilitarians. It substitutes an objective and universal for a mainly subjective and individual-standard of utility. The soundness of this method may be easily tested. If by massing evidence from biology and history

It is shown that ethical qualities constitute the only mechanism for the maintenance and development of associated life and that without association the individual life is unprofitable, if possible at all, is it conceivable that the mind reviewing the evidence is likely to resist an ethical bent?

that the mind reviewing the evidence is likely to resist an ethical bent?

If the method is adopted, the gradation of teaching will present no great difficulty. The subject may be divided into parts suitable to the mental growth of students.

In the lowest classes students may be familiarised with the fact of association among birds, beasts and insects and the usefulness of the social habit may be explained to them. Kropotkin's "Mutual Aid" is a store-house of such facts.

As the student commences to study British or Indian History, opportunities may be taken to draw his attention to the effect of associated ethical character on momentous crises of associated life. At the same time a more detailed knowledge may be acquired of the increased individual efficiency and fuller individual development in the associated life.

In the higher classes the whole course of study may be crowned by the knowledge of biology, ethics, history and the allied subjects, directed to the end that the cosmic process should be recognised as ethical. The relations between the individual, the family, the society and the State should be fully understood and appreciated so as to generate a reasoned conviction that the ethical law is a necessity of our own being for the fullest development of the individual that good is good because it is good for man.

These observations, necessarily brief and incomplete, will, it is hoped, indicate with sufficient definiteness the only method which seems capable of hopeful employment for imparting moral instruction to the literate youth of India.

WOMEN'S MOVEMENT IN AMERICA

BY TARAKNATH DAS, M.A., PH. D.

TNDER the leadership of the National Woman's party, which has its headquarters at Washington, D. C., the far-seeing feminists of America are entering politics on For the domestic an international scale. politics they are advocating an amendment to the constitution of the United States to the effect that "all men and women within the jurisdiction of the United States will have equal rights". They are fighting for this amendment so that all forms of discriminations that are still practised in the United States against women, (altho they have votes) would be eliminated. They are planning to contest the coming elections to be held in Movember and there is every possibility that there will be many women elected in the Congress. In local politics the women of America are taking a very prominent part.

"Columbus Junction, Iowa. April 1—An entire ticket composed of women was elected to office here yesterday, Eva Bretz elected as mayor; Mary Moore, city treasurer and Nellie Moore, assessor. Mrs. Allen, Mrs. Jamison, Mrs. Schock, Mrs. Robertson and Mrs. Ritchie were elected to the city council. The women will serve two years. Columbus Junction is a village of 400 population in Lousia country."

The women of America are taking leadership in all forms of activities from education to social service; but a group of women of America has taken the most decided stand against war and for world peace. Women's International League for Peace and Freedom of which Miss Jane Addams is the international president and have branches in 24 countries are going to hold an international conference in Washington in May. But the most consistent of the American Pacifist organizations is the Women's Peace Union of the Western Hemisphere with its headquarters at 70 Fith Ave, New York City. The members of this organization are working for a constitutional amendment which would make all wars illegal. The following is the text of the proposed amendment:-

OUTLAW WAR BY CONSTITUTIONAL AMENDMENT

JOINT RESOLUTION

Proposing an Amendment to the Constitution of the United States.

Resolved by the Senate and House of Represent tives of the United States of America in Congres assembled (two-thirds of each House concurrin therein), that the following article be and hereb is, proposed to the States as an amendment to the constitution, which shall be valid as a part of the constitution when ratified by conventions in three fourths of the several states,

ARTICLE

1. War for any purpose shall be illegal, an neither the United States nor any State aha prepare for, declare, engage in, carry on, or any way sanction war or other armed conflic expedition, invasion or undertaking within a without the United States or any State; and

Neither the United states nor any State or sudivision thereof, nor any territory, corporation association or person within the jurisdiction the United States shall organize, train, maintain hire, manufacture, purchase, employ, use, authorize the use of an army, militia, or other armed forces, or of armed ships, machines or other armaments; nor shall the United Sates or any States or subdivision thereof, or any territory, corporation association or person within the jurisdiction of the United States, levy taxes or appropriate or expensional states.

2. After one year from the ratification of the amendment, the manufacture, sale, transportation possession, or use, of arms, munitions, or other articles, implements or chemicals designed for the destruction of human life, within, or the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof, is hereby prohibited.

3. All provisions of the Constitution and of the second se

3. All provisions of the Constitution and of the Articles in addition thereto and amendment therewhich are in conflict with or inconsistent within Article are hereby rendered null and void as of no effect.

4. The congress and the several states she have concurrent power to enact appropriate legislation to give effect to this Article.

Every member of this organization has 1 sign a pledge to the following effect:

"I wish to join the Women's Peace Union
I affirm it is my intention never to aid i
or sanction war, offer

national or civil, or any way, whether by making or handling ammunitions, subscribing to war loans, using my labor for the purpose of setting others for war service, helping by money or work any relief organisation which supports or condones war."

This is a serious pledge and these women are working against the settled military and maval policy of the Government of the United States. The naval policy of the United States has been to build "a navy second to none" and this policy has been upheld in the Washington Conference on "the Limitation of Aramanents," and the United States Secretary of Navy, Honburtis D. Wilbur, in his speech delivered on March 31, '24 before the Y.M.C.A. at Washington, D.C., has made the clear

statement.

"We fail to realise that all human developments and changes are the results of slow evolutions, expedited and sometimes retarded by great wars. The fundamental principles established as a result of war and generally acceded to by the combatants may require complete fulfilment and application to human affairs. We should recognize that even if every nation in the world subscribes to the principle that there should never be war any more, it would be still necessary to buttress that resolution by adequate armies and navies and continued and daily efforts to keep peace among nations."

The American Government is interested in creating the greatest and most intelligent estizen-army in the world and for that purpose it is encouraging military training among the students of High Schools and all State Universities. In forty-eight state Universities at least, a year of military training is compulsory for all male students and

none can get a degree with a year's training of physical education. This year the United States Government is going to give special military training for a month to 30,000 youngmen between 19 and 24 so that they would be able to serve as reserve officers. this, every State in the United States has its own State Militia which is also incorporated

with the National army.

While a band of women are opposing all forms of war, another band of women are asking to increase the facilities for girl scouts and even open a Women's Training Camp. American women are not only becoming more active in national affairs but there is a decided tendency for the American women to take interest in international affairs and the National Women's Party is planning to have the International Congress of Women of the World, so that the women of the world would co-operate to remove disabilities against women in all parts of the world and they would have an international programme to have a better social and political order.

Indian women can learn much from America and let us hope that the women of India would organise to aid most deserving and far-seeing women to come to America to study in American universities and at the same time establish closer relation with the American women who would play for the good a dominant part in future in world-affairs. The women of India should take initiative to remove all disabilities against them and get into politics. With the tradition of Chand Bibi, Maharani Lakshmi Bai, Ranı Bhabani and others Indian women need not hesitate to assert their rights and lead the nation in the field of regeneration and assertion of India on equal basis with all other free and independent nations.

THE THIRD SESSION OF THE ALL-INDIA ORIENTAL CON-

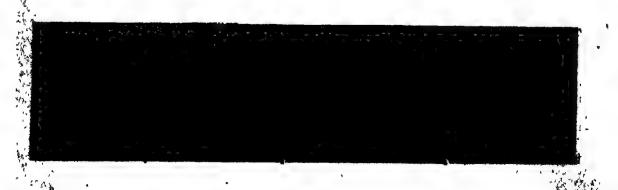
By VERITAS VINCIT

HRISTMAS week, associated in Christian countries with festivities and rejoicings, has of late come to be recognised as the week of our national conferences and meetings. To the usual list of all-India gatherings during this historic week was added last year the meeting of the Oriental Conference which, as previously announced, held its third session in Madras on three successive days, the 22nd, 23rd, and 24th December. A melancholy interest attached to the proceedings of this conference by virtue of the fact that it was to have been presided over by Sir Asutosh Mukherjee. When death snatched him away with tragic suddenness it was decided to let his mantle fall on the shoulders of Dr Ganganath Jha, Vice-Chancellor of the Allahabad University. Long before the appointed date letters were sent in large numbers under the signature of the Honorary Secretary Dr. S. Krishnaswamy Aiyangar of the Madras University inviting contributions from scholars and their personal attendance at the forthcoming session of the conference, but some reason was given for complaint by the direction in the prospectus to the effect that all papers should be sent beforehand for examination by a local committee, and only those which ran the gauntlet of its test could be read at the meeting. As the date of the conference approached, delegates began to pour in from far and near, including such distant places as Lahore and Chittagong, but in view of the fact that the Lucknow, Benares and Patna Universities, the Post Graduate Department of the Calcutta University, the Behar and Orissa Research Society, the Asiatic Society of Bengal and the branches of the Archaeological Survey in Nothern-India went altogether unrepresented or else were very poorly represented, the attendance could hardly be regarded as satisfactory either in quantity or in quality. It must, moreover, be admitted that the arrangements for accommodation of the delegates, who unlike previous occasions, were saddled with a substantial part of the boarding charges in addition to the usual delegates' fee, left something

to be desired. On the opening day the conference met in the spacious and beautifully decorated hall of the University building. There was a large and distinguished gathering consisting of His Excellency the Governor, prominent members of the Legislative Council, and eminent representatives of the bench and the bar, the University and the Colleges, and last but not least, the landed aristocracy. After prayers in three languages (Sanskrit, Tamil, and Arabic), and a welcome speech by the Vice-Chancellor of the Madras University (Dr. Macphail), His Excellency rose to address the meeting. He feelingly referred to the irreparable loss sustained by the country through the death of Sir Ashutosh Mukhericeclarum et venerabile nomen—and he went on briefly to pass in review the various branches of oriental studies with reference to their existing condition and prospects. Then followed the presidential speech which, without rising to the level of a comprehensive survey of the field of Indological research, effectively exposed some of the existing difficulties and drawbacks in its way. Among the points pressed by the speaker were the necessity of organised research, the need, for the preservation and publication of manuscripts, the danger of 'modernising' the Moulvi and the Pundit, the desirability of unbiassed study of the old texts, and the cultivation of the critical study of vernacular literatures. After the President had resumed his seat, the proceedings of the first day's meeting terminated with a vote of thanks to His Excellency the Governor. Then the delegates and visitors attended by invitation a function at the Mylapore Sanskrit College where beneath a nicely decorated shamiana they were entertained with the exhibition of Vedic recitations and discussions in Sanskrit among orthodox pundits gathered from various parts of the Presidency. Then the guests were treated to afternoon tea and a magic lantern lecture in the evening on the subject of Indian architecture. The two following days were set apart for the reading ' of papers, the number of which reached on the present occasion a phenomenal figure. By

what could not but be regarded as an unforsingle decision on the part of the committee. s numerous sections numbering twelve in were lumped together in three groups which sat under as many presidents. This tot only led to the process which a sectional president felicitously called the guillotining of papers, but it also placed the Presidents themselves who, be it remarked en passant were selected only on the opening day, in false position. For what single scholar could possibly do justice to such a varied assortment of subjects as Sanskrit, Avestan. Pali, Jain and other Prakrits, Hindi and Orient-Philosophy (Group A), or Archaeology, Epigraphy, Numismatics, Music and Indian Art (sic), History, Geography and Chronology, Oriental Science, Sociology, Ethnology, and Folklore (Group B), or, most singular of combinations, Philology, Dravidian language and Literature, Persian Arabic and Urdu? of the papers reached a respectable, if not a high, level of excellence, and some facilities were provided for discussion, though one of The sectional presidents thought it fit at a very early stage of the proceedings to forbid any debate on the score of want of time. few of the papers caused some amusement, as when an enthusiastic gentleman undertook to prove the knowledge of electricity in Ancient

India, while another tried to show that Ravana's Lanka was situated in Central India. The conference met for business in the afternoon of the 24th December when it contented itself with passing a resolution for the appointment of a committee (the names of which were to be selected thereafter) for drawing up its future constitution. At the same meeting the President rose to invite the conference to hold its sitting in Allahabad for the next time. A meeting in the earlier part of the day at which the Honorary Secretary presented, and the President proposed the acceptance of, the report of the last conference, proved to be infructuous. For the entertainment of the guests the Committee of the conference arranged on the evening of the 23rd for a theatrical display of the Mricchakatika, and in the afternoon of the 24th an elaborate programme of music to be performed among others by some of the greatest South Indian masters. Both these functions, which were held in the University Hall, proved to be very enjoyable, though some criticism was offered against the former on the ground of incongruous blending of modern technique with an old classical drama and against the latter on the score of prolixity and inequality of its parts. this last function the memorable session come to an end.



FUTURE OF THUMRI IN CLASSICAL MUSIC *

By DILIP KUMAR ROY

THUMRI has, generally speaking, got into the bad books of classical musicians as well as connoisseurs. That is to say. classical musicians as well as connoisseurs are found to be rather prone to wax eloquent. in nine cases out of ten, over the condemnation of thumri as a cheap kind of music which may charm only the Philistines. Thumri singers are hardly recognised by classicists as having any title to be looked upon as musicians. This is not an exaggeration. Kheyal singers have been known to leave a musical gathering in pious horror, if a Thumri singer should have had the hardihood to offer to pollute the atmosphere rendered sacrosanct by their previous Kheyal singing. Dhrupad singers who formerly took up identical attitude towards the same injured Khevalias do not even think it worth while to take any notice of Thumri. Their utmost reaction to the appeal of Thumri is perhaps the condescension of a fleeting smile of unconcealed contempt. I do not mean to imply that no classicist can be found who is catholic enough to see any beauty in the much-traduced Thumri music. I only want to class such genuine souls under the category of exceptions.

It is not so difficult however comprehend the view-point of such indignant condemners of subtle types of music as Tappa or Thumri. The human nature in masses behaves like an inanimate object which is so proverbially fond of Newton's Law of Inertia. This Law states that no object has an innate tendency to change its state of rest or uniform motion in a straight line, except in so far as it be compelled by external impressed forces to change that state. In a word, this means in the case of the human mind that the latter ill brooks any movement which tends to change its old habits of viewing things and time-hallowed ruts of beliefs and prejudices. Is it not well known, for instance, how a time-old habit tends to become apaurusheya (i.e., infallible in its wisdom) through the mere passage of time? This applies not only

Read at the Lucknow All-India Musical Conference on January 10th, 1925.

to our social and religious credos, but to our artistic conceptions as well. Thus we are prone to look askance at any innovation or departure from our artistic traditions in the realm of art, just as much as in other spheres of human activity The Dhrupad singer's denunciation of Kheval is but one of the numerous illustrations of the truth of this statement. Kheval has nevertheless come to stay as our revered Pandit V. N. Bhatkhande of Bombay assured an anti-kheyalia the other day in my presence (much to my satisfaction I must own). I should like however to say about the same thing with respect to Thumri which is as much of a permanent asset in our artistic evolution as Dhrupad or Kheyal 19. This statement, though it may sound a little hazardous at first, is nevertheless true at bottom, as will be the endeavour of my present article to prove.

In order to assign its proper place in the scale of values to Thumri music, it will be found useful to trace its birth and discuss its raison-d'etre. That is to say, it will be helpful to make a brief survey of its nascence and growth in the context of its musical traditions. For that will enable us to look at it in the

proper perspective.

As is well known, Dhrupad is the oldest music still extant. At the time of the Pathan invasion of India, Dhrupad was practhe only highly-evolved music. The Pathan conquerors of Hindustan took it in hand since it gradually appealed to them. By and by, however, Dhrupad was found to pall on them, as is bound to happen in the case of any class of music if it be unique music of a people otherwise advanced in civilization. "Variety is the spice of life" says the poet. It is also the life of art. I mean thereby that no art, however great, can satisfy the eternal craving of the human soul for beauty, if it does not evolve itself more and more with time. That is why new vistas in art have to be opened out from time to time by creative artists to humanity, ever athirst for novelty and variety. This nded not be taken to cast an odium on the art which is old. Nothing is farther from my.

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intention. For I am fully alive to the fact that an art which is classic generally comes to stay. Only it palls if variety in the form of newer developments of the same be not superadded from time to time. There is no therefore why time-old classic types of music like Dhrupad should not co-exist with later types of music such as Kheyal, Tappa and Thumri. It was because music-lovers had a sort of of this truth that Kheyal was created by Amir Khasru and Sadarang—to the eternal glory of the Mahomedan creative genius The result was that the two types of music have since then existed side by side to set each other off. I think this is quite comme il faut Kheyahas had recognised the necessity of variety and ornamentation in music and they are to be felicitated on their timely intervention Now the same necessity (viz. that of finding greater fulfilment of the thirst for variety in music) which prompted the early Kheyalias to strike off into a new path, as it were, in the further evolution of our classical music, urged later composers like Golam Nabi (commonly known as Sori Mian) to invent Tappa, and his successors-

Kheyal was ushered in because Dhrupad was felt to be (1) lacking in ornamentation; (2) the subservient to the demands of rhythm; and (3) offering comparatively little scope for improvisation Thus Kheyal ministered to a deep hankering of the human soul in the realm of music, viz. that of bodying forth new beauties at every step in the shape of improvisations. It was comparatively untrammelled by the demands of the rhythmic structure of Dhrupad. It was consequently a great advance on Dhrupad as every right-thinking catholic judge must allow.

Now the same necessity which impelled composers like Amir Khasru and Sadarang to strike out a new path in music in the direction of Kheyal, prompted later musicians to evolve Thumri. I am of opinion therefore that it is as unjust for the present composers of Kheyal to vituperate Thumri as t was for the quondam champions of Dhrupad to condemn Kheyal. I have suggested why such evolution of anything new n art must meet with a great deal of increasing opposition at the outset. I will next set about pointing out why such opposition all but sure to prove abortive in its itempt to stifle the increasing popularity of Thumri—just as even the withering glance

of Dhrupadiyas was unable to blast the evolution of Kheval.

For this it will be helpful to pause here a little in trying to consider where it is that Kheyal differed essentially from Dhrupad as well as what fundamental aspirations of our musical craving it catered for. I have pointed out that Kheval differed from Dhrupad principally in that it afforded a scope for the creative genius of the artist to soar high and lose himself as it were in search of novelties in the shape of improvisations. Not that Dhrupad did not offer any scope to the musician in this direction, viz that of improvisa-Dhrupad alap, rythmic variations known as bants, syncopation known as ari, kuari etc. did afford him a certain amount of scope to improvize But it did not go far enough, for tans, kampans and other subtle ornamentations had to be brought in and Dhrupad did not brook these. Kheyal supplied this need of the musician and everybody knows how much enriched the music becomes in consequence, being comparatively unhampered by the demands of Dhrupadist rigidity.

To take up the thread where I left off, I will be concerned to show now how the likelihood of Thumri prospering in the next phase our musical evolution is about as much of a certainty. For that purpose, it will be well to consider first how Thumri in its turn ministers to a real need of the artist, unsupplied by any other class of music.

Where is it that Thumri differs essentially from Kheyal? This question must be answered first for the clarification of our ideas. Where indeed? There are many points of contact between Thumri and Kheyal just as there are between superior classes of Kheyal and Dhrupad. I will however limit myself principally to bringing into relief the points of dissimilarity—as that will be more to the purpose

Kheyal, I have pointed out, furnished a great deal of scope for improvization to the artist and is as such at least as great an achievement in Indian musical culture as Dhrupad. Thumri affords—and here is my principal point in favour of Thumri—a still greater scope not only for improvisation but for the expression of the subtler lights and shades of our emotion than Kheyal admits of. In other words, Thumri gives expression to our ever-changing perceptions of beauty with a delicacy of touch which would be altogether beyond strict Kheyal. Whoever has heard a beautiful Thumri must have felt how the latter satisfies some innate

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craving of his soul which has been so delicately portrayed by the immortal poet in his immortal lines:—

I pant for the music which is divine,
My heart in its thirst is a dying flower;
Pour forth sound like enchanted wine,
Loosen the notes in a silver shower.
(Sheller)

A lovely Thumri with its divine delicacy, fleeting finesse and iridescent evanescence makes the listener feel as it were As one who drinks from a charmed cup Of foaming, and sparkling and murmuring wine, Whom a mighty enchantress filling up

Invites to love with her kiss divine

(Ibrd)

The emotion that a really artistic Thumri can evoke is essentially of a nature uninspirable, by any other class of music (to my knowledge) The real glory of Thumri lies in its taking cognizance of the subtle shades of evanescent emotions that succeed one after the other in the musical experiences of the artist in his sacred moments of undoubted inspiration That is why Thumri must needs be a little kaleidoscopic in the exuberance of its presentation. What it suffers however in lack of restraint (compared to first-class Dhrupad or Khevall is more than compensated for by the *delicateness* of its nuances; and what it suffers in lack of grandeur is more than made up for by the ardour of its living appeal.

To come from the subtly rich aesthetic effects of Thumri to its method and design of producing the same Thumri, as is well known, enjoys greater latitude than Kheyal in so far as the rigidity of the melodic structure is concerned. Or in other words, unlike Kheyal. Thumn's ideal does not lie in the direction of the presentation of a Raga in its purity. Its aspiration consists the presentation of the minutest changes of the musical emotions of the artist. Thus the term 'correct-singing' is, unlike in Kheyal, almost meaningless in Thumri. The result is that the Thumri artist is practically unchecked by the considerations of purity of the Raga in his exploration of the beautiful For does he not enjoy the latitude of freely passing from one Raga to the other? Does he not revel in the almost complete freedom of expressing truly what he feels undeterred by considerations of technique? He therefore afford to concentrate on the faithful expression of his everchanging emotions in a way which would be impossible in its very nature in Kheyal-singing. Herein

consists the principal achievement of Thumri. (Here the writer sang a song to shew how different Ragas keep coming in in Thumri and with what artistic effect.)

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The question here naturally presents itself, if such unbridled liberty in musical improvisations is good in the long run. For does not this often involve the degeneration of liberty into licence? Besides, does not this often tend to make one Thumri sound too much like the other, thus rendering this class of music rather monotonous? It must be admitted that there is force in such arguments and predictions. For Thumri, as it is sung to-day, very often suffers from the drawbacks mentioned. In Kheyal there is a ideal of restraint, comparatively speaking, which renders them enjoyable for a long time Besides, in the enjoyment of the latter there is this undoubted satisfaction that is to be derived from differentiating one Raga from another Aristotle has rightly pointed out the unquestioned pleasure in the very fact of recognition In Thumn shades of different Ragas keep coming in, so that sometimes the protracted enjoyment of one Raga is marred by too frequent transitions into snatches of other Ragas. Every musiclover must testify to the deep satisfaction that is to be derived from the dhyana of one Raga. When a musician improvises on one Raga the atmosphere that he creates round him becomes truly saturated with the spirit of the Raga and the result is dehoious.

The foregoing considerations cannot but bring into prominence some points where Thumin is bound to be inferior to Kheyal But that does not imply that Thumin should be discarded in favour of Kheyal in consequence For Thumin also possesses charms which are peculiar to itself—as I have already suggested. I can see no earthly reason why Thumin must not exist side by side with Kheyal, just as there is no reason why Kheyal should not prosper simultaneously

^{*} That is, if he knows how to create it, of course. For it must not be forgotten that I have here in view the ideal in contradistinction to the common practice that obtains to-day. The average uncultured Kheyalia of to-day debases his Kheyal more often than not by paying scant courtesy to the spirit of the Raga. For he generally comes to fly off at the outset at a mad tangent into hysterical gymnastics or rhythmic acrobatics, thereby vitiating his whole art. Nevertheless, the ideal of a Kheyal is there, viz. that of invoking a particular atmosphere for each separate Raga. Thumri in its very nature has no such ideal. It is here therefore that Thumri suffers in comparison with Kheyal idealistically speaking.

with Dhrupad. Each of these classes of music possesses a classic element which cannot fail of appeal to the catholic music-lover. Each therefore is going to stand on its own merits and the total effect cannot but be a happy one, if only we are discriminative in our appraisement of the relative merits of each class of music. What I am up in arms against is the ventilation of the opinion that Thumri must be inferior to Dhrupad or Kheyal, for the simple reason that the latter can boast of beauties not possessed by the former. For, is not Thumri also great in its own line, its inevitable shortcomings notwithstanding? Every class of music must have its own shortcomings for the matter of that, owing to the limitations peculiar to itself To run it down because of such limitations is like blaming a creature for being itself.
The butterfly says to the rose: "I pity you who cannot fly." The rose may well retaliate: "I also pity you who cannot give out tragrance". Is it not as idle to condemn the rose for its immobility as it is to reproach the butterfly for its lack of perfume?

If however the claim of Thumri to greatness has to be made good, the charge of monotony often laid at its door must be met. For no art can have any solid pretensions to greatness, if it palls on one comparatively soon. I do not think however that although Thumri is inferior to Kheyal in some respects, it must necessarily be inferior to the latter in point of variety. The truth of this statement cannot but have gone home to those who have had the opportunity of hearing such beautiful Thumri singers like Fyas Khan, Achhan Bai or Janki Bai. Unfortunately for Thumri, however, its repetitions often tend to monotony in the execution of most of our ancultured musicians of to-day who care more often for a display of their technical skill than artistic perception. But a Thumri singer who is a real artist can easily prove that this tendency is by no means an inherent one in the very possibilities of Thumri. Besides, is well to bear in mind that Thumri, is still in its teens; that it is not yet evolved mough; that unlike Kheyal, the codes of its exposition have not yet been formulated, far ess classified. We have not yet had, that is, sufficient data to go upon. Dhrupad has airly exhausted itself. Kheyal, though far from ntiquated yet, shows unmistakable signs of almost complete maturity. Thumri, however, s still like a stripling which stands in need if a tender looking-after. Its aspirations must sympathised with, if it is to find its own

self and realise its potentialities in the near future. For we must not be blind to the circumstance that Thumri has already given a promise which does justify high hopes of its future.

Classicists often cry Thumri down as being the province of women and hayaderes only. This is not just. Neither does it reflect any credit on the sobriety of judgment of such denunciators. For, how on earth can the mere fact of women being able to sing Thumri with effect be used as an argument against its greatness? Besides, the verv assumption is unwarranted that mon are incapable of singing Thumri as well as women One has only to hear the Thumri of men like Abdul Karım, Fyas or Manjuddin Khan to be convinced of this Of course, women singers cannot but lend their womanly grace and delicate flavour to the music they sing. But the Thumri of men singers will in its turn be instanct with masculine confidence and virility. Each has its own charm Each possesses qualities which are peculiar to itself. What is needful to bear in mind is that no noble art can be intended to be the monopoly of one sex. The criterion of a true artistic exposition is that it should be a sincere expression of some aesthetic emotion actually felt by the artist. Thus, so long as a Thumri singer passes this test, there is no reason whatsoever why his or her expression should not be artistic. This is but common sense and as such I hardly need to expatiate on it any further. I want only to add that a good deal of the prejudice of the ostads who profess to look superior to Thumri contending that it is an effiminate art is attributable to their jealousy of the best lady singers who often succeed in outdistancing the former in a truly artistic exposition.

Then, again, there is another erroneous notion abroad that Thumri can be sung by any body and everybody. Nothing can be further from truth. For, in order to be able to sing Thumri really well, one must first of all be capable of expression in an eminent degree, as the soul of Thumri lies in expression and not in mere technical skill, however wonderful. For instance, a Thumri singer must take special care to produce what may be metaphorically described as light and shade effect of vocal modulation. In Kheyal singing he may fare better even without such eminent voice effects. For, in the latter case, he may produce a good deal of effect by his technical skill or by his power of differentiating between

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kindred Ragas. But this will not stand him in good stead in Thumri inasmuch as correctness matters little in Thumri (nay, becomes almost meaningless),—the essence of beauty lying in subtlety of expression.

There is another idea at the back of most people's minds, viz., that Thumri-singing requires neither any musical knowledge nor any systematic training. Such a view is substantially incorrect. For a good Thumri signer must learn Kheyal well if he should want to sing Thumri effectively For in Thumri, there is almost boundless scope for the introduction of various beauties of the Kheyal style. The other day, the great Fyas Khan sang some Bhairavi Thumris at this very conference exemplifying the truth of the above statement—as must have been apparent to all connoisseurs of Kheyal. A musical friend of mine had once aptly remarked to me that one could ill afford to dispense with a systematic training in Kheyal if he should want to sing Thumm at all well His remark was only too true, paradoxical as it might appear on the surface. For, in order to be able to give a definite direction to the manifold potentialities of Thumm, a thorough grounding in Kheyal cannot but be eminently

helpful as well as suggestive. To pass from one Raga to others, for instance, presupposes a sound knowledge of all of them.

If I refrain to-day from suggesting specific lines along which the Thumri of the future should (and in my opinion bids fair to) develop itself, it is only because a mere adumbration of the same would be of little use without copious illustrations. As this can hardly be done on paper, I have nothing more to do but to add in conclusion that it is going to be not a little helpful in the evolution of our classical music to study as well as to experiment on the potentialities of Thumri And the sooner our educated classes take kindly to it in a catholic spirit of appreciation, the better will be the harvest that is going to be theirs. For it is my earnest conviction that if only really cultured men will take to it in a sincere spirit of research, our beautiful Thumri will gain more and more in dignity. It will then rid itself of the flippancy and frivolity with which it has today come to be associated in the hands of our unimaginative professionals who can at best give us only fugitive flashes of an ethereal vista which it is up to the magic wand of music alone to open out.

THE CRY OF SOCIAL REFORMS AMONGST THE ABORIGINES

BY DHIRENDRA NATH MAJUMDAR

THE subjuct-matter of the paper has been the result of my ethnographic tour in Kolhan in Singbhum, a tract of country in the Chotanagur plateau, inhabited by the Kols or Hos, an aboriginal tribe of pre-Dravidian origin. The term 'Kol' is derived from the Sanskrit 'Kola' meaning pig. apparently given to these people by their Hindu neighbours or Dikkus as they call them. The word 'Ho' is derived from Mundari 'Horo' meaning a man. The origin of the Hos may de traced to the great Kolarian family whose subdivisions are the Mundas, the Santals, the Birhors, the Tamarias and other cognate tribes of the Chotanagpur plateau].

The social progress which we meet with in different parts of India suggests to the most casual observer a warning which every anthropologist in the land should beware of. The influence of social culture has reached the most neglected nook of our land and it

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is no wonder that the aboriginal people who supply us a clue to the evolution of primitive society and who even now present us with a culture more or less stagnant and traceable to the very early period of their existence should receive the light of culture to some extent. By this I mean that the so-called uncivilised non-Aryan people, call them Dravidian or pre-Dravidian as you please, are fast lighting the candle of civilisation and with the help of Christian missionaries, they are trying to dispel the darkness and misunderstanding that so long shaded them. To be more definite, I should like to cite one example which will explain the rosition. In March, 1923, a batch of post-graduate students

of the Calcutta University with their lecturer Rao Bahadur L. K. A. Ananta Krishna Iyer had been to Ranchi on an excursion to study first-hand the aboriginal people of the Chotanagpur plateau. I was also amongst them. The Chotanagpur plateau is inhabited by saveral tribes of Dravidian or pre-Dravidian denomination. These people form the nucleus of the abornginal substratum upon which the invaders of Aryan speech came as conquerors It is an interesting thing to learn that although they are surrounded by cultured people on sides, these aboriginal people preserved much of their habits and customs At Ranchi we were the guests of a distinguished anthropologist Rai Bahadur Ch. Roy, MA., B.L., MLC. Mr Sarat Ch. Roy has devoted many a long year to the study of these tribes and his monographs on the Oraons and on the Mundas, speak for themselves as to what a vast treasure he has unfolded. It was through Mr Roy's help that we could learn something of primitive life With Mr. Roy's assistance, we could visit these people in their homes and the little we could gather from these visits confirmed us that the time had come when anthropologists and workers in the field should lose no time in collecting all materials available of the life, dress, customs, and habits of these primitive people, for in a decade to come, all that was primitive in them would perish adding only a blank page to the diary of the curious. From Ranchi to Lohardaga, there is a branch line of the Bengal Nagpur Railway and the inhabitants of the places on both sides of the line are the Mundas and the Oraons Scarcely you will find a Beharee or a Bengalee and the fields on both sides are studded with the abodes of these primitive tribes. The rocky land with small bills and occasional forests here and there depicts the true nature of the plateau and the people living on the plateau who are hardy, strong and well built As we proceeded towards Lohardaga from Ranchi, one special sight attracted our notice. At every station we could find a missionary church—a number of missionaries and a group of Christian boys and girls decked in fine clothes, apparently recruited from the aboriginal element. Far from the noise and bustle of city life, these apostles of religion have preferred to stay and built up their huts— the mission of their life being to elevate these people—to spread education amongst them and light the candle of culture in their heart.

I have said before that these primitive

people have come in contact with the missionaries whose culture they receive and the townspeople with whom they mix freely so that it is no wonder that they should rid themselves of peculiar customs which their newly-awakened consciousness seemed distasteful. To take one example, the Oraons of the Chotanagpur plateau have a custom of separating the bachelors and maids of the village and every Oraon village possesses two houses or dormitories better known as 'Dhumkurias' and the unmarried girls of the village are housed in one doimitory, while the unmarried boys share one dormitory amongst themselves

Why the custom was introduced is an open question and anthropologists differ * in their views Some anthropologists take recourse to psychological explanation, some again will explain the dormitory system as arising from local custom of exogamy which means that village mates may not intermarry. They say that to avoid any such combination the elders of the village introduced this The origin of the Dhumkuria is a custom complex problem and I do not like to go deep into it. So, for the present, I shall end this topic with a brief reference to some of the customs practised in the 'Dhumkuria' The members of a 'Dhumkuria' house after they find admission into it serve the villagers who may have occasion to call for their help and they are paid for their service in kind. Every villager has a portion of his income alloted for the Dhumkuna and over and above this, he has to undergo some amount of expenses for the welfare of the boys of the It must be stated at the outset that the Oraons have a very low idea of chastity and their dormitories afford many facilities for an observer to know the social, economic and magico-religious observances 'calculated to secure success in hunting and to augment the procreative power of the young men so as to increase the number of hunters in the tribe'. Says Rai Bahadur S. C. Roy. "Although several of the institutions, customs and beliefs of the Oraons of our time appear to be resultants of a mixture of their own ideas and practices—with those of their neighbours, the Mundas, and although Hindu ideas are, to some extent, and Christian example is, to a smaller extent, exercising disintegrating influences on some of their own ideas and practices, the institutions of the Dkumkuria appears to be a genuine and unadulterated product of primitive Oraon culture".

The curious customs and practices connected with the Dhumkuria house, excited our curiosity and in all confidence we asked several Oraons separately about the secrets of the dormitories. But we are surprised at the answers we received from them and I give here instances of some of them. One of them, an old fellow, absolutely denied any knowledge of the Dhumkuria as if it was an alien practice Another, when asked, got annoyed with us and retorted that they had Dhumkurias and these resembled the play-And I am sure house of the townspeople. that if after ten years some one approaches these people and asks all about the Dhumkuna, I am sure one will not escape scotfree.

Of all the aboriginal tribes of the Chotanagpur plateau, the Hos or Kols are the most interesting. The name was applied to the aborigines by the Aryan-speaking people as a term of contempt, most probably for their habit of rearing pigs. But the physical appearance of these people might have led the fair-skinned, regular leatured race to associate them with pigs Swarthy complexion, flat nose, short stature, wavy to curly hair. prominent cheek-bones, absence of beards or moustaches—these are some of the physical leatures of the people With a crude and nebulous conception of religion, these people believe that they were first created by the Sungod or the 'Sing-bonga,' who afterwards destroyed them by creating an atmosphere When all life was desof blazing flames troyed, 'Singbonga' saw the folly of his fury and repentance seized him. In his despair he began to seek for traces of life and approach ed all the 'bongas' to ask if they had hidden any soul At last 'Nagebonga' or the waterdeity came with a pair of living soul—a brother and a sister whom she kept under the sheet of water. With this pair, Singbonga' determined to bring forward a race of men. But, as they were brother and sister, sexual intercourse could not be possible. between them. What else could the high god do but to offer to them 'handia' or rice beer, an intoxicating preparation Now it was through the intoxication caused by the drinking of this fermented liquor that sexual intercourse between the brother and the sister was possible and the Hos were created again. Had not Singbonga prepared 'handia' and offered it to their first ancestors, the Hos could not have come to live. So 'handia' is their principal food, 'handia' is their drink, 'handia' is associated with their religion. There are people even now who do not take any other

food save quantities of handia and the intoxicating effect of the liquor tells upon, their health. The result is, the men are weak, lazy and wirthless, while the women do all sorts of dispestic work, take care of the children, fetch water from the village tank or river, carry their produce to the bazaar or hat for sale or barter and help the men in the fields during the agricultural operations. And as is natural with a tribe whose males are weak and depend upon the females for help and support, the sexual licence is carried to a great extent and on festive occasions great strain is put on the laws of decency. Besides, on account of the high price, the number of regular marriages is decreasing from day to day and a man seldom marries before he is 25 and cases are there where regular marriage does not take place in one's life-The result is, irregular connections are taken recourse to and the Ho society has to wink at this. The songs and dances of the Hos fittingly express the inner state of affairs and a Ho village at dead of night rings with bacchanalian revelues. It is for this reason that the educated Hos are trying heart and to eradicate all these scandals. Meetings have been held at various places of Kolhan urging upon the inhabitan's to guard up then loins to save their society from tack and ruin

At a representative meeting of the Hos of Kolhan at Lumpunguto on the 25th of March, 1924, which was presided over by the aboriginal member of the Behar and Orissa Legislative Council, Mr. Dulu Manki, the following resolutions amongst others were unanimously passed -

This meeting of the aborigines most emphatically protest against the practice of "Dama Duma and Sisun" in Kolhan villages, for the following reasons:

(a) The health of the people is lost by

keeping late hours at night.

(b) The students are allowed to join the dances which serves as an impediment to their progress in study.

(c) The young people go from village to village to take part in the dances which, in most cases, is detrimental to their morals.

(d) The dances demoralise the young peo-

ple generally.

(e) They involve unnecessary waste of time

and energy.

(f) The music and dance- are looked down upon by the cultured neighbours as very low and degrading.

Another vital resolution also unanimously

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carried relates to the practice of liaison between the members of the same Kili or Sept. The Hos are divided into a number of exogamous Septs or Kilis, each of which takes the name of some plant, animal or material object. The members of the same Sept believe that they are descended from a common ancestor and marriage is forbidden between them. prohibition or taboo they carried to a great extent and on former occasions, violation of this taboo was fatal and the man who violated this was doomed to death in a number of ways. He used to be tied by rope of straw called 'bor' and packed like a 'bandhi' which is a cylindrical basket for preserving grains and used to be taken to the peak of a hill whence he was thrown down to meet his deserts or he was thrown into the fire and dragged out half dead to suffer the remaining part of his life in a desperate condition. But the laws have become less severe, and considering the number of cases of haison, the Ho society also has grown more liberal. The offender is generally driven out of the village, he is disinherited and his family is cut off from the society. The girl is sometimes allowed to accompany her lover but often she is kept back in the village and the Ho punch bribe some young man of a different Sept to marry her. The brideprice is paid by the father or the offender. The industrial centres like Tatanagar and the coalfields of Bengal and Behar offer them bread and shelter and this punishment has ceased to have any influence on the morals of the people. But as this cannot be avoided, the following resolution had to be The resolution ran passed by the aborigines. thus:

2. "This meeting of the aborigines of Kolhan urges upon the young people not to indulge in liaisons and suggests that in case of liaison between the members of the same Sept or Kili, the offending members will forfeit protection from the society and will be disinherit-

ed from their ancestral property".

The third resolution passed at Lupunguto and corroborated at a subsequent meeting at Chaunpore on the 13th of April refers to the high brideprice. Thirty heads of cattle, forty to fifty silver coins and ornaments covering eacther 40 rupees, besides 200 to 300 pots of rice beer, on a modest calculation cannot be had for less than 400 to 500 rupees and this the poor Ho cannot pay. Being improvident, the Hos possess next to nothing to meet the expenses of a regular marriage. The result is like the number of regular marriages is degreesing daily and irregular connections are

the order of the day. The Hos are foolish. They know that if they do not decrease the brideprice, their girls are likely to be carried away per force, but still they will insist on the high brideprice. The result is, they often do not get what they want. After a heated discussion, the aborigines arrived at the following agreement:—

3. This meeting of the aborigines of Kolhan, considering the state of affairs, hold that unless the brideprice is decreased to a considerable amount, the social position of the Hos will not be improved and with a view to meet practical solution of the position, it is of opinion that the brideprice should be

a fixed one.

This meeting is of opinion that the maximum brideprice should not exceed Rs. 30, two bullocks, and one cow. This brideprice is for those who possess land of their own cultivation.

For those who do not possess any land, the maximum brideprice, in the opinion of the

meeting, should not exceed Rs. 10.

The resolutions were carried amidst great 'hullah' of the people and about 70 substantial people of Kolhan signed a document agreeing to the above proposals.

The other resolutions are of minor importance but all the same they reflect the mental-

ity of the people.

One of the resolutions relate to the employment of female labour in bazaars and hats.

It has been pointed out above, that the women are more hardy than the men and the former do much of the outdoor work. The resolution passed ran thus:—

This meeting of the aborigines of Kolhan hereby resolves that in future employment of female labour in hats and bazaars should be

discontinued.

Formerly the Hos used to sell fuel to the Dikkus or their foreign neighbours by hawking from place to place. This did not smell of good taste to their newly awakened consciousness and they set to resolve that in future people should sit in some place to sell fuel and not hawk from house to house and in case a Dikku wants the fuel to be carried to his house, an additional fee, equal to the amount chargeable for the distance—will be levied on the fuel and only the males should carry the same.

It was the females who used to come to the markets to sell straw, hay and grass. As employment of female labour was incompatible with their high ideal of social reform, they resolved that in future no kuling or Ho women should carry straw, hay or grass to the markets.

Besides drinking their country liquor 'handia', the Ho labourers were getting into the habit of taking 'diang' or liquor into the public godowns or liquor shops. This was indeed a bad practice and the resolution that was passed on the 6th April at Lupungut condemning the practice ran as follows—

This meeting of the aborigines of Kolhan most emphatically condemn the practice of taking liquors in wine shops and urges upon the Ho labourers in the interests of the society

to discontinue the practice

On the 6th April, 1924, the aborigines again met at Lupungut under the shade of the mango grove to consider some items of social

reform. Mr. Dulu Manki presided

The most important discussion that took place on the occasion referred to the forcible carrying of girls by the young men who cannot meet the expenses of regular marriages. This practice is a scandal and the Hos met to consider what steps might be taken to avoid any such scandals in future. The imposition of a heavy fine was urged and insisted upon and the following resolution was unanimously carried:—

This meeting resolves that taking away a woman forcibly should be discontinued and he who would infringe this rule should be fined Rs. 50. In case of default, the man should be excommunicated

The practice of keeping women of low social position as mistresses is in vogue amongst the aborigines. There are Hos who take beef and this is taken by an orthodox lio as something akin to an indication of low status—a Ho will refuse to eat with one who takes beef and the girls of the latter are looked down upon and regular marriages with them are forbidden. But in spite of these prohibitions the Hos are used to keep these girls as mistresses. So a resolution was passed condemning the practice.

On a careful perusal of the above, it seems apparent that the aborigines have determined to purge themselves of whatever is old or antique with them. The time has changed, their outlook has also widened. Education, cultural contact have changed their angle of vision and they must be encouraged to cleanse the Augean stables. But one thing must not be neglected. The state of affairs to Kolhan surely demands a sympathetic consideration from all who shave an interest in the social regeneration of India, but this regeneration should be worked out with great

caution. Everything, old or antique, is not bad, there must be something sound in the old tribal life, otherwise it could not have stood the stood

One of the reasons advanced to protest against the practice of "Duma and Sisun' in

Kolhan villages is this -

The music and dances are looked down upon by the cultured neighbours as very low and degrading. The mover of the resolution must have been actuated by a sense of realousy or else he could not have insisted on the cessation of the practice, simply because their cultured neighbours do not themselves indulge in these dances. This sense of lealousy is apparent when we consider the resolutions urging upon the people not to sell fuel to the Dikkus by hawking from place to Whether from jealousy or from pure social motive, the stoppage of dances in the village, within a couple of years, will be an accomplished fact. We have got to wait to find out the effects of this prohibition but in the meantime, it is not idle to speculate on the prospects of this taboo. The majority of the Hos take dance as a regular exercise When they are free after their evening meal from outside engagements, the dances take up their time and afford opportunities for the young people to spend their energy in some Now, if they are not given sufficient useful work, as a compensation, this time they will remain unoccupied and idle, and want of taste and culture may lead them to do things which may not be conducive or compatible with their newly awakened consciousness. If they had sufficient education, they realise that the dances would themselves were opprobious to their conduct They would also realise the evils associated with these dances and could find out means to end these scandals. But where ninety per cent of the people possess no knowledge of alphabets, it is idle to expect any such thing.

A few remarks about their present economic condition are necessary to form an idea of the Ho society. They have been spoken of as improvident. Improvident they are, but at the same time their wants are very few.

Those, who are advanced in years, are

satisfied with a quantity of ricebear. They do not t ke any other food, save some wild fruits of the jungle The youngmen, if they get a quantity of boiled rice by the what they collect in jungles, are high satisfied with their humble food. The use of salt luxury a few years back. This Was a is evident from the fact that they are ready to part with a larger quantity of their produce for a pice worth of salt than they would for a pice. As a matter of fact, the town boys of Charbasa actually play this trick when they are to purchase plums or blackberry from the Hos As regards clothing, till recent years they were self-sufficient. Every village has one or two families of Tantis or weavers who supply the clothes of the the Hos. But lately they have grown great admirers of foreign clothes. The coarse dhotis and saris do not suit their taste and the Hos are seen to wear finer stuffs. Although their wants are few, they have money enough and to spare. Kolhan has grown to be an important centre of lac cultivation and about two to three lacs of rupees are annually distributed amongst the Hos for this purpose. So the Hos are getting richer day by day. It was only the other day that a High Government Official passed an order asking the heads of schools in Singhblum not to grant free studentship to Ho boys In a formal petition to the high official, the Ho boys appealed for

reconsideration of his order, saving that they were not more affluent than their forefathers and that the curtailment of this privilege would seriously affect the student community. But the remarks of the official, if I was told aright, are worthy of mention. "Headmaster, I return the application to you, the Hos are doubly richer I do not want that the good cultivators should be turned into bad babus". The love of finery has grown so much amongst it requires a right the aborigines that handling by the educated Hos Not to speak of soaps, scents, scented oils, handkerchiefs, the Hos have began to imitate their town neighbours in everything right or wrong. There are about a dozen barbers who daily go to the interior of Kolhan on bicycles to shave the villages And it is surprising to note that a Ho villager does not grudge paying 4 as. per shave An aerated water manufacturer of Chaibasa told me some time back that his business was giving him sufficient return.

The townspeople did not take his water, for it was not good. But the Hos were great admirers of it A little red or green tinge in an ordinary lemonade tetched four times the usual price. And this is the way they are being exploited The traditional ornaments of the Hos have failed into disfavour and they are very great admirers of imported bead necklaces f. om Japan and the glass bangles from Japan or Germany.

IINDIAN MEN OF MUSIC: AIKNATH VISHNU PANDIT

By B. S. SITHOLEY

TO the student of Indian Music Gwalior possesses considerable historical importance as the foremost centre of musical culture in Upper India for several centuries. It has produced musicians of the eminence of Raja Man Singh, Nayak Baiju and Miyan Tan Sen and has consistently maintained through every successive generation those high traditions of the art which have given to the place the distinction associated with it.

Raja Man Singh, Emperor Akbar's *Qilladar* at Gwalior, was, besides being a patron of arts, himself a musician of exceptional talent. He is credited with being the inventor and

the greatest exponent of the Dhrupad style of singing—a style at once maily and dignified and demanding from the singer not only a thorough knowledge of the science of music but also a command over the voice such as is not called into requisition in rendering the less difficult and therefore more popular Kheyal and Thumri styles of songs. In his service was Baiju, whose creative genius was responsible for the addition of several modes to Indian Music. Baiju, affectionately dubbed "Baore" (mad), because of his unconventional mode of life, had attained nearer to perfection in rendering the Ragas

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in their purity and with precision, and for this he was given the title of Nayak, the highest honour a musician can aspire to. The more popular Miyan Tan Sen was also with Raja. Man Singh before he became the favourite musician at the court of Emperor Akbar. He stabilized Indian Music by placing it on a more scientific basis, that is, by fixing the characteristics of the various modes and assigning to them definite melodic structures. He also reduced the 92 Talas (Time-measures) to the 12 now in use, He was a skilful musician "like whom (as quoted in the Ain-1-Akbari) there has not been a singer for a thousand years".

Musical culture in Gwalior dates to a considerable period back, but it attained to its zenith in the time of Raja Man Singh (died 1518) and since then Gwalior has had the proud privilege of producing or sheltering and giving scope to generations of musicians of note down to the time of the late Sindhia Javaii Rao After his death music declined in Gwalior, and most of the musicians left the place to seek their fortunes elsewhere. A heroic band, however, refused to desert for reasons of sentiment. though Gwalior had ceased to accord to it the encouragement it needed and the appreciation it deserved. One of the survivors of this little band is Aiknath Vishnu Pandit.

Aiknath is a tall, spare man of 59. His age sits lightly on him, for he still carries himself erect and with elasticity of step. He is reserved, unlike the traditional musician who is a great talker and an unsufferable boaster. His speech is slow and refined, and the great charm of his personality lies in his quiet courtesy which he is always ready to extend to all and sundry. A subtle suggestion of determination discernible in his fine teatures points to strength of character; and the writer is informed from a trustworthy source that Aiknath did, in his younger days, stand for his principles against the powers that were. At that time he was serving in the Military Department of the Gwalior State. Aiknath has the dreamy look characteristic of all great artists, and his unpretentious, almost ascetic, mode of life lends him a dignity that distinguishes him quite sharply from the professional musician.

Aiknath was born at Gwalior in March 1865. His ancestors bolonged to Maharashtra. His father, however, with his intense love of music migrated to Gwalior, then a prominent centre of Indian Music.

Aiknuth commenced his initiation into

vocal music at the rather early age of seven, under the direction of Ustad Haddu Khan, the chief Court musician to the late Maharaja Jayaji Fishidhia. After Haddu Khan's death, Asthu Khan. After Haddu Khan's death, Asthu Khan and Nathu Khan were brothers and the two most accomplished musicians of their time. Their names are still remembered with affection and reverence. Later on, while at Poona, Aiknath met and associated with much cordiality with Haddu Khan's son, Ustad Ashniat Khan, and Nathu Khan's son, Ustad Ashniat Khan, and Nathu Khan's son, Ustad Nissar Hussain, to his great benefit. Nissar Hussain laid bare to Aiknath the subtleties and the intricacies of Indian Music.



Aiknath Vishnu Pandit

When about 22, Aiknath began practice on the sitar under the guidance of Miyan Babu Khan, who, on the death of his patron, Maharaja Sri Ram Singh of Jaipur, migrated to Gwalior. At Datia, Mushraf Khan, the celebrated Binkar taught Aiknath to play on the vina.

Besides the musicians already referred to, Aiknath has had association with the following musicians of distinction. Ustads Nathu Khan and Chulant Hussain of Agra; Ustad Faiyaz Khan, Binkar, Baioda, Ustads Vahid Khan, Murad Khan, Bande Ali Khan

and Imdad Khan of Indore; Professor Barkat Ullah of Bombay (now Mysore); Ustad Dilawar Khan of Rewah; Istad Rajab Ali; and Pandits Kashinath Boa, Shripad Rao and Vishnu Digambar, Batashna Boa, Baba Dikshit and Joshi Boa of Gwalior, who represented the oldest classical school of Gwalior musicians, Bala Guru; Panna Sahib, Shankar Pandit (Aiknath's eldest brother, (now dead); Waman Boa; Ustad Mehdi Hussain; Ustad Amir Khan, the finest star player after Rahim Sen and Amrit Sen, Ustad Nanne Khan, the unrivalled sarodkar. Ustad Saadat Khan of Jaltarang and Algoza fame; Ustads Umrao Khan, Fida Hussian, Hafiz Khan and Alaf Khan—all of Gwalior, and Venu Sheshanna of Mysore.

These details are interesting masmuch as they show that Aiknath's education in music has been very comprehensive and that the experience he has acquired, as the direct outcome of the exchange of ideas with these great modern representatives of Indian music, is of a quality and measure which cannot but be characterized as rare and exceptional.

This experience Aiknath has not allowed to remain merely theoret:cal. He has applied it intelligently in the perfecting of his own individual art and its technique. That Aiknath's art is of a superior class can be gathered from the fact that he has given performances at request before such select and appreciative audience as Maharaja Lokendra Bahadur Dev Bhawani Singhii of Datia, the Maharajas of Kolhapur, Alwar, Mysore, Indore and Kashmir, Their Highnesses of the two Dewas, Sirdar Balwant Rao Bhaiyaji of Gwalior and Raja Sir Jatindia Mohan Tagore of Calcutta Aiknath has visited almost every important place in India and given exhibition of his skill His musical tour de force was perhaps achieved at Datia where Kudau Singh, the matchless Pakhawji, provided the necessary accompaniment. Kudu Singh was no ordinary person. Amir Sen, the greatest exponent of the sitar that has lived, praised him; and it is related that Kudau Singh once beat such time on the Pakhawai as to control the fury of a mad elephant. It must have been a classical performance-Aiknath with his sitar and Kudau

Singh with his Pakhawaj—both showing their skill and striving for mastery one over the other!

Aiknath played the modes Sindh-Bhairavi, Jaunpuri-Todi, Vasant and Pilu at the request of the writer, and the atmosphere he created, his graceful manipulation, almost effortless and yet so purposeful, the delicacy of his touch, his solid and subtle technique were all in a class by themselves. The writer has had opportunities of hearing the sitar of many famous Ustads, and that experience provided a basis for comparison in which Aiknath rose easily superior.

Aiknath has gone deep into music with the result that he has abandoned the fanciful ideas of lesser musicians about the 6 principal ragas and their 36 bharyas (wives) and putras (sons) He is also very clear about the time allotted to a raga. His views are logical and not based on more tradition

He is giving instructions in music to his three sons, and it may be hoped that they will endeavour to rise to his standard. Among his many pupils may be mentioned the well-known Mr V. N. Bhatkhande of Bombay, and Mr A H Fox-Strangways, author of the "Music of Hindusthan". Fox-Strangways studied Indian Music under Aiknath when the latter was Principal of the Poona Gayan Samaj

Aiknath has invented a sitai on which by skillful manipulation he can produce notes in seven octaves with all the intervening srutis or finer shades of notes. Besides being an expert singer, vina and sitar player, he is an interesting player on the Pakhawaj and Tabla.

Asked what he thought of the Carnatic system of music as compared with the North Indian system, he gave the opinion that the Carnatic system is perfect in Talu and Laya but lacks comparatively in melody.

Alknath is the last link between the Gwalior School of classical music and the present times, and it is the hope of the writer that he may with his large and varied experience be spared for many more years to benefit those interested in the cultural value of music.

INSECTS AND ECONOMICS

By CEDRIC DOVER, FES.

"TO the terrible utilitarian, a bushel of peas preserved from the weevil, is of more importance than a volume of observations bringing no immediate profit. Yet who has told you, () man of little faith, that what is useless to-day will not be useful to-morrow. If we learn the customs of insects of animals, we shall understand better how to protect our goods. It is by the accumulation of ideas, whether immediately practical or otherwise that humanity has done, and will continue to do better to-day than vesterday, and better to-morrow than to-day. If we live upon peas and beans, which we dispute with the weevil, we live also by knowledge, that mighty kneading trough in which the bread of progress is mixed and leavened."

FABRE

The arrogant belief, fostered and stimulated by religious teaching, that Nature exists for the sole pleasure and benefit of man is to-day an exploded one The progress of true knowledge, hampered though it has been, and is, by religious fanaticism has gradually forced upon man, the realisation that he is only a part of the scheme of Nature, yet in the ignonance that is rife even in this enlightened age, comparatively tew realise the full importance of insects and other organisms, and of their serious study. Our attitude towards houseilies is perhaps somewhat different from the semi-affection displayed in these lines, quoted Chandler in his book on human parasites, from a child's reader of over twenty years ago -

"Baby Bye,
Here's a fly;
We will catch him, you an
How he crawls
Up the walls,
Yet he never falls '
I believe with six such legs
You and I could walk on eggs
There he goes
On his toes,
Tickling Baby's nose"

But house-flies are now destroyed mainly because they are troublesome, and partly because people, in a vague kind of way, associate them with disease. But the menace of this insect to man, in its capacity as the carrier of tuberculosis, anthrax, dysentery, cholera and intestinal worms is even now but indefinitely understood. The full signi-

ficance of the malaria mosquito in England, of plague in endemic form, as near England as Tripoli, of hookworm, of syphilis and a host of other parasitical diseases, is probably not appreciated by the yest majority of people at all. Yet, parasites have modified history, and in every country in the world, have a serious bearing upon economics which we cannot afford to ignore

In past times, nations have been decimated by the plague, the parasites of which are transmitted from rats to man by fleas. About a quarter of the population of Europe was destroyed by an epidemic of plague in the 14th century, and the partial success of the Dutch invasion of England in 1666 was perhaps in no small measure due to the destructive effects of the Great Plague which had swept England two years previously

In olden days it was not uncommon that "A plague upon the people fell

A famine after laid them low, Then thorpe and byre arose in fire. For on them brake the sudden foe

and superstitious terror often led to terrible deeds of persecution and torture of innocent people who were supposed to cause the plague. Fortunately, the conditions with regard to plague to-day are far more satisfactory, but it must be remembered that in India whole villages are still destroyed by it, and the average annual loss of human life from this disease is about 1,000,000. It is said that an epidemic similar to that of the European plague would have swept over the United States, had it not been nipped in the bud at San Francisco and New Orleans, and it is a tribute to the enlightenment of the American people—an enlightenment so helpful to scientists striving to advance scientific knowledge—that made its suppression possible

The role of mosquitos in the dissemination of disease is perhaps the most serious of all insect-relations with man. In spite of our extensive knowledge of malaria, it is at present the most important of parasitical diseases in the world. Three decades ago its full significance was scarcely understood, and to this ignorance is due the disaster of the French attempt, in the latter part of the 19th century

to build a canal at Panama. Thousands of people died from malaria and yellow fever, and it was only the extermination of mosquitos by the Americans, early in century, that made the Panama zone namble and incidentally transformed the district into one of the healthiest places in the world. The downfall of the great Greek Empire has been attributed by Sir Ronald Ross, not to its various human foes, but to its unseen enemy, the malaria parasite Though we are no longer ignorant about the nature of malana, in India alone over a million people die annually of this disease, an estimate which exceeds that of the number of deaths caused during the first two years of the Great War. Thousands succumb to this disease in the rest of Asia, Africa, Southern Europe, South and Central Africa and the southern part of the United States, an immense economic loss to which must be added the handicap to the wage-earning capacity of those suffering from the disease Estimating the money-value of each life in India at the insignificant sum of Rs 100, we find that the State loses from deaths due to this disease about 10 crires of rupees or almost £ 7,000,000; and Dr. L O. Howard considers that the annual financial loss to the United States from malaria is not less than \$100,000,000, an astounding estimate for a country that is relatively free from malaria in comparison with tropical regions Even as I write (1924), Russia is in the grip of this deadly disease, over 15,000,000 cases having been recorded during the last year. More than 50 per cent of the railway workers were infected, and we were told that the epidemic "swept the country from Murmansk to the Caucasus and from White Russia to Siberia, disturbing the railways, crippling industries and threatening the army of peasant workers waiting to reap the coming harvest".

The present advanced state of our know-ledge of malaria is one of the greatest triumphs of scientific research, and it speaks little for the attitude of the people that malaria to-day should be so important a factor in the economics of nations. The elimination of the disease can only be effected by the co-operation of the general public, and a healthy sign of public appreciation of the efforts of scientists to aid humanity would be the generous support of Sir Ronald Ross' efforts to found an Institute for Malarial Research in London.

Lice are responsible for many diseases, chiefly those of epidemic character. Typhus

relapsing fever and the newly-discovered trench fever, are all definitely known to be transmitted by lice, and they are also suspected to be the carriers of other diseases. such as plague and syphilis. There has scarcely ever been a war in which typhus has not infected the armies concerned and the last war was no exception. In 1915, an epidemic of typhus in Serbia destroyed over 150,000 people, at one time causing over 9,000 deaths per day. Austria, Bulgaria and Russia all paid their sacrifice to the typhus parasite and it was only the more advanced scientific knowledge of Britain, France and Germany that kept these countries comparatively free from the disease Trench fever, a disease about which practically nothing was known till 1918, but which is now believed to be allied to typhus, affected the troops in France more than any other infections disease.

It would be impossible to enumerate in any detail here the other diseases known or believed to be carried by insects. sleeping sickness, spotted fever, filarial diseases, guinea-worm infection, lung-fluke infection, some tapeworm infections, and probably Kala-Azar and many other diseases, are transmitted by insects and their allies to man.

In addition to the economic importance of insects concerned in the dissemination of parasitical diseases, we have to take into account the damage done by insect pests of crops, forest trees, structural timber, stored products, clothing, etc., the world over. The cotton trade knows well the importance of the cotton bollworm. the loss thorough crop pests to the people of India, where seventenths of the population are dependent for livelihood on the produce of their fields, and the attacks of forest pests in a country such as Canada almost sets calculation at defiance. Curtis rightly said in his Farm Insects written more than fifty years ago, "...... if an approximation could be made to the quantity destroyed, the world would remain sceptical of the results obtained considering it to be to marvellous to be received as truth"

I do not know of any total approximation of the annual financial losses to the nations of the world through the ravages of insects, but in India, Mr. T. Bainbrigge-Fletcher, the Imperial Entomologist has calculated on a modest basis that the total annual loss to the country is over 200 crores of rupees, over £1,00000,000. Accepting the German debt to the French as 34 milliards of gold

marks and the value of the mark at 20 to the £, this country alone, if she could save one half of this enormous national wastage of wealth, would be able to pay a sum equal to that of the German debt to the French in less than 25 years, and in 100 years, she would be the richer by a sum greater than that of the total reparations required under the Spa Agreement from the Germans, viz. £6, 600,000,000.

But insects must not only be looked upon as the arch-enemies of mankind, for, among them are many forms decidedly benefical to man, though the profit gained scarcely balances the loss caused by their injurious allies. Two of the most important groups of insects concerned in industry are the lacinsects and the silkworms. Lie and silk are among the most important commercial products of the East and the output could be increased by sound research insects which supply these products An insect of lesser importance, but which also deserves mention is the cochineal insect, which produces the cochineal so useful to the confectioner and the housewife

I have excluded from this article any reference to other animals of economic importsuch as the minute, unicellular pathogenic organisms, the various intestinal worms, etc. yet these are as important an economic factor as insects Hookworms infect over half a billion people in the world, nearly a third of its population, and together with malaria weakens the resisting power of men so greatly that they fall an easy prey to other diseases. Kala-Azar, the "black sickness" which terrorised India in 1870 (and is still endemic here) especially in the Assam district, owed its success in depopulating the country to the fact that the people were already almost universally infected with malaria and hookworm. Another disease of universal importance, which is caused by a minute organism related to the bacteria and the protozoans, is syphilis, a disease which is one of the principal causes of insanity, paralysis and barrenness among civilised peoples out 10 per cent (or 10, 000,000 people) of the population of the United States is said to be infected, and the estimates for other count ies less enlightened would be still higher.

It will be seen that even the vast sums of money involved in the last war, the German debt to the Allies, and the British debt to America, which are in the minds of all men to-day, almost sink into insignificance when compared with the losses sustained throughout the world by parasitical diseases entire globe is ringing with such matters to-day, while of our organic foes and friends almost no account is taken Anti-war societies, which carry what may be sensible propaganda to extremes of ridiculousness, anti-vivisection societies, bodies of old women 'fanned into fury' at all experiments on living animals for the benefit of humanity; anti-all-kinds of societies, broadcasting the germs of ignorance in their efforts to reduce same people to the mentally infirm condition of themselves. flourish on every hand, but these biological questions of as great economic importance as war, of greater importance than the "question" of to-day—France and the Ruhr apparently concern the people but slightly. if at all It is uscless, however, to rail at the people when the fault lies largely with scientists themselves. The man in the street cannot be expected to follow the details of scientific research, and it is the duty of scientists, with the co-operation of the press. to give publicity to all important biological matters which directly concern the people. It is only by an all-round co-operation that biological factors of humane and economic importance will receive full appreciation. For

"By mutual confidence and mutual and Great deeds are done and great discoveries made."

A LETTER FROM AN AMERICAN FRIEND

BELGRADE, December 29, 1924—The Rockefeller Foundation has given 10,000,000 dinars (about \$200,000) to Jugo-Slavia for the construction of a school of hygiene at Zagreb, the administrative capital of Croatia; \$40,000 for the

improvement of sanitary institutions in Belgrade, and \$ 15,000 for the aid of heady students abroad who pledge their services after graduation to the public health service in Jugo-Slavia."

This shows a phase of an extra-American

activity of American philanthropists and organizations for social and educational works. Recently, I had a talk with a very serious-minded American closely annected with the Rockefeller Foundation about doing some medical educational work such as stamping out of malaria in India. I was promptly told that "the Rockefeller Foundation spends money in China, South American countries, in European countries and even in Canada, because the Governments of these countries take kindly to its activities; but we do not go into any field where the Government might feel embarrassed by our work. British rule and the 18 under British Government tells the world that all that is necessary for the progress of the people of India is being done by the British; we feel that any activity of the Rockefeller Foundation may not be liked and even resented '.

To make: his point clear to me, he said that he had noticed that Sir Basil Blackett gave the Indian Legislative Assembly and thus the world to understand that as India had not sufficient facilities for meeting the needs of the people in the shape of hospitals, dispensaries and trained medical men and women, therefore the Indian people should be allowed the free use of opium for their various ills and ailments. No American would stand for any such policy of the British Government in India; and the British Government would resent any activity on the part of Americans opposed to the ideals of the British Government in India. Any activity of an American institution would be a reflection on the British policy in India and thus American institutions would have to be careful in dealing with the needs of India.

The same gentleman jokingly pointed out that the British people resent that they have to pay interest on the money they borrowed from America for the prosecution of the World War. They say, Britishers are now paying annually one pound or more per head as interest or tribute to America!! Well, Britain defeated Germany with American aid, yet she resents paying interest on her debt to America.

"It seems funny to us Americans to hear Britishers complain about paying legitimate interest on the amount borrowed from ds, which saved their empire, when we know and the world knows that Britain during her

occupation of India has deprived the Indian people of literally of billions of pounds, and every Englishman and woman and child has been for the past century and a half indirectly extracting at least one pound annually from the poorest nation on earth."

This American friend also observed that during the World War India had given one hundred million pounds sterling £100,000,000 to Britain as a gift. Now that the war is over and Britain has secured more than a million square miles of new territory from other nations, he wonders why India does not demand that at least one half of her great gift which she so generously contributed for the successful conduct of the war, be not spent now by Britain for the spread of education and the creation of medical facilities for the people of India? Why keep the people on an optim dict?

It was through the aid of India that Britain ousted the Germans from Africa Has the time not come for India to demand that mandate be given to India for German East Africa and Kenya for the purpose of Indian colonization, the same to be governed by the Indian people?

There is no reason why India should not demand her legitimate and just rights. The Indian people should do all that is possible to create international public opinion concerning the actual situation in India. They should formulate a definite policy for self-assertion if they hope to receive the respect or aid of other nations. British people are oversensitive about world public opinion. She depends upon her international propaganda to create situations favorable to herself. Why should not the Indian people follow the methods of the British in creating world public opinion in their favor?

Exposure of the British Opium Policy in India during the session of the International Opium Conference at Geneva, by presenting a petition signed by responsible and representative Indians, has done much to convince the world as to the real character of British rule in India. Indians must work hard to make the question of Indian freedom a factor in World Politics. Our earnest hope is that the All-India National Congress will in 1925 take some steps to organise its activities in a way that the question of securing Swaraj be on a world scale, at least it should establish its head-quarters in various capitals of the world and particularly at Geneva, the

seat of the League of Nations. Let us hope that some of the Indian Leaders will come out of India and spend some time in studying the world situation in foreign lands. Let

us hope that some steps will be taken to break up Indian isolation in world po'i ics.

New York City, January 1925.

MARY K. MORSE

GLEANINGS

Fine Wire Invisible to Unaided Eye to Help Surgeons and Electricians

What is believed to be the smallest wire in existence has been made in a government laboratory by George Taylor, a physicist in the department of agriculture. A'though so slender that it cannot be seen by the naked eye, it is strong enough to



Testing Strength of Invisible Wire by Placing Small Objects on Suspended Strands

support objects easily visible. It is expected that it will be of considerable service in the construction of delicate surgical instruments and for resistance the mometers, thermocouples and other electrical equipment.

The Battle of the Snows

Battling against the delayed transportation, disturbed business, and the loss of time and money that once were accepted as inevitable consequences of winter bitzards, has resulted in tremendous strides in the invention of mechanical devices to combut snow. While weather statistics show just as heavy annual snowfalls as imprisoned our fore-lathers within doors, railways, roads and streets are now being kept clear in a battle in which tractors and indoor trucks are the principal warrons.

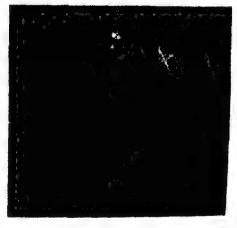
Motor tucks are being l'called upon more and

more to move the nation's freight, both in cities and across country. Snow, life every offer obstacle that has beset the progress of motor transportation,



Locomotive Cautiously Making Its Way throug a Narrow Snow Cany on Cut by Plows and a Crew of Shovel Men

is being effectively removed. Motor trucks equipped with snowplows now are clearing the way for themselves and other vehicles

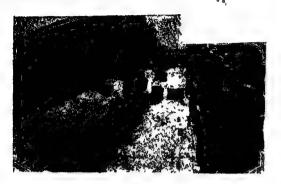


Telegraph Lines that Crushed under Strain of Tons of loo and Sleet Frozen to Wires

Removing snow from highways under the oldfushioned shovel method, both slow and expensive,

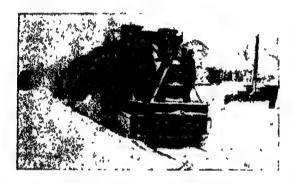


has been superseded by mechanical appliances. Although it costs money to clear a thoroughfare of snow, it costs a great deal more to leave it there. But the cost is prohibitive where man and-shovel methods are resorted to.



Battling Winter's Icy Grasp on One of New York's Busy Streets

A good part of the half-billion-dollar bill for snow fighting is paid by the railroads On the prairies of the west hundreds of mills of wooden fence are maintained to break the force of the drifting snow and pile up a barrier to protect the tracks.



Awaiting Call for Help: Railroad Storm Crew Ready for Dash to Rescue Snow-bound Trains

A foot or two of snow is enough to almost paralyze eastern cities (U.S.A.), but in the western mountains (U.S.A.) falls of forty to sixty feet a season are not uncommon, and can be removed only by giant otary snow-plows driven by two or more huge ocomotives. There is also constant danger in the nountains from snowshdes, which have more than more swept down the hillsides and carried away he tracks, or, if a train was passing, engulfed t. The more dangerous slide areas are protected by miles of snowsheds, over which the cascading lides can pass.

The telephone and telegraph companies, too, ave a heavy bill from snow and ice.

Old Auto Tire Used as Bowling Ball Furnishes Outdoor Sport

Using old automobile tires for balls, bowlers a assouthern city have devised an outdoor varia-

tion of the usual game. A concrete alley and wooden pins, about the ordinary size and shape, are employed, but only one roll is allowed to a game. By sending the tire at the proper angle



Here is a New Use for Old Tyres

and without too much speed, a strike can be achieved and the casing is said to lend ifself well to many experiments in curving the shots to increase the score

Giant Armored Monoplane to Guard the Coasts of Japan

Covered with bullet-proof armor and equipped with two powerful motors, a giant monoplane has been shipped from a German factory in Denmark to the Japanese government after a test fight. The



Japan's Huge Coast-Guard Monoplane

huge single-winged ship is expected to be used when sea-patrol work is necessary. It is said to be capable of great speed and, because of its protecting plate, can approach vessels that may be armed with anti-aircraft guns much closer than would be safe for ordinary flying machines.

• Acrobat's Stunts on Stilts Show His Skill in Balancing

Stilt walking, a favorite pastime of boys, has been developed into a feat requiring conside rable

skill and daring by a German acrobat. He uses no side supports for his hands or shoulders, balancing himself with the aid of strong straps attached to his shoes, on top of the sticks which are more than seven feet long. Imitation boots at the bottom

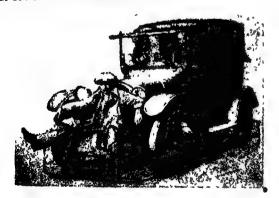


Skilled German Stilt Walker in Two of His Odd Make-Ups and How He Walks over Motor-cycle

of the stilts and costumes aid the performer in grotesque characterizations. To mount the elongated appendages, he uses a special ladder and platform, or sometimes steps directly upon them from a second-story window.

Cowcatcher for Autos to Protect Pedestrians

Motor cars in Paris are being equipped with strong wire cowcatchers as a means of decreasing the alarming number of accidents to pedestrians. A lower meshed shield in front of the wheels is



Pedestrian Thrown ifto Basket instead of under Wheels

suspended in somewhat the same manner as a bumper and serves about the same purpose. Above it is a basket fixed between the mudguards and directly in front of the radiator. The arrangement is designed to prevent running over a victim and to deaden the shock of a collision sufficiently to prevent family injuries.

Hog Catcher and Holder

It is usually a difficult task to eatch and hold a how, especially if it is a large one. However, a device can be made from a broomstick and a length of wine with which one man can hold any hog with ease. Two small holes are drilled diagonally, at one end of the stick, so that they come through



Catching a Hog with Simple Device That Enables one Man to Hold It

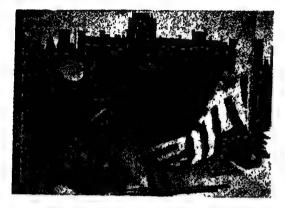
the surface about 2 in from the end A strong, flexible wire is run through the holes to form a loop, one end of the wire being knotted or fastened to the stick, while the other is left loose, and has a small handle fastened to its end. The hog can be easily caught at feeding time by slipping the loop over its upper law and drawing the wire tight

Guarding Uncle Sam's Borders

A battle of wits that extends around the world is ceasele-sly fought by the torces of Uncle Sam and the smugglers army. Thousands of men keen of brain and firm of purpose, are enlisted on both sides spending vast sums of money, and operating entire navies on the seas and air planes and motor fleets on land.

Three government services—the customs, coast guard and prohibition bureau—are directly involved in the battle to keep out contraland articles and collect the frontier tolls of others. Assisting them are the department of justice with its own world-

wide system of secret agents, and the post office department, whose inspectors exercise constant vigilance to keep the mails closed to the smuggler. Just how much revenue is lost annually by the government through the activities of smugglers, or the total value of forbidden merchandise brought into the country, is not known and canast even be guessed, but the government itself admits, the total is quite large.



Crouched in the Bow of a Speed Boat, the Coast-Guard Patrol always Alert for Evasive Rum Runners

Until the passage of the Harrison antinarcotic law, jewels led the list of snuggled articles passing American borders, both because their smallness made concealment easy, and because the high duties on jewels offered an opportunity for big profits—if successful. Jewel snuggling, however, like any smuggling designed merely to evade duties, was confined to a comparatively small professional class with now and then an occasional traveler who



How Law Breaker Disguised His Feet as Cow's Hoofs so Tracks in the Ground Might Mislead Revenue Officers Hunting His "Still"

ttempted to bring in something for his own use. When the Harrison law put an absolute ban on the mportation of narcotics except for medicinal use, t opened a new field that put smuggling on its nodern, highly organized and desperate basis. The lrug smugglers were often addicts, ready to go o any lengths to bring in the "dope" they rayed.

Until an arrangement was reached with Canada y which the sister country has taken steps to block violations of our law, it was not unusual for the skipper of a small rowboat to load a few cases at a Canadian river port, take out clearance papers for Cuba or some other foreign land, and then row across to the American side with his cargo. All that has been stopped by the new international agreement. Under the age-old international law, the rum ships in the Atlantic and Pacific could anchor but three miles from shore and in plain sight of the coast sell their cargoes to motorboats and rowboats from land. With a fast motorboat, even in broad daylight, an enterprising smitggler-from Long Island and the New Jersey villages



Careful Watch is Kept on Isolated Shoros at Night by Beach Patrols

could go out and take on a cargo and then race the revenue cutters to shore and unload before the slower government boats could catch up. But the government proceeded to negotiate new treaties extending American jurisdiction against smugglers to an hour's sailing, or about fifteen miles to sea, enormously increasing the difficulties of the small boats of the smugglers, while the new rum-chasing navy of high-speed boats, armed with one-pound rapid-fire guns, can overhaul them in the fifteen-mile chase, or, if the enemy seems disposed to show his heels, a shot or two is enough to make the most daring come to a halt.

the most daring come to a halt.

The sea-going defense forces are backed on land by prohibition forces and the customs agents, who not only patrol the landing places along the coast

but guard the thousands of miles of Canadian and Mexican frontiers. Fantastic tales have been cir-culated of devices to circumvent the prohibition

Much ingenuity and a wide knowledge of the workings of the customs laws and service are displayed by the professional smugglers. Ten percent of each shipment of freight is sent to the appraisers' stores for examination, and, as the boxes or packages are chosen at random, there apparently is not much chance for the smuggler

to escape detection.

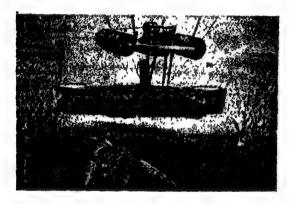
The customs service now has agents scattered all over the world. They keep watch in Paris. London and other foreign cities for professional smugglers, or for large purchases of rare gems by rich travelers, and cable the information to New York. If a traveler who has purchased a pearl necklace or some diamonds in Paris fails to declare the jewels on landing in the United States, trouble is ahead.

During 1923 the customs service made 643 arrests and obtained 351 convictions with 182 cases

still pending.

Science rs. Davy Jone's Locker

With the upper air conquered and the globe girdled by fivers, with both poles of the earth visited and the descrts spanned by auto busses. man, looking for new worlds to conquer, has turned again to the bottom of the sea.



Early Experiment in Raising Sunken Vessels— Designed for Still Waters

Spurred on by the sinking of nearly 12,000,000 tons of shipping, valued at \$4,000,000,000 during the war, inventive genius has set out to push man's tealm to greater depths than have ever been explored before, and to wrest back from Dayy Jones ome of the millions he has claimed as the toll of he resistless sea.

In Germany, a new diving suit has been developed which already has carried a man 219 leet lower than anyone ever went before, and brought him back safely to the surface. And in America an inventor is preparing to test out on the Great Lakes a new salvaging device which embraces a novel method of attaching lifting chains to a sunken hulk.

But now comes an inventor in Kiel, Germany,

who has constructed a diving suit in which he has descended 525 feet beneath the Walchensee, in Bavaria, and walked around on the bottom, unhampered by air line, for he carried his own oxygen supply with him. His only connection with the surface was a light telephone line, by which he talked to his mates on the surface. But more important than the great depth attained, was the speed of his return. Protected from the crushing pressure of the water, he ascended in four and one-half minutes and stepped out of his diving suit uninjured.



Deep-See Diver in Heavy Armored Exploring Suit Being Lowered by a Ship's Crane for a Tour on the Ocean Bottom

The suit itself looks like nothing so much as a small U-boat turret walking about on currous jointed legs and with a pair of arms fitted with metallic ed legs and with a pair of arms fitted with metallic fingers. In action, too, it resembles a submarine, for it is equipped with diving tanks by which it sinks or rises as water is admitted or blown out, while the spacious nether garment is even fitted with a seat, so that the tried diver may sit down in his own trousers. The trunk portion is made in two sections, of which the upper contains signaling devices, telephone controlling attachments and devices, telephone, controlling attachments and measuring instruments, and the lower affords space for balance and descending weights and tanks that enable the diver to descend or rise at will by admitting water or blowing it out with compressed air furnished by six cylinders. While the German inventor expects his suit will revolutionize salvage work at great depths, an American inventor has devised an unusual apparatus for lifting ships, and will try it out first on one of the many cargo vessels which have sunk in the Great Lakes.

THE TAXATION OF AGRICULTURAL INCOME IN INDIA *

By Dr. RADHAKAMAL MUKHERJEE MA, PH. D

1. THE DISTRIBUTION OF AGRICULTURAL SURPLUS

THE vast population of India is essentially agricultural and rural, the cities and towns of all classes comprising only 102 per cent of the population Agriculture proper supports 71 per cent. of the population Besides the cultivators, the villages contain many artisans, menials and functionaries who are ordinarily supported from the produce of the village fields A considerable proportion of the large number of persons in the category of vague and unclassifiable occupations are labourers clearly connected with the occupation of the land. It has been estimated that nine-tenths of the rural population of India live, directly or indirectly, on the produce of the soil. In a country, where agriculfure is the predomiant occupation, the field produce naturally furnishes the mainstay of taxation yielding approximately 30 per cent of the revenue. The repeated occurrence of famines and the rise of prices in recent years have, however, brought into prominence the question of the presence of absence of taxable surplus among the peasantry in Bombay and Madras the land revenue is assessed upon each acre according to fertility, facilities of irrigation, price-level and general economic condition in villages, messective of the fact whether the cultivator has a surplus income or not. In the permanently settled tracts the economic distress has also shown the inequity of increasing the burden of rent for the cultivators and exempting the zaminders from new or additional burdens, while the increasing chain of rent-receivers in other parts who eat up the profits of agriculture have so far resisted the encroachment of the tax-collector upon their preserve of agricultural income Thus whether the Government or the landlord en-croaches upon the standard wages of cultivation by exacting an undue share of the produce the result of the transgression is the same.

On account of the wide-pread adoption of the principles of subdivision and sub-infeudation of rights in land, there has developed a long chain of rent receivers and rent-payers who are lowering both the legal status and economic position of the actual tillers of the land. There cannot be any doubt that the practice of sub-infeudation of the right to receive rent which has received impetus since the settlements continued through several grades from the superior landlord at the top, imports into the country-side a swarm of speculators and middlemen who live on the margin of profits of farming the revenue. Between the big rent-receivers and the actual cultivators there is thus a host of middlemen who are squeezing the cultivators out of the position of land-holders. Sometimes they take shelter under the security of the legally recognised peasant. Sometimes, again they themselves obtain legal recognition. On one side, in

* A memorandum submitted to the Indian Taxation Enquiry Committee, December, 1924. many parts of India the substantial cultivator is bought out by the group of capitalistic middlemen. On the other, the cultivator gives up his due share of labour in the fields and depends more and more on hired labour or on the share system. Even in the Punjab, there had developed a class of occupancy tenants and inferior owners who exercise practically all the rights of ownership except that they pay certain dues to superior landloids. Thus out of the total cultivated area of 29 million acres in 1918-19, nearly 15 million acres were cultivated by tenants in the Punjab. In Bengal, the creation of a class of patindars, dai-patindars and other interior owners has been a serious evil now sought to be remedied by an amendment of the Bengal Tenancy Act. All this has brought about a marked alteration in the distribution of agricultural income.

This necessitates that we should seek the taxable surplus from the long array of intermediaties dependant on the land rather than from the small holders whose economic position has deteriorated very much in recent years. It is also necessary to adjust the rates of assessment on rent receiver in a graduated scale as in the income tax. Heavy duties upon estates, probates, legaces and succession commonly known as death duties might be introduced in the permanently settled tracts of India as well as in those where an interior land-lordism has developed. Indeed, where there is a large transfer of agricultural holdings and the non-agricultrist classes play a large part in land speculation and farming of land revenue, these gains form a surplus peculiarly fitted for taxation,

2 THE EXEMPTION OF THE UNECONOMIC HOLDING

A way towards a more equitable adjustment will thus lie in (a) assessing the income derived from land from all classes of rent-payers and rent-receivers who do not directly work on the soil, (b) lixing the revenue on the agricultural profits of a representative economic holding, (c) exempting the ineconomic holding from any land tax.

The size of the average economic holding would vary in different provinces and it is necessary to institute regional enquiries with a view to arrive at the average economic cultivation unit. This marginal unit representing the exemption level would be the barrier against the unwise use of taxation. In the ryotwari lands the Government rent is calculated after deducting cost of production from the gross produce such as cost of carriage to market and grain dealers and other middlemen's profits, loss on bad soil which in dry, i.e. unirigated lands amounts to as much as 20 per cent, and the expenses of cultivation. After these deductions are made, the remainder is the net cash produce. Of this the lesser half goes as Government revenue. The danger in this system of rent assessment has been to under-estimate the total cost of production, and to ignore the cultivater's profits, while over-estimating the gross

produce and the benefits derived from land improvements and irrigation projects. Such a danger can ments and irrigation projects. Such a danger can only be effectively met by finding out the size of the economic holding which would fix the limit of taxation, the nature of the crop, climate and soil, as well as marketing facilities have all to be taken into account in the definition of an economic small holding. The absence of such credit facilities as have been available for small holders in Europe nave neen available for small noticers in Europe and the very limited development of co-operative methods of purchasing supplies and marketing produce must also be taken into account in India in determining the size of the economic holding. Again, the intensity of cultivation must be taken into account In India, the amount of family labour expected on the land in your grant and the labour expended on the land is very great and the smaller the holding, the greater the amount of family labour per acre. But if the holding decreases beyond an average size as a result of sub-divi-sion a large part of family labour remains idle or is wasted. We have no evidence to show the direct effect of turther sub-divison of the land on agricultural efficiency, nor is it possible to estimate for different crops the distribution of holdings by size. In some of the Western countries the development of agricultural costings shows the great progress that has been made in establishing an organisation to help farmers to keep proper accounts The statistical value of the results obtained are clearly indicated in that they enable administratois to arrive at general conclusions as regards the size of an economic small holding and to what extent small, medium and large holdings are affected by varying economic conditions. In India no farm accounts are kept, but the cultivator although illiterate to a degree knows the size of an economic holding when particular crops are raised. The Indian peasant estimates the size of his economic Indian peasant estimates the size of his economic holding in proportion to the number of ploughs he possesses. If he has one plough, he cannot keep up more than 10 beeghas (3½ acres) of land. Ploughs are not reckoned according to the number of those implements of husbandry that a man might possess, but according to the number of plough-cattle that he has, four oven being the full complement necessary for the management of one plough, but that number has now come down to three and even to two in great many instances. three and even to two in great many instances, the consequence being that the cattle is overworked. It beeglas (34/2 acres) of land are the unimost that the Bengal peasant can manage with one plough, and this is also the size of an economical plough, and this is also the size of an economical holding in Bengal Presidency, though the average size is smaller. In the beels and marshy tracts boro is grown and in the reclaimed forest lands amandian is planted without the assistance of the plough. Thus the proportion of food-producing land to each plough shows here an excess over 10 bighas, and hence the average holding increases of the size of the conomic than the economic loging of a peasant might be smaller than 10 beeghas if other crops are grown besides rice.

An economical distribution of crops and plots in a An economical distribution of crops and plots in a Bengal village has been as follows: the total size of the holdings is 7 beeghas which is distributed in this manner: aman rice, 2½ beeghas, aus rice, 1 beeghas, gourd, kalai and mustard, 2 beeghas, mugh, ½ beegha and sugarcane, 1 beegha. The size of each cultivator's plot at one spot must vary according to the character of the crop raised. In the case of aus rice, the plots are usually of 10 or 15 cattahs to 1 and 1½ beeghas in dimension; a

The state of the state of

plot of 2 beeghas in area is rather scarce. The low aman fields are 2¹/₂ to 4 beeghas in area.

Let us now estimate the agricultural expenses and the average price of an economic holding whose size we are reckoning as 10 beeghas. We have strictly followed the verbal statements of the peasants in putting down the following items:—

The Expenses of Cultivation	Ra .	A e
Rent of 10 beeghas of land at Rs 1/6 per beegha	13	
Ploughing and sowing by extra hands	2 12	9
Seed grain Weeding expense- Harvesting expense	12	x = 3
	52	

We dot not include the cost of maintaining the oxen, which usually feed on straw, kuro and main supplied by the household. A peasant who has no oxen, but hires them has to pay 4 annas per diem

The peasants estimate the average produce of a beogha in normal years as 10 maunds. So the total yield will be 100 maunds. Out of these 36 maunds will be required for domestic consumption and 24 maunds will be kept as reserve stock. The saleable surplus is 40 mainds which would fetch at the rate of Rs 1-4-0 per maund as harvest price Rs 50. Thus the expenses of cultivation are nearly or just covered.

Let us now estimate the agricultural capital invested -

1 A pair of oxen	renteu	D	s. as. ps
4 Iron fal or ploughshare 5. The handle (nin)ra) 6 The joyal or yoke 7 Ropes 8 Bidha or harrow 9 Ladder 10. Scythe 11. Weeding knife 12. Baskets 10. O 2 0 10. 0 2 0 10. 0 3 0 10. 0 12 0 11. Weeding knife 11. Weeding knife 12. Baskets 13. O 2 0 14. O 3 0 15. O 3 0 16. O 0 0 17. O 0 0 18. O 0 0 19. O 0 0 19	1 A pair of oxen 2 The wooden plough		1 4 0
6 The joyal or yoke 1 0 0 7 Ropes 0 3 0 8 Bidha or harrow 6 0 0 9 Ladder 0 12 0 10 Seythe 0 12 0 11 Weeding knife 0 1 6	4 Iron fal or ploughshare		1 00
8 Bidha or harrow - 6 0 0 9 Ladder - 0 8 0 10. Scythe - 0 12 0 11 Weeding knife - 0 1 6 12 Baskets - 0 4 0	6 The joyal or yoke		1 00
10. Scythe 0 12 0 11 Weeding knife 0 1 6 12 Baskets 0 4 0	8 Bidha or harrow ··		6 0 0
12 Baskets 0 4 0	10. Scythe ·	***	$0.12 \ 0$
12. Extruen bun, for records carrie o o o	12 Baskets		0 4 0
Total 52 0 0	15, Earthen pans for feeding cate	Total	52.0.0

That is to say, the sum laid out by a peasant in fitting out a plough for cultivation is nearly the same as the expenses of cultivation in a year. Very often this capital is borrowed at high rates of interest. The size of the holding is often less than 10 beeghas (3½ acres) In the United Provinces the average cultivation unit has been found to be less than 2 acres. Thus the smaller yield, the light rate of interest, the difficulty in marketing the produce, improvidence and bad seasons leave the peasant almost nothing to fall back upon. In many parts of India, 6 to 10 beeghas (nearly 2 to 3½ acres) would represent the average economic holding, which, however established, has virtually no ability to bear taxation. A tax on an uneconomic holding would entail a loss of physical efficiency of the cultivator and his family or lead to the transfer of the holding into the hands of money-lending or middle classes who have other

sources of income. In 1917 France introduced an income tax on agricultural profits as distinguished from land proprietoiship at the rate of 34 per cent.* In England the assessment of farmer's profits were at one-third of the annual value before the war and the great majority of the farmers were virtually exempt from all payment. After the war the basis of assessment of farmer's profits was raised to the full annual value. In India, the cultivator and his workers and dependents are maintained directly on the produce of the fields and the real income is difficult to ascertain and value. Book-keeping methods are also unknown amongst the farmers. But these difficulties are not insuperable but must be faced in order that we can establish the distinction between sorts and sizes of agricultural income which rightly rank as costs and those which are to be accounted surplus, which latter and not the former should bear the tax. For obviously five men cannot pay a direct tix in money amounting to 40 per cent of the gross produce and the interest of old debts at 25 per cent upon three acres of overcropped soil without danger in a bad year of catastrophe.

3. Necessity of More Scientific Methods of Estimating Agricultural Profits

Agricultural indebtedness lies heavily on the mass of the Indian peasantry and evictions and forced sales take place to a greater extent than is consistent with sound finance. Regarding the security of the peasants against the undue encroachment of tax or rent as the object to be achieved, the solution can be found only through improvement of methods of calculating agricultural surplus.

ment of methods of calculating agricultural surplus.

The method of computing agricultural profits and prices should be adapted to the different conditions of tenure and settlement, soil and crops, so that there is no encroachment on the standard wages of agriculture in an economic cultivation unit. The curb of an estimate of normal or standard wages of cultivation ought to be fastened on the uncontrolled economic forces now manifest in the lowering of the status of the small holder, his indebtedness and his compulsory expropriation.

Investigations into the yield of agricultural produce show that in normal years there is food shortage in the country and thus the present land tax enercaches upon the physical subsistence which is necessary to maintain the cultivator and his family. The income from the land which is below the size of the economic cultivation unit is a necessary element of income with no power to hear a tax. The question of the surplus of food production over consumption has thus an infimate bearing upon the taxable surplus of the agricultural classes as a whole. According to the latest Government estimate, we require a minimum of one-fifth ton of food grain per head per annum including wastage and seed. For normal current consumption the Indian population of 318 millions would require 63 6 million tons of food grains and other food. The cattlefood would require a normal addition of 14 million tons and seed 11 million tons while wastage would be 63 million tons. Thus making these additions India requires for keeping her population and live-stock in normal health and attength an outturn of approximately 95 million tons. India's normal total outturn of food grains is approximately 85 million tons. We may conclude

This was raised to 6 per cent in 1920.

that during the last decade Indian food production on an average fell below her norma requirements by 10 milion tons. Aithough she has no food surplus she exports 4 to 5 milion tons every year leading to a deficiency of 045 ton in the necessary minimum of tood per head per annum. This implies that there is an inequitable distribution of the national agricultural dividend. Out of the total cropped area of approximately 250 million acres, food crops comprise 200 million acres, food crops comprise 200 million acres, sixteen per cent, of the total cropped area is devoted to commercial crops, but the agricultural income derived from these does not relieve food shortage. This can be explained as due to the increase of the class of intermediaties both in agriculture as well as in industry and the professions, who therefore ought to relieve, the builden of taxation of those flist to suffer from inclement agricultural conditions.

4. Inelasticity

The modes of land assessment also aggravate instead of initigating the effects of restless encroachment. The Mughal and the Marhatta rulers obtained from the land a net one-half of the produce but when there was scarcity, the assessment was reduced. A very interesting instance of such reduction is afforded by a fundan of the Emperor Aurangzeb which is as follows:—

"If Kharaj-muazaf has been fixed on a land and a calamity befalls some crop of the land by which it is not totally destroyed, then you ought to enquire into the case, and deduct from the revenue to the extent of the enquiry done, and from the portion that remains safe, take so much of the produce (mahsul) that the ryot may have a net one-half, ey, ten maunds are usually produced in a field; on account of the calamity six maunds only are left (sate), the net half of this is five maunds, therefore, you should take one mained only (as revenue), so that the net half, vix., five maunds may be left to the ryot."

During the palmy days of Moghul administration the revenue collectors were subjected to a variety of cheeks so that the chances of rack-renting and oppression were very small. If (God forbid) any calamity (2,700) from earth or sky overtakes a mahal strongly urge the omins and omils to watch the standing crops with great care and fidelity, and after inquiring into the sown fields, they should carefully ascertain (the loss) according to the comparative state of the present and past produce (hast-o-bud). You should never admit as valid any sarbasta calamity, the discrimination (tafriq) of which depends solely on the reports of the chaudhris, qanungues, muqaddams, and patwaris. So that all the ryots may attain to their rights and may be saved from misfortune and loss and usurpers may not usurp tother's rights). Strongly urge the "amins," "amils", chaudhris, qanungues and mutsaddis, to abolish balia tor halia) exactions (akhrajat) in excess of revenue and forbidd in abwabs (cesses), which impair the weltare of the ryots. Take securities from them that they should never exact balia or collect the abwabs prohibited and abolished by His Majesty. And you "yourself should constantly get information and if you find any one doing so and not heeding your prohibition and threat, report the fact to the Emperor, that he may be dismissed from service and another appointed in his place."

5. HEREARCEMENT OF LAND-REVENUE

In the light foregoing, the present system might be made more responsive to the local fluctuations in agricultural prosperity. In Madras, Bombay and the United Provinces in particular, the enhancement of assessments has gone up by leaps and bounds. Thus the whole system of land tenure and taxation is called in question by the repeated famines, even though they have been partially stripped of their old horrors. The following figures would show the large and continuous increase of the land-revenue:—

			Revenu of rup		ped area. ion acres.
1890-91		***	***	24.04	194'41
1893-94	***		• • •	25.28	790'38
		***		27 46	196.48
1901-02		***		27.41	226.00
1907-08	***	***	***	26.67	221.63
1908-09				28 29	218.00
1914-15		***		30.70	227.68
.1918-19				31.00	201.31

Only those years have been selected which have followed a famine.

If we now consider the assessment of the three provinces mentioned above the increase would be found to be even greater.

Madras

		TITOTO COO.	Indon Ma -	e e
Year.	Lan	d Revenue.	Index No. of agricultural income per head.	Cropped
		(Lakha)	Hear.	Million acres.
1886-87	***	4605	100*	13.01
1902-03 1913-1 4	***	582'5 57 4 '8	132 160†	24 [.] 50 34.18
		(excluding	irrigation r	eccipts).

United Provinces.

Year.		Land Revenue. Lakhs.	Index No. o agricultural income per head.	Cropped
1886-87	***	580.7	100	35.97
1902-03	•••	636	106*	34.61
1913-14		521	130†	33.27
		(excluding	irrigation :	receipts),

Bombau.

Year.	Land Revenue.		Index No. of agricultural income per head.		
		Lakhs,	nesa.	Million area.	
1886-87 1894-95	•••	270 289	100* 89	24°2 24°5	
1900-01 1913-14	•••	298 511	105 123†	30 ⁸	

Such an enormous increase in the revenue cannot but diminish the *capacity of the peasant to bear the strain of bad years.

K. L. Dutta's figures for 1890-94.

T.L. Dutte's figures for 1905-09.

The increase of incidence tof land-revenue per head of population is as follows:—

)-01. A. P.		1916-17 Rs. 4. 1	7. P.
Bengal Bihar and (Madras Bombay Agra Oudh	0 Orissa 0 1 1 1	9 5	For (1911-12.) For (1906-1907	0 10 0 7 1 10 2 2	6° 7 4† 9:3 10 1

6. THE TAXABLE CAPACITY IN RELATION TO FAMILIE

Much of the benefits of the Permanent Settlement as regards fixity of assessment have been minimised as we have noticed by the growth in recent years of the class of rent receivers and rent-payers on account of which the rates of rent of the miyst paid to the landlords have increased a great deal. This increment does not reach the public exchequer but fills the pockets of absentee landlords and intermediaries. The effect is none the less different as regards weakening the economic position and staying power of the peasantry. Thus economic pressure upon the cultivators in the permanently settled tracts is growing as acute as in other parts of India and in spite of the hopes of the late Mr. R. C. Dutta, distress and hardship during the year of scarcity are visible here though perhaps to a less extent than in the rest of India. As to the exact estimate of the intensity of famines and scarcity, it is difficult to speak with certainty but the investigations of Mann and Kanitkar have yielded results which serve to explain the distress and hardship, suffered during a famine in many quarters.

The increase of land-revenue in the village:-

Year.	Land-Revenue.	Assessed area.
Pre-British-	Rs.	Acres.
1698	301	1.963
1724	526	2.000
1727	620	2.000
1730	1.173	2.000
1770	1.632	2.008
1785	552	1,954
1790	66	1.954
British-		
1803	1,009	1.981
1808	818	1.954
1817	· 792	1.954
1823	2,121	2.089
1844-74	1,161	2.089
1874-1904	1,467	2.271
1905	1,405	2.271
1915	1,581	200

Out of 147 families investigated only 22, or just under 15 per cent, can pay their way in the standard they have themselves fixed. The others are living below that standard, or else are deriving income from outside, or they are increasing their debts. It is not the debt which maintains, in an average year, the bulk of the people in this group in an insolvent condition. If debt disappeared, still 80 per cent. of the village would be insolvent in an average year. The whole maintenance of the position depends on the hope of good seasons, which have come about twice in the last ten years. Then interest can be paid, perhaps debts redeemed.

* For 1917-18.

+ For 1918-19.

5 For 1915-16.

the position improved. It is difficult indeed to see where the inture of such a village liea. If had a series of good years, it would ficurish, and shough it could hardly pay its way and pay a left it would gradually, we think, recover a sound economic position though the people would be good many years have to live below their standard, or be subsidised by their representatives living in the industrial centres. But what are the chances of a good year? Only two years out of the last ten years can be considered as such. If we take the fallow area as the least indication of character of a season, and if we consider 1915-16 and 1916-17 as being good years, though the anna relustion was only 10 annas, then from 1895-96 to 1819-20 we may classify the seasons as follows:—

1. Materially above 1915-16 and 1916-17 or exceptionally good seasons

2. Good seasons

7

Good seasons 3. Average or slighty above average seasons considerably below aver-12

age, including famine seasons ... 3
What one of these last disastrous years means the village may be indicated by what has happened in certain directions in 1918-19, as a remaine famine year. It has meant—

(1) The borrowing of which Rs. 3.00 repairing and Rs.
(2) The mortgage of a people for Rs. 7,02 the village debts in (3) The sale of 65th people for Rs. 2,137.
(4) The loss of 59'7 per 80'5 per cent. of the of the buffalces.
(5) 300 people leaving

(5) 300 people leaving the during the famine, 26 famine camp, the res centres.

Counting only the increase has meant an increase of inde Rs. 13,021, or by over 44 per co Some of this may be paid off at much will probably be perm present or in some modified form.

Such evidence of rural deterioration points the need of a new and forward policy of taxation. The class which maintains the race must not be selected to bear a burden they are least able to do, while the classes which enjoy a taxable, unearned income receive a lighter treatment.

INTERNATIONAL LAW AND SUPER-STATE

By Dr. NARES C. SEN-GUPTA

HEN the League of Nations was first established, statesmen were anxious to repudiate the suggestion that it was going to be a sort of super-state and they ridiculed the idea of the League of Nations enforcing, its decrees by the force of arms. Yet the latest discussions on the question of international arbitration and reduction of armaments seem to bring the League perilously near the ideas which its early sponsors were so anxious to repudiate. I am speaking on an imperfect knowledge of the proceedings and from a distance of thousands of miles. and from a distance of thousands of miles.

I may, therefore, be wrong. But I feel that

I the Assembly of the League has in any
degree allowed itself to be influenced by the idea of having in the League an organisation force of arms, they are on an entirely wrong

I have no quarrel with the idea of a super-state if it is understood in a proper sense. In a sense the world is undoubtedly moving towards a super-state, that is, of

an organisation which will embrace states, harmonise their various corporate lives and by a higher synthesis make the life fuller and more fruitful. The history of human society is one of a progress from narrower to wider societies. From the Family to the Gens, from the Gens to the Tribe, from the Tribe to the City States and from these to the National State, the social idea has grown wider, fuller and richer. And all indications show that humanity is on the eve of the realisation of a still higher concept of human association.

The category which is already in view is an organisation which will embrace many States and, probably, in course of time, embrace the whole human society. Such a larger society might with justice be called a super-state. But it would represent a higher category of human organisation, not merely in embracing a wider area and a larger population but also in its nature and essence; and it would be as fallacious to talk of it exactly in the language and in terms of cracio progress to a maderial State of to-day, as it would be to apply to a modern State the concepts appropriate to a tribal or a city State.

Each stage in the evolution of social forms has had its own forms of organisation and its own principles of cohesion. The principle of cohesion in the clan was blood-relationship, and even when the clan-states had outgrown the old concept, it was kept alive by a fiction of common origin, until a wider concept was found in the principles of race and local contiguity. The form of clan organisation was modelled on the family and owed its strength to the parental authority transferred to the head of the family. When society outgrew this condition, an ampler form of social organisation was found in oligarchy.

The modern State also has forms and principles of its own. There are several ways in which the modern State is outgrowing its national concept and national forms. But, after making allowance for these, it may be roughly said that the principle of cohesion in a modern State is the complex concept of nationality, partly founded on race and partly on political organisation. An outstanding feature of the modern Stateorganisation is a centralised government, largely supported by force, in which the will of the people is more or less indirectly represented. But perhaps the most notable feature of the modern State is the important place held in it by Law and the Rule of Law. Law in a modern State approximates very nearly to the Austinian idea of a command of the sovereign supported by the organised force of the State.

This is the concept of a national State. But, as I have said before, the ideal has aloutgrown. The been considerably Federal States of America have developed a more complex concept of State than can be strictly brought under the definition of a national State. The United States of America is not a single state in this sense, it is really an aggregate of States held together in a wider organisation. The functions of the State are shared between the federal Government and the component States-and the whole constitutes an organic unity. A still more instructive example of the outstripping of the national idea is to be found in the British Empire, in which a large number of States, spread over distants parts of the world, embracing a large variety of eraces and nationalities which often represent different cultures,

are held together by a common organisation. This is not one nation. The British Empire does not answer to the description of a national State. It is an aggregation, an association, on a free basis mostly, of a large number of States and nationalities. It is quite true that in legal and political theory the whole constitutes but one State the sovereignty of which is vested in the British Parliament. But this theory is, in practice, little better than a legal fiction. If the British Parliament were ever thoughtless enough to try to reduce this theory into practice and assert its sovereignty over New Zealand, for instance, the whole Empire would fall to pieces. In point of fact, here we have an association of several nations working with some common purposes and held together by common understanding. Although the shadows of the old forms of State organisation are desperately clinging to this new structure, as defunct social institutions have a habit of surviving in decrepit forms, yet in this great organisation of human society we can really note the rising of human society to a higher category of human association. The super-state of the future, of which the League of Nations may be only a harbinger, will represent a further advance in the concept of human organisations, possibly to some extent on principles underlying the organisation of the British Empire but assuredly not on the lines of the purely national states.

Let us now analyse a little closely the binding principles and the constitutional organisation of the British Empire. We must dive below its purely external forms and break through its outer shell of legal forms to get at the heart and the spirit of this association. Formally, the British Empire is ruled by the British Parliament; but in point of fact each of the self-governing colonies is sovereign within its own territories. principle of cohesion between these various states is a working understanding by which it has been made possible for them to cooperate for some common ends. Beneath all these there is no doubt a strong psychological element consisting partly of conscious sympathies and calculation of mutual advantages, but more largely of an unconscious bias in favour of union, created, to a very large extent, by long convention.

Part of this understanding is embodied in laws passed by the British Parliament. Formally, therefore, these are laws in the strictest sense of the term, being acts of the sovereign body. But if we scrutinise stricts. the basis of these laws as they exist now, shall find that the real foundation for these to day is the mutual goodwill of the states and not any real sanction. It is unthinkable that the British Parliament could for exercise its theoretical sovereignty as to abolish the constitution of the colonies; is equally unthinkable that any breach of these laws could be enforced by the application of any force by the sovereign authority. If there were any case of a deliberate violation of the constitution say by South Africa, the Courts would possibly find that the act of the Colonial Government was of no effect as being ultra vires. But let us imagine that the South African Government chose to defy the decision of the Privy Council; the only way in which the Colony could be made to obey the law would be an act of war or quasi-diplomatic negotiation.

Such a state affairs is beyond of reasonable probability, because all forces of convention are against such a determined conflict between the Governments of the mother country and the Colony. The feeling of the people of both countries would very probably rise up against such intermedine conflicts and effectively curb the activities of the respective Governments. No such occasion has ever arisen, nor in such occasion likely to arise in the near future. But extreme possibility brings out the real inner nature of the bond which unites the British Empire. It is a legal bond, but the law which binds those states to one another partakes more of the nature of International than of Municipal Law, in so far as in the ultimate resort, the only effective thing which makes the union possible however is a principle which has never been adequately recognised—namely, discipline or that feeling of internal constraint which makes a person or body refrain from violating the haw only because it is the law.

The importance of this element even in the internal laws of a State has only been recently recognised by jurists. The force upon which jurists from Hobbes to Austin and Ihering have based the authority of law may be the only visible authority of law, ant a much stronger power is exercised in modern society at any rate, by this sense of inner constraint, or discipline. The quantity of power that is available to the most powerful sovereign executive body in the last resort would be absolutely inadsonate to cope with violations of the law.

Software Comment

if it could not count upon this discipline of the bulk of the people, by reason of which they are naturally inclined in favour of obedience to law. The history of law, it has been pointed out, is a history of the gradual retirement of the element of force in law to the background. Modern law relies less and less on force and its sanctions have become less and less violent. This has become possible only on account of the increasing discipline of mankind.

It is a debateable point which has been hotly argued between philosophical students of law, as to whether the end of this process would be a complete elimination of the element of force in law. As human society is now constituted, one can hardly imagine the total elimination of individuals with antisocial tendencies who must break the law. at any rate, within a measurable distance of time. In spite of this fact, that in society as now constituted, there must be an element of force in law to be used against its antisocial elements, there is no denying that in modern law the concept of law is not essentially one involving force; and to the extent that law is founded more on discipline than on force, we may say that represents a different and higher category of social institution than the law of mediæval society in which the most effective sanction was force.

Besides, modern conditions of human society makes it possible to conceive that, as between States or larger human groups, mutual relations could be established on the basis of laws in which the element of force would be absent. Within a State it is, as yet, difficult to imagine total absence of individuals with anti-social impulses, but there is not the same difficulty in imagining the without existence of States anti-social tendencies.

In ancient and mediaeval times the normal attitude of one State to another was one of latent hostility. Politicians and lawgivers of ancient India considered it a glorious thing for a king and indeed his duty to conquer neighbouring princes. The same mentality governed the relations of sovereigns of the ancient and mediæval times in Europe. But since the days which made Grotius possible, relations of States have proceeded a long way towards the establishment of friendly relations between States. Alliances of a mere or less permanent character between various States have been established and allied States have found it possible to weak

harmoniously and without conflict. The Monroe doctrine of America has gone a fair way towards the establishment of relations between the United States and other States of the New World which is very like a hegemony without any definite alliance. In respect of a great many topics which would have furnished an effective casus belli in the past states have been able to establish an understanding by mutual goodwill.

In respect of commercial laws and various topics of private international law it has possible to establish principles of mutual understanding between different races And, even in respect of public international law, until society was turned upside down by the Great War, it could be said that a great body of rules had been established which habitually governed the relations of

States inter se.

In the British Empire and in the American Commonwealth, we can discern a large number of essentially distinct States working together on the basis of a mutual understanding without any occasion for recourse to an armed settlement There is no rearon to suppose therefore that the time is not near at hand when all states will find it possible to co-operate on the basis of laws which are not supported by force, but which rely entirely upon the discipline of nations

It is reasonable therefore to infer that the next higher effort at human organisation, the super-state, if you like, will represent a higher category of synthesis. It will not merely reproduce the essential features of the forms of social aggregation hitherto achieved, but, both in respect of the principles of cohesion and in forms of synthesis it will be based on concepts of a higher category. One of the outstanding features of the State of yesterday was that there was nothing between the State and the individual and nothing above the State. To-day there is a growing tendency towards the formation of sub-groups and what has been called metapolical societies. The sub-States which go to make up the British Empire or the American Commonwealth are likewise a negation of that principle. These complex States of to-day are associations, not of individuals but of States. In the middle ages or early modern times such a co-ordination of States could not be conceived except by a complete coalescence of the States or on the basis of a more or less ephemeral alliance. The existence of the British Empire has been made possible by the evolution of a higher concept of social

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organisation in which a permanent organisation of the common life of the States has been reconciled with the integrity and independence of the component States. The form organisation is substantially different and the law that binds together the component States is a higher form of law different from the Zwanasnormen holding together individuals in an Austinian State.

It is not possible to lay down with precision what would be the essential features of that higher social concept of the future. But whatever it is, it will imply a co-ordination of common efforts of States by a cooperative organisation which will synthetise the lives of various States without, in any manner, denying the integrity and freedom of States The basis of such co-operation will be laws which will be in the nature of understanding habitually honoured by nations by reason of the discipline in them rather than by reason of force. It is not possible to conceive of a super-state which will dominate the component States by the force of arms. Any attempt to build up such a super-state would fail in its object. It can only end in armed conflicts between parties in the superstate and in the repetition of alliances and counter-alliances which have been fruitful of wars in the past. The only other possible end of such an effort would be the swamping and obliteration of weaker States in such a manner that ultimately the States would be wiped off and replaced by what would only be a greater State. That would be entirely contrary to the indications of history about the goal of human organisation.

If this is a correct reading of the course of history and an accurate forecast of the future, any effort to secure compliance with the decrees of the League by force of arms cannot but be regarded as a move in the wrong direction. The only possible foundation for order in a super-state is discipline and if the League is to succeed, it must have this fact in mind and lay the greatest stress on the development of this discipline among States. That it is possible to hold together States in a permanent organisation by virtue of the discipline of nations without any is demonstrated by the appeal to force British Empire. The same discipline may well be looked forward to to sustain order and peace in international relations under the aegis of the League of Nations or some

other more adequate organisation . It is quite true that in the British Empirethe cohesion is secured by a large element.

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of mounts in the component parts. The me measure of sympathy does not, unfortusizely measure of sympany does not save who sixely, exist among the various races who are members of the League. The mutual condition of sostility which was the normal condition of States in the middle ages has left remnants in modern States, and mutual jealousy and conflict of nationalities are unfortunately more powerful factors in international relations of forday than a feeling of common purpose and spirit of co-operation. But it is no good being impatient with this fact. It would be more profitable to recall the encouraging circumstance that, during a century and more, forces have been at work which have already secured a large measure of sympathy and co-operation between nations and are most assuredly making for much greater cohesion in the future. On all sides there are signs that modern society is fast outstripping national boundaries in various ways. The various societies of men in different parts of the world have always been more or less interdependent. Two great spheres of human activity have built up this interdependence and mutual aid most remarkably, viz. commerce and culture. To-day human societies everywhere are consciously co-operating with one another in the spheres of commerce and **culture** on a scale never dreamt of a century ago. The great commercial and industrial bouses of to-day are each of them dependent on their correspondents in different countries and the prosperity and comfort of each country depends upon the uninterrupted maintenance of these relations. A slump in the trade in India affects all countries in the world and the depreciation of the mark in Germany is now a fact of world-wide significance. The world now realises this fact and, the more this is realised, the more will be various races of the world be drawn to one another.

No doubt this very field of commerce is also a fruitful source of jealousy, antipathy and war. Nations are now fighting one another for the world markets as individuals bught one another in the past. But individual competition is being daily eliminated by the development of giant companies, Trusts and Kartels. The underlying principle of all these organisations is the realisation of the fact that it is more profitable in the long run to combine with your rival trader than go on cutting each other's throats. It is far from inconceivable that further development along this line of thought will end in the formation of international combines in trade or some understanding by which the interests of

trades and industries of various countries will be harmonised by a more synthetic organisation. The world is slowly but surely moving towards that end, and each step in the progress will add a brick to the edifice of international sympathy upon which the super-state of the future will be based.

Even more important as a force making for international sympathy and understanding is the great cultural exchange that is the most outstanding feature of the civilisation of to-day. Culture to-day has entirely ceased to be national, it has become international. Cultural progress in every country would now be sensibly reduced if it ceases to have that continuous touch with world culture. Germany can be boycotted but Einstein cannot. The mind and thought of the cultured man and, indirectly, of every man to-day is the product of international culture which has permeated the thoughts, feelings and impulses of people in a thousand ways fartoo subtle sometimes to determine with precision. The result already shows itself in the sympathies of men of high culture which outstrip all national boundaries. Their outlook is a wide one in which the narrow limitations of nationality hardly This broad and generous outlook exist. slowly but unmistakably permeating society, and, despite the strong counter-current produced by ancient conventions, the thoughts and feelings of men are becoming more and more international, people are lessand less capable of looking upon a foreigner as a born enemy. The common culture of humanity is thus building up a bond of sympathy which, in course of time, will furnish the strongest principle of cohesion between States—a cohesion which will make a super-state of the sort I have described. the only natural coping stone of the edifice of social organisation built by continuous human effort ever since Man came into existence.

A similar promise is also borne in the international character of the great social efforts and movements of to-day. The Reform Bill of Russel was a purely domestic question. Even the French Revolution, in spite of its great and striking influence on the politics of the world was essentially an isolated effort of the French people against their rulers. But the Labour movement of to-day with all its various forms and theories is an international affair. The Communists of Russia are not content with pursuing their programme in their orday.

country but are burning with a desire to make it an international movement. Fascism too is international. In a similar manner every social theory or experiment, great and small has a more or less international character. Modern criminological experiments, schemes for reform of penal laws, educational programmes and policies are seldom confined within the bounds of a particular country. When a new principle is established, it is established for the benefit of the whole world and not merely for the country of its origin. This fact is borne out by the establishment of a large number of associations of a more or less international character consideration of social and political problems which are not of a purely local character. These have a very important direct value in connection with the problems diseussed, but each of these societies have also a very important result in adding more cement of international sympathy and cooperation on the basis of which the superstate will grow.

A searching analysis of the life and culture of civilised society of to-day would leave no manner of doubt that civilised life has outgrown the strait lace of nationhood. The sympathies of man have been widened in a way in which it can only find satisfaction in an international society. It is only the backward pull of a dying convention which ties political society down to its old grooves and refuses to man the satisfaction of his natural craving of to-day. The day cannot be very far off when human mind will break through the bonds of inherited narrowness and convention and furnish the psychic basis for the formation of a world-wide superstate which, while it will preserve all that is valuable in nationality, will give free play to the international sympathies of men.

There is this message of stupendous importance embodied in the history of the human race as a whole and in the deeper currents of the life of humanity to-day. That hope should hearten all those who, in various walks of life, are seeking to promote that international understanding which eliminate conflicts between nations and harmonise the individual life of each nation with the greater life of human society as a whole. That end is coming. It is no longer the dream of a visionary, it is the certain and infallible promise of history.

The League of Nations will best fulfil its purpose by constantly bearing in mind the tundemental principles of this teaching of

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history and helping in the growth of this great international society. In seeking to find forms of organisation and co-operation for this greater society in forms which have had partial validity within national societies, but have hitherto been the source of no end of strife and mutual estrangement in international relations, the League of Nations would be digging its own grave. It can fulfil its mission and help to build up the greater society of the future by thoroughly imbibing the fundamentals of this higher category of human organisation and placing, its complete reliance on them.

I am not unmindful of the fact that there are strong forces at work in the society of to-day which make it unreasonable to expect the realisation of that higher organisation in the immediate future. My proposal furnishes no device for the immediate reduction of armaments or the immediate cessation of war. In spite of all the elements of hope in the survey of human society I have made before, there are still a great many forces tending towards the violent disruption of international amity. To meet these forces, the provision of some measure of armed enforcement of the decrees of the League has attractive features as promising a speedier realisation of that international ideal. But this promise of speed is entirely illusory. So long as you permit the introduction of the element of force in the adjustment of international relations, you are only ensuring future wars, jealousies, competitive armaments, defensive and offensive alliances and counter alliances and what not. On the contrary, by placing reliance on reasonableness and justice as convincing arguments in favour of the decisions of the League and eliminating altogether the element of force, you are surely laying the foundation for that discipline which will ultimately make it impossible for a State to think of disobeying the decisions of the League. It will not be a rapid process by which you will realise the end, but it will be a sure and certain process. And I feel sure that in matters like these there is a limit to reasonable expectations of speed. To hurry too much is to rush to rain.

The great fact to bear in mind is this that there are forces in the life of nations and individuals of the world which are silently working to build up international sympathies, and these forces are far more important and more abiding in their consequences that protocols and conventions. The wisdom

League would lie in so adjusting its actions and deliberations as to help and december the silent work of these forces, to emphasise and multiply this manifold work bewards the consolidation of international society and proceed step by step to build up a solid body of convention on the basis of this growing international sympathy which will furnish the strongest bulwark against wars in the future. The process may be slow, but if the end is steadily kept in view it would be found to be a very reliable procedure for the building up of a real super-state.

force is eliminated, what coercive rinciple remains to give strength to the laws and conventions of the international supertate? With nothing else to fall back upon, the Learn must needs rely on universal principles of justice and fair play and seek to carry conviction by reasonableness. Each member of the League will cultivate a tendency to bok more and more from the view-point of the others and seek to meet his opponents as far as possible. He could not be content merely to count the votes on his side and rely on mere majorities. His inclination would rather be to secure a consensus as far possible. Resolutions of the League arrived at on a basis like this cannot but have very much more influence than decisions by a majority secured by canvassing result of common jealousies.

We should then be going back to the days of Grotius and find the only support of International Law in natural justice and fair play. This sounds naive and doctrinaire by

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the side of that very complicated and artificial institution—diplomacy. Diplomacy is one of those arts-or shall we say scienceswhich has grown like a parasite on human society and built up an organisation so complex that it laughs at such simple devices for regulating human relations as mere morality and justice The Professor of Holmes has very accurately characterised these specialised sciences which dig an elaborate most round themselves and isolate themselves too far from the actualities of life on which they look down with disdain. They meet their Nemesis in the hands of apparently insignificant things which build on the basis of some simple facts forgotten or overlooked by the great architects of the science, so that before it their whole edifice gets crushed to atoms. It is to be feared that the science of diplomacy has forgotten this simple, elementary and, we may say, growing fact that morality and justice are, after all, the most abiding and perhaps the strongest, if least obtrusive, facts in human society. The non-moral diplomacy of generations have done their worst so far. It is time that the simple recipe of morality and justice were given a chance. In politics the principles of morality and justice are coming more and more to their own every day. It would be blindness for diplomacy to overlook this fact and go on building up international relations as though there was no such thing as morality and justice in these affairs, even after the Peace Treaty and the League of Nations Covenant with their professions of lofty international morality.

ELECTRICITY IN THE BYPRODUCT COKE INDUSTRY OF THE TATA IRON WORKS AT JAMSHEDPUR

By S. GHOSH, CHIEF ELECTRICAL ENGINEER, AND D.C. AHUJA, B.Sc. (GLASGOW),
ASST. ELECTRICAL ENGINEER

a Technical study of Byproduct Coke Ovens, but rather to discuss the subject in a general rather to the part that Electricity this in each step in the process of manufac-

ture of Coke and its Byproducts in the Tata-Steel Plant.

Byproducts from coal constitute today one of the pillars of chemical industry. It is generally considered that to burn coal results

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without preliminary carbonization and recovery of byproducts, should, and probably will, be

some day prohibited by law.

Coke and gas, made by carbonization of coal, are excellent fuels, clean and highly efficient. Their use as fuel in place of coal has already reached large proportions and is rapidly increasing. Their byproducts, ammonia, tar, benzols and cyanide, have immense value in the chemical industries, and make coal carbonization commercially an important and profitable procedure.

Carbonization is applied principally to the production of metallurgical coke and illuminating or fuel gas. Coke for domestic and industrial heating has, however, become an exceedingly important factor in the industry. The recovery of byproducts brings to a Coking Plant fully one-third of its revenue.

The modern Byproduct Coke Oven has been evolved from the development of both coke and gas manufacture; in this development the growth of modern chemical industries has played an important role When coke alone was required the mexpensive bee-hive oven, located where coal was cheap, served the purpose When public lighting gas alone was required, the very simple and mefficient gas retort sufficed But now, in this day of efficiency and conservation, a coking or gasmaking process, in order to survive, must recover in the largest measure and the highest quality, all of its products which are useful in modern industry, and must do this with low costs

The illuminating gas industry had its beginning in 1792 when William Murdoch, a Scotch Engineer, discovered that by distilling coal he could produce gas for illuminating purposes. His discovery was soon placed on a commercial basis and led quickly to an extensive growth of coal gas manufacture.

Prior to 1906 the Byproduct Ovens in America were for various reasons not generally successful in making good metallurgical coke, consequently Byproduct Coke was not then popular with American Blast Furnace

Managers.

During 1906, the United States Steel Corporation appointed a Committee of well-known Engineers and Works Managers to investigate the Manufacture of Coke for Blast Furnace use. This Committee recommended the building of 280 Koppers Ovens. These were built at Joliet, Illinois, and put into operation in 1908, recovering Tar, Ammonia and Gas. The effect of this Com-

mittee's thorough work has been far-reaching. It has revolutionised the Byproduct Coke Industry in the United States and accomplished the saving of many millions of dollars worth of most valuable natural resources. The Furnace results secured with the Coke from these first Ovens were excellent. They caused American Blast Furnace Managers quite generally to reverse their former opinion of Byproduct Coke, and it is now universally conceded that better Furnace practice and lower Coke consumption can be secured by the use of Byproduct Coke than by Coke made in any other type of Ovens.

The type of the Coke Plant to be used is of vital importance to the manufacture of Pig Iron. The quality and quantity of iron product is greatly influenced by the quality of

Coke used

A Byproduct Coke Plant is a highly technical and costly manufacturing establishment. Its proper design and construction require the best efforts of practically all classes of

Engineering talent

The advantages of Byproduct Coke Ovens over the old Bec-Hive type are many, the most important of which are better coke, because of better heat control, ease with which coke can be taken out of ovens; the saving of the gas, from which are derived the many Byproducts, and the increase in the coke yield from 60 per cent in Bee-Hive to 70 per cent in Byproduct Ovens Further, one charge is coked in 18 hours in the Byproduct, as against 48 to 72 hours in the Bee-Hive Ovens.

Though many may be familiar with the general operation of a Coke Plant, yet we will review it here in a general way in order to appreciate the factors to be considered in deciding upon the equipment to be used. The general arrangement and cycle of operation of the various types of ovens are very similar and require practically the same class of

machinery for their operation.

The general scheme of Byproduct coke ovens, shown in an outlined diagram in Fig. 1, consists in conveying the different kinds of coal to a Broaker in the top of the building, which breaks the coal into pieces, the size of eggs. From these it passes down through chutes to a Hammer Mill, which hammers it into pieces, 85 per cent of which pass through a 1/8" mesh screen. The coal is then conveyed to a storage bin over the Ovens, from which it is distributed to the Ovens by lorry cars which drop the crushed coal through four holes on top of each oven.

After the coke has stayed in the Ovens the requisite length of time, varying from 16 to 30 hours, by which time the Ovens have attained a temperature of about 900° to 1000° C.,



Outline Diagram of Coke-making Process

the doors of the ovens are lifted by doorextracting machines, and the co've is pushed out by a Pushing Machine, into a Quenching Car. This car is then pushed by a Steam Locomotive to a quenching station which sprays water on the coke. The Coke is then hauled to the Coke Wharf and dumped upon it From the wharf it is conveyed to the Coke Screens by Belt Conveyors and passes through the screens to Railway wagons below for shipment to the Blast Furnaces The smaller particles, or coke breeze as it is called, pass into another wagon



Kopper Ovens

The gas is led from each oven to a main gas line, which conducts the hot gas to primary coolers, where the Tar and water vapours are condensed, and run into a

Settling Tank from which they are pumped to the Byproduct Building for further reinforcement. The gas is then pumped through Saturators where it bubbles through a weak solution of Sulphuric Acid, and the Ammonia in the gas is recovered as a white salt. called Ammonium Sulphate, which is an excellent fertilizer. The surplus gas from the Saturators is partly sent back to the Ovens to carry on the coking process, and the rest is consumed in heating the Boilers, Soaking Pits etc, throughout the Plant. The Tata Iron Works' Coke Ovens Plant

consists of 180 Copee non-recovery Ovens, a Battery of 50 Koppers Byproduct Ovens, shown in Fig 2 and three Batteries of 50 Ovens each of the Wilputte type, shown in Fig 3, making a total of 380 Ovens, with a consuming capacity of approximately 3200 tons of coal daily, and a production capacity of 2335 tons of Coke, 55 tons of Coal Tar and 25 tons of Ammonium Sulphate. This is on a 24-hours day

From the foregoing paragraph it will be seen that about 3200 tons of coal are converted every 24 hours. For handling this great amount of coal from the wagon to the finished coke, there is a large equipment of Electrical Machinery which is both laboursaving as well as efficient in its control

In the Crushing Plant, the coal wagons coming from the Collieries are placed over a large bin or track hopper and the coal is allowed to drop out into the hoppers from which motor-driven Shaker Feeds pass it to conveyor "A", driven by a 15 H. P., 440 volts, 750 R. P. M., Squirrel Cage Induction Motor, which delivers it to another Conveyor "B" driven by a 100 H. P., 440 volts, 750 R P.M., Squirrel Cage Induction Motor. which carries the coal to the Breaker Mills at the top of the building, approximately 100 feet high, where it is broken into small pieces. Here a Magnetic Separator removes any parcticles of iron which may be present with the coal. The Breaker Mill is driven by two 75 H. P., 440 volts, 300 R P. M., Slip Ring type Induction Motors. From the Breaker Mill it

passes over a mixing Conveyor, driven by a 10 H. P., 440 Volts, 750 R.P.M., Squirrel Cage A. C. Motor, to Hammer Mill Bins, from which it passes to Hammer Mills, driven by three 300

H. P., 3000 Volts, 750 R.P.M., Slip Ring Induction Motors. The coal passes from the Hammer Mill on to the conveyor "C", driven by a 75 H. P., 440 volts, 750 R. P. M., Squirrel Cage A. C. Motor, which lifts it up to a Conveyor "D", driven by a 50 H. P., 440 volts, 750 R. P. M., Squirrel Cage A. C. Motor which distributes it over two Conveyors driven by one 15 H. P., 440 volts, 750 RPM, Squirrel Cage A C Motor, which again delivers it to the top of Storage Bins of about 2500 tons capacity over the Ovens. All the Coal and Coke Conveyor feeders, Hammer and Breaker controllers are so interlocked that if Conveyor feeders etc., stop for any cause, all the Conveyors can be stopped from any of the push button control stations situated at various points, thus preventing the coal from piling upon dead Conveyors.

The coal is taken from the Storage Bin in a Lorry or Coal Charging Car driven by a 30 H. P., 220 volts, 625 R P. M., Mill type series Motor, the current upplied by collector being rails mounted on asbestos-moulded hlocks to stand the heat of the Ovens. The car travels on a wide-gauge track over the top of the Ovens. This machine carries four coal hoppers, the outlets of which correspond with the four charging holes on the top of each Oven. The Operator by

hand lever works the sluices which allow the innely crushed coal to fall from the hoppers into the Ovens.

When the oven is nearly full, the charge suniformly levelled up by means of a combined Pusher and Leveller machine.

The levelling arrangement consists of a long bar which is carried back and forth horizontally, through a small side-door near the top of the ovens. During the coking process the ends of the Ovens are sealed with



Willputte Cyens



Coke Pusher

doors held in position with suitable clamps. When the coal is coked and ready to be pushed, the door on the back of oven is removed by the door extractor machine. This machine has three Motors—

- (1) Door Extracting Mill type series motor, 4 H. P., 220 volts, 950 R. P. M.
- •(2) Door Lifting Mill type series motor, 4 H. P., 220 volts, 950 R. P. M.

Machine Travel Mill type series. 8 H. P., 220 volts, 900 R.P.M.

The door on the front is removed by the Coke Pushing Machine, and the ram of the machine is started through the oven, shown the ram of the in Fig. 9, pushing the coke ahead of it into a Quenching Car on the other side of Oven.

It will be of interest to know just how much work this combined Pusher and Leveller Machine is expected to do Each Oven has

approximately the following dimensions—
Length—39 5, height—11 0, and its walls are tapered from a width of 19 on the coke side to 16 1/2 at the Pusher side. This Chamber or Oven has a capacity of about 534 c.ft. which in terms of coal would mean about 12-3/4 tons. Now the Pusher Ram has approximately 9-1/4 tons of coke to push through a distance of about 39-0. The load is greatest just at the beginning of the operation, that is the greatest amount of force must be applied at this time to start the mass of coke on its journey to the Quenching Car The load becomes less as the Ram Head moves forward due entirely to the fact that a lesser amount of coke remains to be handled. This machine has six motors of the following types:-

(1) Ram Driving Mill type series motor 75 H. P. 220 volts 490 R P M

Leveller Mill type series motor, 45 H.P., 220 volts 500 R.P M.

(3) Machine Travel Mill type series motor, 45 H.P., 220 Volts, 500 R.P.M.

(4) Door Ram Mill type series motor, 8 H.P., 220 Volts, 900 R. P M.

Door-lifting Mill type series motor.

4 H. P. 220 Volts, 900 R. P. M. (6) Leveller Carriage Mill type series motor, 8 HP, 220 volts, 900 R.P.M.

Of these, the Ram Motor is the largest and

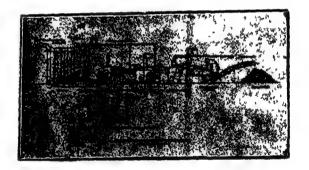
has the heaviest duty to perform.

Now, coming back to the cycle of operation, the coke after being pushed and dumped into Quenching Car is taken by Steam Locomotive to the Quenching Station The Quenching Station equipped is with a motor driven Centrifugal Pump, pumping water into a spray tank. The motor is automatically operated by a float in the tank. After the coke is quenched, the car is then run back, and the coke is discharged on an inclined Wharf. The coke Wharf Feeders that feed the coke from the Wharf on to the Conveyor, are driven by two 5 H.P., 440 volts Squirrel Cage A.C. Motors. The coke is thence conveyed to the Screening Station by means of Conveyors where it is screened through Station-

ary Screens and then delivered by chutes into the wagons for shipment to the Blast The Coke Conveyors to the Furnaces. driven by two Station are Screening 440 volts, 750 R.P.M., Squirrel Cage A. C Motors, 10 & 15 H. P. respectively. The Coke breeze is carried by another Conveyor, driven by a 5 H.P., 440 volts, 750 R.P.M., Squirrel Cage Motor, to another wagon

In order that gas and air may be reversed at regular intervals and in proper cycle, an automatic controller, operated by a clock, has been installed. The three 220 volts, Shunt Motors, one 8 H.P., and two 4 H P., operating the valves, can be operated either by the clock electrically, or by hand electrically, or mechanically This operation takes about 30 seconds, and occurs every half an hour.

Fig 15 shows an outline diagram of the Tar and Ammonia recovery process hot gas from the Ovens has a temperature of about 300°C In order to recover the Tar and Sulphate of Ammonia, as before



Outline Diagram of Tar and Ammonia Recovery Process

mentioned, the gas onters a series of Water Coolers of the tubular type, being thereby cooled to about 35° C and depositing the bulk of Tar and Liquor by condensation. The gas is then drawn by a Steam driven Exhauster, shown in Fig. 16, and driven forward to a motor driven Tar Extractor in which the last traces of tar are eliminated.

After leaving the Extractor, the gas passthrough a re-heater where it becomes heated to about 80°C so as to permit of the gas being delivered direct into the Saturator, where it bubbles through a weak solution of Sulphuric Acid, and the Ammonia in the gas is recovered as Ammonium Sulphate. Any liquor produced in the preliminary coolers is treated in a Still with addition of lime to drive off any ammonia it contains, the heat for this and for the re-heater being supplied by the Exhaust steam from the engines driving the Exhauster.
Ammonium Sulphate from Cen-

ı

Ammonium Sulphate from Centrifugal Dryers, is delivered by Belt Conveyors to a Storage room where a Drag Conveyer distribute- it to the storage space This Conveyor is driven by a small Horizontal Steam Engine

The surplus gas from the Saturator at about 60°C is partly sent back to the Ovens to carry on the coking process, and the rest is sent to a motor driven Booster Station to supply necessary gas for the Re-heating Furnaces at the Plate Mill and Blooming Mill Soaking Pits The Booster Station is driven by one 300 H P 3000 Volts, 750 R. P. M. Ship ring type A.C. Motor, shown in Fig. 18.

H. T. Power for the coke works is supplied from Power House No 2 at 3000 Volts, 50 cycle, 3 phase, over one circuit of 300,000 C M, Weather-proof Copper

D C. Supply at 220 volts is taken from Sub-station No 2 at the Plate Mill

A C Supply at 440 volts is obtained from 500 K V A Stepdown Transformer situated at the Switch House

The motor equipment consists of 107 motors, with a total rating of 3,630 H P. of various types as described. All the transmission lines to the Substation and line feeders from the Substation are carried on towers or structural work and then through conduits to the control switches near which the power is utilized.

In considering the Electrification of the Byproduct Coke Plant, it is most essential to select the system of Electrical Current which will best conform with most of the

characteristics required for the various operations of the Plant. There are two classes of motors which may be considered first. The DC series motor and the 3-phase Induction motor. In the D.C. series motor the maximum torque occurs at starting. The torque developed by this motor decreases with increase in speed, and increases with decreasing speed. Under heavy load it slows down, thus relieving the Power Station of wide load fluctuation.



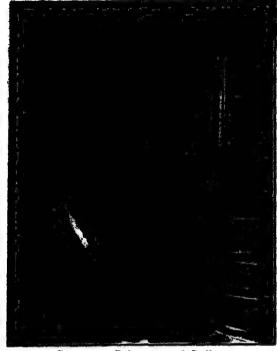
Exhauster and Tar Extractor



B oster Station

The polyphase induction motor is a constant speed motor. It operates over a certain limited range of speed. It cannot exceed its synchronous speed and when operated below its normal speed it is less efficient. In other words, the speed of the induction motor, in order to produce a given torque, uses the same amount of power at low speed as it does at high speed although the power' delivered to the

machine, which it is driving, is reduced in proportion to the speed, and a corresponding loss in motor efficiency is effected. More-



Saturator, Reheater and Still

over, the A. C. motor is not so active a machine as the D. C notor, c. g the A.C. motor cannot speed up quickly, stop and accelerate quickly in the reverse direction as

the D. C. series motor can. The D.C. series motor is capable of doing the above cycle of operation, as it has a higher starting and accelerating torque.

In my opinion, all such machines as are not stationary, having several motors to be supplied with current from a collecting system, and are usually started, stopped and plugged under load, e.g. charging, pushing etc., should be direct current, while motors that are running at constant speed, such as Line Shafts, Conveyors, Hammer Mill Motors etc., should be A.C. A double system, using both A.C and D.C. as in our Tata's Plant, seems to be the best solution.

In conclusion, I may say that with the facilities offered by the Electric drive, it may be quite possible, before long, that an Iron & Steel Works with its Byproduct Coke Plant may be so designed as to coke all the coal required in Plant and to use the resulting products for heating purposes, so that no other tuel would need to be brought in there would be sufficient coke for the Blast Furnaces. the small coke and breeze would be used under the Boilers, Coke Oven gas and tar in the Open Hearth Furnaces, the Blast Furnace gases in Stoves and Gas Engines; and the finished product of steel would be turned out with complete economy of the heat contained in the coal*

* Read before the Technical Institute, Jamshedpur on Monday, the 15th August, 1914, and before the Rotary Club, Calcutta on the 2nd Sept 1924. Photographs supplied by kind permission of Mr. C. A. Alexander. General Superintendent.

WOMEN'S WELFARE ORGANISATIONS IN BENGAL*

By SAROJNALINI DUTT, MB.E.

SINCE coming to Calcutta I have associated myself with a few women's movements and I find that there are many European

*This article was written a few months before the writer's lamented death. Her husband Mr. G. S. Dutt, Los., has, at her Sradh ceremony held on the 8th March, 1925, made a donation of rupees one thousand to be placed at the disposal of a Bengal Mahila Samiti Federation if it is organised on the lines suggested in this article. and a few Indian Ladies who are doing most admirable work. But most of the work that I have seen and heard of is being done chiefly for the benefit of the inhabitants of Calcutta. I have no doubt that this is very important work which has to be done. I myself will be very pleased to do anything that is in my power to help such work. But at the same time I think some of us should

take up work which will help the muffassil as well.

This task is no doubt very difficult and may not appeal to many ladies residing in Calcutta. But it is very important work and unless it is taken up by some of us, there can be no real improvement in the country.

I have lived the greater part of my life in the muffasil and have seen a great deal of district and village life in Bengal. It is probably for that reason that I have always felt for our sisters in the villages and districts who are very much more backward in every way than the dwellers in Calcutta and I think it is our duty to help them I have tried to do a little in my humble way for the uplift of our sisters in the villages and towns of the muffasil where I was living till only recently Much good can be done to the ladies in the muffassil by bringing them in contact with wider ideas and by giving them a wider vision and I think it would be very useful if we could have a big organisation in Calcutta to help the small organisations already existing districts.

I do not think that our sisters who have lived most of their lives in the cities can realise the colossal work that is waiting to be done in the villages and towns of Bengal I am sure it is a very difficult task but I think it should be tackled. There can be no real improvement in the country unless we can educate, and widen the ideas of, women in the muffassil towns and villages.

I have had occasion to organise four "Mahila Samitis" in three different districts in my capacity of the District Officer's wife. One of them is unfortunately extinct, as we had to leave the district soon after starting it. The other three are still in existence One has been fortunate in getting a few ladies to take interest in the work but the other two exist only in name with a Secretary who is willing to work but requires guidance and help.

Most of the "Mahila Samitis" have, I must explain, been some time or other started by wives of officials. It is for that reason that as soon as any particular lady who starts a "Samiti" leaves the district the work has to suffer unless some other sympathetic lady takes it up which is unfortunately very

There are many districts in Bengal where there are "Mahila Samitis" in existence already. Some are doing good work but the others—probably the majority—exist only in

name as there is no one sympathetic enough, or has the ability, to guide the work. It is therefore that I have a scheme in my mind which, if worked properly, will solve this difficulty and help to keep these scattered organisations in touch with each other and with a central organisation and supply the advice and guidance which they need

For the benefit of the ladies who have no idea as to what a Mahila Samiti in the districts and villages if organised properly can do, I will give a brief account of the work that the Bankura Mahila Samiti has done and is still doing and can do if further organised. the Samiti with about 80 We started members who paid Re 1 annually for membership There were a few generous ladies however who voluntarily paid more than Re 1 The Samiti consists of an Executive Committee with a President and Vice-President and Secretaries and about a dozen members. The Executive Committee meets once a month and discusses business and accounts

The General Committee meets once in two months All carriage expenses are paid by the Samiti as otherwise no ladies would come. As funds are short the general meeting cannot take place more than once in two months. These meetings are mostly of a social nature. At the same time it is the intention of the Samiti to impart education and with this view interesting lantern lectures form a gatherings and feature of these social have been much appreciated. An exhibition of Mrs Bentley's cinema film was arranged Bankura Samiti at their last general meeting and this I learn was very much appreciated by the ladies. The Samiti has presented gifts of articles such as cooking utensils and brass coockery, etc. for the hospitals in the town which did not possess any such things and the poor patients had to he fed in shal leaves and earthen pots before the Samiti presented them these thins. Articles of furniture, clothes and eatables, etc., for the comfort of the patients have been presented by the Samiti The Samiti encourages educational institutions in the town by giving medals and prizes. The Samiti has taken up the difficult but important task of training dais and has also recently started a Child Welfare Clinic. I am sure that if every district and later on every village had a Mahila Samiti, much good work could be done in the country.

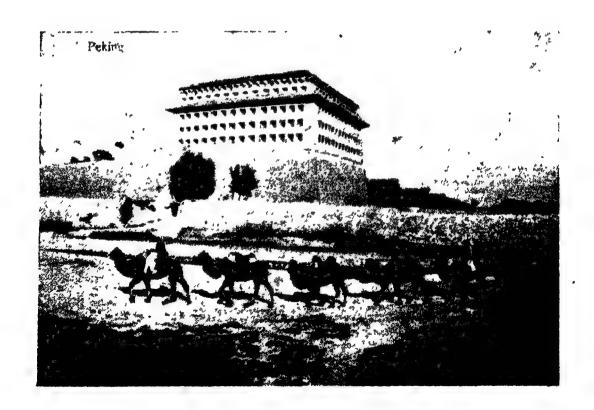
An organisation to be called the Bengal Mahila Samiti Federation (क्योब व्यक्त क्रिक

should be formed in Calcutta and should consist entirely of Women Workers.

This organisation shall have an Executive Committee consisting of helf a dozon members, a President and one or two Secretaries as may be necessary. The Bengal Mahila Samiti Federation should be prepared to give the fullest information as to how Mahila Samitis are to be formed, to furnish speakers, to supply model rules and helpful literature and to assist in securing expert demonstrators and lecturers with lantern slides if possible when required and generally to give the movement every encouragement But the Mahila Samitis should be left to manage their own affairs, control their own funds and undertake whatever work seems to the members best suited to their locality. Any one desirous of starting a Mahila Samiti in a particular district or village will be expected to write to the General Secretary of the Bengal

Mahila Samiti Federation who will put the correspondent in touch with the local Committee responsible for the propaganda wor in connection with Mahila Samitis in the province.

It may not be possible at the beginning to send out women lecturers but I know of Mahila Samilis which will not object to men lecturers. I may mention here that i the Director of Public Health be approached he may be able to help with lecturers and lantern slides, etc, whenever any Mahila Samiti requires them The Bankura Mahile Samiti had only to write to the Director of Public Health and he sent out a very capable lecturer with interesting and educative lantern slides absolutely free. The Federation should take up the work of informing the Mahila Samitis about this or arranging to send lecturers with lantern slides from the Director of Public Health.



"BURIED TEMPLES"

To that inner shrine within each one of us that sometimes we know so little about. or forget we have

To the small lamp that shines steadily in each, giving inward peace and calm-

and the hope that grows stronger as life approaches its sunset

To the individual Peace that reigns supreme—fearless of the storms that rage outside,

To the fragrant incense-offering of unconscious prayer

that escapes from every beating heart in the silence of its dim-lit walls

To the fresh flower-offerings of duty made honcy-sweet with thoughts of Love and Beauty,

To the soft murmurings of each hope-laden soul—those silent little heart-beats

of love striving to gain perfection amidst doubt and despair To the soft sad music of each grief-stricken soul that sends its sobs

in harmony with the sea and its still canopy of midnight stars

To the shadows which lurk in the far-off corners,

making the cares of life press heavily; the heart-breaks so crushing

To the filmy black cobwebs of doubt which pure inward trust clears.

To the sunshine of inner happiness that throws its clear life-giving rays of light

through its one narrow window of daily cares, making the dust

of despair and monotony, bright with a thousand colours

To the Image of Truth that is carved in the black stone of pure Ideals—and decorated in the red and gold of true Love

To the great studded door of each where is disclosed all the wondrous silent

workings of a mystery beyond consciousness

To the child mind which can enter at any time, and worship in silence at the

feet of the great Soul-Image of Truth

To the Beauty, the Knowledge,

The Power and the Good-

The Supreme Light that sparkles within like gems set in darkness—

We bow down and call upon Love to enlighten us!

E. C.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, arese, Malayalam, Marathi, Nepali, Oriya, Punyabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, Adicale, school and college lext-books and their annotations, pamphlets and leaflets, reprints of magazine les, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowed, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should me to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., raing to the language of the books. No oriticism of book-reviews and notices will be published.— or, M. R.]

ENGLISH

INTEROPUTION TO THE LITERATURE OF CHEMINS-BY F. A. Mason, M. A. (Quon) Ph. D. Coll. F. L. C., etc. Oxford Univ. Press. Press 2s

i little guide for beginners in chemical fix who require help in their sairch lies reserving their subject in extent

INDIA'S FOREST WEALTH: By E.A. Smythies, B.A. Oxford Unio, Press. Price Rs. 2-8. pp. 131 with 12 illustrations.

A fitting companion volume to that excellent fittle book, India's Mineral Wealth by Mr. J. Coggin Brown. A great deal of information has been condensed into the limited space available and yet the result is quite palatable to the lay reader who has a thirst for information regarding India.

K. R. C.

Prayati & India and Other Sonners: By Nation Mohan Chatterjee. (Published by the author. 14-A Haro Kumar Tagore Square, Calcutta. Re. 1 sach)

We extend a cordial welcome to these two promising volumes of poetry, though the former is not in metre and the latter has to make some more advance in the assimilation of the sonnet-form before it can reach a high level of poetic excellence. Mr. Chatterjee has a good command of poetic diction and has many a pleasant sentiment worthy of expression in verse. Here is part of his address to India which is responsible for the title of one of the volumes. for the title of one of the volumes:

Thou hast for ever spoken to our souls-Now with a voice that thunders from the hills, Now o'er the tumbling ocean waves it rolls, And now it pours bewitching notes and thrills From song-birds breasting through the stainless

blue, And thou hast stirred to depths my wondering heart.

Bengal has always stirred her children to fine emotional fervour and one of the most successful sonnets of the author is addressed to her.

While all the world on wings of wind doth fly, And fills the heaven's vault with tumult wild, Why dost thou linger with a tearful eye And hold still closer thy sweet pratting child? While men are seeking gold in distant lands, ... What dreams enchain thy soul, what timidness hope

Builds out of all thy days a heaven on earth Where all happiness gathers round the hearth?

It is clear in many a place that Mr. Chatterjee is still not a very practised hand in the craftsmanship of verse. A fine line like "this adamantine throne impearled by suns" can be followed with such poor poetry as 'blessing runs' in the next line which is also unfortunately the culmination of a sonnet. Regarding the prose-lyrics of Pravats: it is only necessary to say that greater economy of only necessary to say that greater economy of words and concentration of poetic feeling would have achieved better results.

P. SESHADRI.

ROADS TO FREEDOM AND SLAVEBY: By Ratish Mohan Agarwala, M. A., LL.B. Garga Book Depot, Meerut. Price Rs. 1-8-0, 1924.

The author is an attentive student of economics. He does not pretend to originality, and admits that to do full justice to the task undertaken by him he would have to wait six or seven years to be spent in study and research. That task is to show that liberal socialism furnishes the correct remedy for the evils of capitalism, while it retains as much of individualism as is wholesome for society. This liberal socialism, being a compromise between individualism and communism, is explained by him at some length with reference to its finantiold relations, viz., its relation to religion, marriage, general morality, private property, etc. The author deprecates laissez fairs in legislation as well as excessive legislative interference with the private liberty of individuals. He devotes considerable space to Bolesevism in theory and practice, as well as syndicalism. Though young, the author is clear-headed, but it must be said that the task is too hard for a novice. The value of the book lies in the fact that it will be of great help to students of econo-The author is an attentive student of economics.

mics who want clear definitions of terms used in their text-books on the subject. It is to be regretted however that the proofs have not been attentively and patiently examined by the author, who has followed the professional note-book method, avoiding all attempts at elegance of expression and literary charm. On the whole, the book holds out great promise regarding the author's career as a writer on economical subjects. The book is well bound, though not well printed. RIBLIOPHILE.

CURRENCY AND EXCHANGE IN INDIA: By B. B. Bhatnagar, M. A., F. S. S. Published by Ramnara-yan Lal, Publisher and Book-seller, Allahabad, Pp. 139. Price Rs. 2 (1924).

The problem of the Indian currency is complicated by the peculiar trade relations existing between India and England, to which bulk of its tween India and England, to which bulk of its foreign trade goes, and more especially by the political ties binding them. In this handy book of about 140 pages Mr. Bhatnagar of the Allahabad University has made a vivid exposition of the problems affecting currency and exchange in India. About 100 pages of the book are devoted to a succinct but graphic history of the vicasitudes of the currency legislation and the exchange rate between the currencies of India and England during the closing decade of the last century and the first the closing decade of the last century and the first quarter of the present century, and the remaining pages have been devoted to his suggestions for a better currency system for the country.

Mr. Bhatnagar has rightly shown that up to the beginning of this century the Government had in yiew the policy of introducing a gold standard in view the policy of introducing a gold standard in India, but suddenly when the circumstances had been so shaped as to make it an accomplished fact, the policy was changed with "a complete disregard of the welfare of Indian trade and commerce", and in order (1) to make India purchase silver to benefit the big silver dealers of England, and (2) to build a gold reserve out of the profits of additional coinage of rupees to be kept and lent in England at favourable low rates of interest. He stoutly controverts the view that "rupees were coined (in the beginning of the century and onwards) because people did not want gold" and affirms that "the real reason of it (this view) lies in the British anxiety to prevent gold from coming to India and not in India's refusal to accept it".

As regards his suggestions, although Mr.

British anxiety to prevent gold from coming to India and not in India's refusal to accept it".

As regards his suggestions, although Mr. Bhatnagar has a fling at the advocates of the gold standard in India, who mostly hail from Bombay, his own scheme differs from them only in that he advocates festina lente and a restricted use of the gold currency. He entirely agrees with the recommendations of the Fowler Committee, the easence of which is that "Gold is kept in the reserves of Hanks or Government Treasuries and is made obtainable as far as possible only for making payments abroad. It is not denied to the people legally but the whole thing is so managed that people take as little of it as possible. Both gold and paper are made unlimited legal tender, while the subsidiary coinage is made tenderable only up to a limited amount". With this idea of his (p. 111) there will be few to quarrel not even from the point of view of the Indian States to a considerable extent.

The book is remarkably free from printing mistakes. We have discovered one only vis. in the foot-note to page 120 infline 5 from the bottom the word "Excess" should be "access".

embellished with the necessary statistics, which e most useful both for understanding the text of generally the subject. The get-up of the book commendable. It is written in simple running yle and we strongly recommend it both to the pert, as it is a hand-book of reference and to the udent for a genuine understanding of the real sues involved.

M. V. K.

ENDOCRIN GLANDS: By Chandra Chakraberty. ublished by Omin & Co., New York, 1923.

The study of endocrin glands and the influence The study of endocrin glands and the influence their secretions on the metabolism, growth and welopment of the body and mind form a subject absorbing and fascinating interest to the Medical rofession at the present moment. It is no exagnation to say that a correct diagnosis of many seases cannot be arrived at without a clear underanding of the true physiological functions and thological changes of such glands as the thyroid, a suprarenal, the pancreas, the pituitory body and few others of a similar nature. There was a time, it very long ago, when nobody understood the aportance of such structures which were considered superfluities and some people went so far as to tery long ago, when nobody understood the portance of such structures which were considered superfluities and some people went so far as to restion the wisdom of Nature in placing them thin the human organism. A few of them such the suprarenal, were vaguely associated with it incidence of certain peculiar diseases but their use import was not understood. Times are changed at the mass of information now available as a result of carefully conducted experiments on the human and animal subjects in regard to the per and hypo-activities of the endocrin glands as thrown considerable light on the ill-understood iology of many a serious disease to which the man body is subject and for the successful reatment of which the medical man has hitherto can practically helpless. Let us take a concrete se. The relation of the pancreas with incidence glycosuria was long known, as its extripation as always followed by the appearance of sugar urine. But it was not known until recently at, besides the external secretion, there was such thing as the internal secretion, there was such thing as the internal secretion of the pancreas hich exercises an effective control on the amount sugar present in the blood and whose deficiency absence in the animal organism leads to defective irrohydrate metabolism and induces Diabetes, he result of a careful study of the functions of the pancreas of recent times has culminated in the iscovery of that wonderful medicine, Insulia, hich is present in the internal secretion of the rean, and this has placed in the hands of the edical Profession, a most potent remedy to successfully combat the serious complications of Diabetes. In this handy volume of 150 pages, the author as incorporated much useful and interesting formation regarding the structure and functions of less endocrin glands and the pathological changes which they are subject. It will be found help if to the busy practitioner for ready reference.

CHUNI LAL BORN

Yoga as Philipper and Religion: By Dr. urendraugh Das Gusta (Truebner's Oriental Series) ublished by Kapas Poul, Trouch Truebner and Co., ondon and E. P. Dulton & Co., New York. Pp. 20 200. Prins 10s. 6d.
In this best there are 15 chapters: vis. (i) rakrill, (ii) Philippers. (iii) The Reality of the Ex-

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ternal World, (iv) The Process of Evolution, (v) The Evolution of the Categories, (vi) Evolution and Change of Qualities, (vii) Evolution and God, (viii) Mind and Moral States, (ix) The Theory of Karma, (x) The Ethical Problem, (xi) Yoga Practice, (xii) The Yogangas, (xii) Stages of Samadhi, (xiv) God in Yoga, (xv) Matter and Mind, and also an Appendix on Sphota-vada and an Index.

The first seven chapters form the first book of the treatise, dealing with Yoga Metaphysics and the last eight chapters form the second book dealing with Yoga Ethics and Practice. This book does not deal with any of the 'mystical practices nor does it lay any stress on the performance of any of those miracles described by Patanjali. The scope of this work is limited to a brief exposition of the intellectual foundation—or the theoretical side—of the Yoga practices, consisting of the philosophical, psychological, cosmological, ethical, religious and other doctrines which underlie these practices' (ix).

Metaphysically, the Samkhya and the Yoga are usually classed as one system of philosophy, though there are certain points of difference. Our author has discussed the subject in this book and we quote below his summary "of all the points of difference between Yoga and Samkhya". Says our author, "the admission of Isvara by the former and the emphasis given by it to the Yoga practices are the most important in distinguishing it from the latter. It seems probable that Isvara was traditionally believed in the Yoga School to be a protector of the Yogins proceeding in their arduous course of complete self-control and absorptive concentration. The chances of a person adopting the tonally believed in the Yoga School to be a protector of the Yogins proceeding in their arduous course of complete self-control and absorptive concentration. The chances of a person adopting the course of Yoga practices for the attainment of success in this field does not depend only on the exertions of the Yogin, but upon the concurrence of many convenient circumstances such as physical fitness, freedom from illness and other obstacles. Faith in the patronage of God in favour of honest workers and believers served to pacify their minds and fill them with cheerful hope and confidence which were so necessary for the success of Yoga practices. The metaphysical functions which are ascribed to Isvara seem to be later additions for the sake of rendering his position more in harmony with the system. Mere faith in Isvara for the practical benefit of the Yogins is thus interpreted by a reference to his superintendence of the development of cosmic evolution. Samkhya relied largely on philosophical thinking leading to proper discrimination as to the difference between prakrit and purusha which is the stage immediately antecedent to emancipation. There being thus no practical need for the admission of Isvara, the theoretical need was also ignored and it was held that the inherent teleological purpose (purusharthata) of prakriti was sufficient to explain all the stages of cosmic evolution as well as its final separations from the purushas.

Samkhya does not admit the existence of God and considers that salvation can be obtained only by a steady perseverance in philosophical thinking and does not put emphasis on the practical exercises which are regarded as essential by the Yoga. One other point of difference ought to be noted with regard to the conception of avidya. According to Yoga, avidya......means positive untrue beliefs such as believing the impure the impure.

tion of the difference between prakriti and purusha. Both Samkhya and Yoga admit that our bondage to prakriti is due to an illusion or ignorance (aridya), but Samkhya holds the akhyan theory which regards non-distinction of the difference as the cause of the illusion, whereas the Yoga holds the anyatha khyan theory which regards positive misapprehension of the one as the other to be the cause of illusion" (pp. 163-1641).

The author has also described "the difference in the course of the evolution of the categories as held by Samkhya and Yoga. This also accounts for the difference between the technical terms of Prakriti, Vibriti and Prakriti-Vibriti of Samkhya and the Visesha and Avisesha of the Yoga. The doctrine of dharms, lakshana and avastha-parinama, though not in any way antagonistic to Samkhya, is not so definitely described as in the Yoga. Some scholars think that Samkhya did not believe in atoms as Yoga did. But though the word paramanu has not been mentioned in the Karika it does not seem that Samkhya did not believe in atoms as Yoga did. But though the word paramanu has not been mentioned in the Karika it does not seem that Samkhya did not believe in atoms. Bhikshu considers the word Sukshma in Karika 39, as referring to the atoms. There are also slight differences with regard to the process involved in perception. On almost all other fundamental points Samkhya and Yoga are in complete agreement, (pp. 164-165)

Our author has not in this book discussed the relation of the Yoga philosophy to other Indian

Our author has not in this book discussed the relation of the Yoga philosophy to other Indian systems of thought. This has been, we have been given to understand, dealt with by the author in another book which, however, has not as yet been published. We are eagerly waiting for the publication

published. We are eagerly waiting for the publication of the book.

Our author's expesition is based, not upon second-hand materials, but upon original commentaries of Vyasa, Vacaspati, Vijnan Bhikshu and other scholars. His treatment of the subject is clear, logical and scholarly, and we doubt not the book will be appreciated both by scholars and laymen. It will be a standard book on the Yoga philography. sophy.

MAHES CHANDRA GHOSH.

HISTORY OF KERALA: By K. P. Padmanabha Menon. Published by Mr. Padmanabha Menon, Dinoans' Road, Ernakulam. Pp. 562. Price Rs. 8.

Malabar is a land of backwaters. This is true not only in the sense of its geographical features but equally of its cultural and political history. Till the railways penetrated the isolation which the Western Chats had ensured it from the beginning, Kerala was ethnologically, culturally and politically a different unit from the other parts of India. It hardly ever comes into the main currents of South Indian history. Except when Vira Ravi Varma, King of Quilon taking advantage of the anarchy that followed the invasion of Malik Katur, conquered the Pandyas, Cholas and other well-established monarchies and carved out for himself an empire with Kanchivaram as its capital, there is no occasion in the history of Dravidian India when Kerala bears any part in the common political evolution. But this must not be taken as evidence of Malabar living all through ages a life of its own embracing within itself the diverse culture of the Phoenicians, Jews, Arabe, Syrian Christians and finally the Europeans. Its affinities and associations were with the sea-faring peoples and we have surble evidence of class and ministernated inter-

course between Malabar and the Western National till the time that the Portuguese annihilated the see-power of the Zamorin. Dr. Elliot Smith in his Ryland's Library' Memoirs on the Migration of Culture has conclusively proved the influences that came in the wake of the Phoemicians to Malabar. The allusion to Dravidian words in the Old Testament is well known and a persistent tradition tells us that the last Emperor of Malabar accepted Islam during the life-time of the Prophet and left for Mecca to die there. The arrival of the Apostie St. Thomas at Malankera in A. D. 52 followed by such adventurous missionaries as Thomas of Cana in the 4th century and Mar Sapor and Mar Peroz in \$23 who could be considered the founders of the flourishing Christian Church of Malabar is proof enough of the cirect communication that existed between Kerala and the countries on the other side of the Arabian Sea. During the time of the Baghdad Khalifs and in fact up to the discovery of the sea-route by Vasco da Gama, the Moors held the sovereignty of the Arabian Sea, and their association politically and commercially with Malabar was intimate. In Batuta, Marco Polo and many other equally famous travellers of those times bear witness to this fact. Since the arrival of the Portuguese and following them the Dutch, Malabar became the scene of considerable commercial rivalry especially as the control of Malabar trade meant the monopoly of pepper and cardamom.

Malabar has not so far attracted the attention of Indian historical scholars. Even South Indian historical scholars. Even South Indian historical scholars and the conditions under which he worked made it impossible to do it satisfactorily. His History of Kerala, does not attempte dither and the conditions under which he worked made it impossible to do it satisfactorily. His History of Kerala, does not attempte either a continuous narrative or a detailed study of any important epoch. It is merely a collection of notes on different subjects ranging from place names to a description of

on different subjects ranging from place names was a description of the arms used by the Nairs in war. These rotes were meant to explain the obscure parts in Visscher's "Letters from Malabar," and they are jumbled tegether in this book by the editor under the pompous but utterly misleading name of "The History of Kerala". Under the circumstances it is only to be expected that these Notes are generally 'scrappy' and occasionally discursive-Visscher was a Dutch Chaplain at Cochin who regaled his family at home with a descriptive account of the country in which it was his lot to serve. Though a book of some value in matters relating to the Dutch administration of that port, and the relations of the Netherlands East India Company with the local princes, the "Letters" are not of much use for the general history of Kerala. On the social questions of the time, Visscher is altogether unreliable, and on political events before his time, he only stands home what he had heard in the bazaars. Mr. Padmanabha Menon simpotated this work and brought to bear upon his characteris.

dealing with all kinds of subjects. Even so far as the more elaborate. Notes, are concerned, Mr. Padmanable Menon's attempt seems to have been to bring bogether conflicting views of various travellers without attempting either to discuss their reliability as historical evidence. The publications of the Haklyut Society afford ample scope for scholarship of the kind and Mr. Menon seems to have been content with noting down the views expressed by these observers. This is hardly an acceptable historical method.

The most interesting portion of Mr. Menon's work deals with the popular institutions in Malabar. The existence in ancient India of political institutions through which popular opinion was brought to bear on monarchs is a well-es'ablished fact now, but it is doubtful whether anywhere else in India they attained that stage of political importance or persisted for so long a time as in Malabar. There were two distinct experiments—one among the Nambudris and the other among the Nayars, and there is sufficient material available about both which make their history fascinating in the extreme. The first in point of time was the theocratic republic which the Nambudris wanted to establish. The whole Brahmin community which was spread over Malabar consisted of 64 gramas. These were constituted into 4 provinces over each of which was a governor elected by the members of all the gramas in assembly. Over these governors was a Rakshapurushan, also elected, whose duty it was to see that the governors and Rakshapurushans began to oppress the people who met together in a general assembly and decided to invite rulers from Pandya and Chola countries to rule over the country for successive terms of 12 years.

The second system continued until very recently and is of greater interest as it was essentially popu-

The second system continued until very recently

The second system continued until very recently and is of greater interest as it was essentially popular. The following summarised extract from Mr. Menon's Note on the subject will be found interesting. "The national assemblies form a peculiar feature in the early political organisation of Malabar.... The Keralotpatti refers to these assemblies or Kuttams. There were three of this sort and these were composed of representatives of the various divisions into which the country was divided...

(1) Kuttam of the Tara or the village, (2) the Kuttam of the Nadu or district, (3) the Kuttam of all Kerala. The last or the National Assembly under ordinary circumstances assembled only once in 12 years and when the whole Kerala assembled it did so at Tirunavaye on the banks of the Ponnani river on the occasion of Mahamakam festival... Of the three, the Kuttam of the Nadu was the most important. It was a representative body of immense power which when necessity existed set at naught the authority of the Rajah and punished his ministers... The great Kuttam or the national assembly was held once in 12 years. Originally it was presided over by the Valluvanad Raja which arrangement continued until the 12th or 13th century when the Zamorin becoming supreme in Kerala assumed the presidency of the assembly. The last celebration of the feetival took place in 1743 and the political struggles that convulsed Malabar soon after made it impossible to celebrate it any longer. Ordinarity the next celebration should have some on in 1745 but Hyder's invasion of Malabar made it impossible. With his attack the assembly and the

Rajahs and chieftains returned, they came back not as the feudal chiefs of old but as the deputies of an all-powerful suzerain."

Thus these representative institutions continued up to the time of British occupation and it is only the consolidation of British power that caused the breakdown of so powerful a system based on the tradition and history of the Malayali race. These and other interesting phases of institutional evolution require scientific investigation. Mr. Menon's book does not—in spite of its name—pretend to undertake any such work. In fact the editor did a distinct disservice to this useful collection of interesting notes by calling it the history of Malabar. Much of the matter could have been compressed and a few of the Notes which have not even antiquarian interest, left out. As it is, the book is almost an exhibition of futile scholarship though there are many Notes here and there which evidence paintaking and methodical study. There are a few pictures in the volume most of which are reproduced from Mr. Anantakrishna Aiyar's well-known anthropological work on Cochin Castes and Tribes.

K. M. Pannear.

K. M. PANIKKAR.

ARA DI VAR (GUBU NANAK'S ODE): Translated by Teja Singh. M.A., Professor, Khalsa College, Amritsar. Price 1-14. To be had of Secretary, Sikk Tract Society, Khalsa College, Amritsar.

It is a translation, with an Introduction and Notes, of ASA-DI-VAR, the great morning service of the Sikhs. Prof. Teja Singh has given to the English-knowing world a very readable and con-nected rendering of this great hymn of Guru Nanak.

Besides enjoying in it the sublime ideas of the Besides enjoying in it the sublime ideas of the great prophet about man and his work in this world, we have here also a reasonable explanation of some of the greatest difficulties about Sikhism, such as the institution of guruship and its connection with the principle of organisation among the Sikhs, the place of forms and symbols in their religion. Coming from an educated Sikh who is engaged in the teaching of religion, these views have got an especial value to the student of comparative religion.

Further Milestones in Gujarati Literature: By Krishnalal Mohanlal Jhaveri, M.A., LL.B., J.P., Chief Judge, Presidency Small Cause Court, Bombay. N. M. Tripathi and Co., Bombay. Rs. 4. Cloth. Gill letters. Pp. 279+xiv, with a portrail of Ranchhoddas Girdharbhai, "the moneer of vernacular education in Gujaral" and a facsimile of his letter showing how the Education Department worked in the early fifties of the last century.

This book deals with the modern period of Gujarati literature, the older period having been treated of in the author's "Milestones in Gujarati Literature," published in 1914. It is neatly got up

Literature," published in 1914. It is nestly got up and is almost free from misprints.

We have no knowledge of the Gujarati language and literature. But as in spite of that disqualification, we have been led on by the author to read his book with interest from cover to cover and we have thereby got some idea of modern Gujarati literature, we cannot resist the conclusion that it is an excellent handbook. The style is elegant and lucid. We are not 'qualified to judge of the correctness or otherwise of the opinions the author.

the Muslims, who are far more numerous than the Parsis, According to Mr. Jhaveri, in Gujarati fiction the Parsis carry the palm on its humorous

we are sorry to read the author's paragraph on Gujarati poetesses. Says he:

"Poetesses too have flourished during this period, but not quite to that extent that is found the same too quite a lot of them period, but not quite to that extent that is found in the older times. Here too quite a lot of them contribute to the monthlies, but their number is necessarily more restricted than that of men. The quality of their work is decidedly inferior; beyond uttering a few platitudes they have done nothing, they have conceived nothing original. Their work is a mere fifth-rate copy of the work of their brethren. Not a single female writer has reached the height of Mirabai; none can reach even to her knees. There are, however, some ladies who have written poems of some merit."

The author tells us that a very large part,

even to her knees. There are, however, some ladies who have written poems of some merit."

The author tells us that a very large part, more than half, of the Guiarati literature of flotion consists of translations: "in a majority of cases it is easier to translate than to write an original work. Translations from Sanskrit, Bengali, Hindi and Marathi, even from Urdu, and by far the greatest number from English, bear out the above observation. The translators naturally fall into two categories, Hindus and Parsis. There are a very few Mahomedans, and their number is negligible."

"Hardly has a good book in Bengali remained untranslated into Guiarati. A great many of the novels, depicting scenes and narrating incidents from the history of Maharashtra, given away' as presents to their subscribers by the "Guzarati" of Bombay and the two other weeklies of Ahmedabad are founded on Marathi works and are more or less translations. Marathi itself has not yet advanced far in this branch of literature. It is far inferior to Bengali, and even to Guiarati, and is only now beginning to make headway."

The author says in conclusion:

"An endeavour has been made in the preceding pages to trace the rise of Guiarati literature, from

An endeavour has been made in the preceding cages to trace the rise of Gujarati literature, from the time that education on the lines imparted in the country of our rulers began to be imparted in Gujarat, and the early as well as the later effects of such instruction on the different departments of our literature.....Once it became established in schools and later in colleges, its ideals of liberty line for the last twenty-five years or so. Looking to the rapidity with which everything is moving all over the world after the great war, it is possible to predict for our ideas in literature

certain line of development. We also are caught in the maelstrom of disturbance and democracy; none knows where we shall land. We have therefore rested content with presenting the different stages in our literature, which in their turn reflect the different stages in the line of our progress, political, social and economic. We have nothing to be ashamed of in our past record. May God, in the years to come, make its pages still better and brighter!"

THE POCKET OXFORD DICTIONARY OF CURRENT ENGLISH: Compiled by F. G. Fowler and H. W. Fowler. Oxford University Press. Pp. xvi+1000. Rs. 4-8. Cloth. Gilt letters.

It is a marvel of compression and usefulness. We keep it constantly on our table and find it quite satisfactory for all ordinary purposes.

For school boys and girls we do not know of a

better dictionary of the same size.

THE JAPAN YEAR BOOK: COMPLETE CYCLOPARDIA OF GENERAL INFORMATION AND STATISTICS ON JAPAN AND JAPANESE TERRITORIES FOR THE YEAR 1924-25: By Y. Takenobu, Professor at the Wasedo University and late of the "Japan Times." Fighteenth Annual Publication. The Japan Year Book Office, Haramachi Sanchome, Ushigome, Tokyo. Pp. 1012.

There are, besides, one coloured general map of Japan, Korea and Manchuria; coloured plan of Reconstruction of Tokyo; coloured plan of Reconstruction of Yokohama; a coloured map showing the depth of the Bay of Sagami as affected by the Great Earthquake; another coloured map showing the epicenters, the isoseismals and the epicenter of the principal after-shocks of the great Sagami-Sea-earthquake; and coloured plan showing the sections burned in Tokyo.

This edition of the Japan Year Book has been called the Earthquake Edition, and contains 270 pages of reading-matter telling all about the earthquake and its effects, besides the plans and maps mentioned above.

mentioned above.

The Japan Year Book has been all along a very useful book of reference, indispensable to all journalists, statesmen, politicians and others interested in public affairs. The present issue is an improvement on all previous ones. It fully deserves a world-wide circulation.

LETTERS FROM ABROAD: By Rabindranath Tagore-S. Ganesan, Madras. Pp. 156. Cloth. Gilt letters. The get-up is good.

Mr. C. F. Andrews writes in the preface that these letters were written to him by the poet each week during a long absence from the Asram at Santiniketan.

Santiniketan.

Like the English translations of many of the poet's works which have been published by Messra. Macmillan and Co., in book form, many or perhaps all of the letters comprised in this book originally appeared in The Modern Review. It is, therefore, not necessary for us to commend this book to the acceptance of our readers, who know the value and charm of the letters. It is only necessary to draw attention to the fact that these letters were written in English by the poet, and therefore give a better idea of his English style—and, may we add, his pervasive humour?—than many of the translations, done by himself or others, excellent as most of the latter are.

In going through the letters again, it occurs to

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us that they should be translated into Bengali and other vernaculars,—they are so full of wisdom, spiritual, moral, educational and (our politicians will pardon us for adding) political. We mention Bengali in particular, because we Bengalis seem to labour under the wrong notion that the poet has given us all that he had to give through the vehicle of the Bengali language and that all his English writings are only repetitions in a foreign garb. Some are no doubt translations, but many are original productions. are original productions.

Some Japanese Artists: By Yone Noguchi.

The author of this book has dealt with a subject of no little value. Some of his wise remarks such as, "Enter into nature and forget her," "Signature to a Japanese Artist is a part of the picture and a matter of serious thinking, for the balance, to perfection is the union of reality and imagination etc," are of rare critical merit. From ages man is born with an instinct to love the beautiful. The art in a man gradually developes or decays according to the taste he acquires from the society he keeps. Our ideas are often misdirected towards the cheap and the vulgar place, than directed towards real appreciation of art. Only a real artist and a critic can save the society from degeneration. The great poet and author of this book has a true admiration for art, no doubt, but we are disappointed by the poor reproductions in western halftone process, which practically have failed to carry any idea of the famous originals. Still, the Fowl among Hemp Palms by Jakuchu, proves the magnificent personality of the artist and traditional atmosphere in it. Yestoku's screen is a marvellous execution with Chinese influence on the bold lines of the figures. After all with much regret we are compelled to say, that the great poet with so much keen artistic sense in him, has misrepresented his country's works by using mechanical western blocks instead of Japan's woodcut blocks which have established a name for themselves in the world of art.

The Psychology of the Free Carlo: By The author of this book has dealt with a subject

THE PSYCHOLOGY OF THE FREE CHILD: By Christabel M. Meredith. Published by Constable & Co., Ltd., London. Price 5 shillings.

In this book the author deals with the subject of education of children between the ages of three and twelve. The book advocates that the three R's. History and Geography, Handwork and Modelling, Drawing and Painting, Music and Dancing, are all to be taught indirectly by creating an "environment which, for children of this age, is both more possible and more important than direct teaching or training". The desirable conditions in home and school-rooms to foster a spirit of self-dependence in school-rooms to foster a spirit of self-dependence in severyday activities and to form habits which will persist after their education is over have been discussed in the book in an interesting way. The author advocates omission of a definite lesson time. author advocates omission of a definite lesson time. This however does not necessarily mean the omission of all the subject-matter which would ordinarily be included in lessons. Rigid time-table too often makes things uninteresting to children. Training in self-dependence and general helpfulness is seldom effective if it is made uupleasant. Therefore "definite lessons are at any rate for young children (below nine years of age), of much less value intellectually than free occupations because they can hardly ever have the same spirit of self-directed.

children should not be too rigid, it should be so drawn up that children might do a certain task arms day for a short period and that other things should be studied by all teachers of

woung children.

J. M. S.

HINDI.

Hindi Lorokti Kosa: A Dictionary of Hindi Proverbe: By B. Bishambhuranath Khetri Price Re. 3-8, cloth bound Rs. 4, to be had from the author, 39 Harrison Road, Calcutta.

It is not the dexterous arrangement of thousands of beautiful proverbs but the incidental insersands of occurring proverbs but the incidental insertion of stories pertaining to the creation of the same, and their masterly elucidation that constitute the true achievement of the author.

The giving of well-chosen quotations from the renowned poets of the past to exemplify the proper name of various proverbs has greatly facilitated the task of readers and has made the whole thing highly useful.

A proverb is to speech what salt is to food?

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4.

A proverb is to speech what salt is to food': A proverb is to speech what salt is to food':
therefore the book, in our opinion, is not only of a
great help to students and scholars, writers and
noets but also to all readers and public speakers,
specially at this transitional period, when great
minds are suggesting to make Hindi the lingua
france of India.

The author of such a useful book has undoubtedely rendered a signal service to us all in
general and to the Hindi world in particular. We
offer our heartiest congratulations to the author

offer our heartiest congratulations to the author and entertain high hopes that the book will be appreciated by the public.

GUJARATI.

KAYYA PRAKASH. PART I: Translated by Ram Narayan Vishnoanath Pathak, and Rasiklal Chhota-lal Parikh, printed at the 'Navjivan Printing Press. Ahmedabad, Thick card bound. Pp. 116. Price Rs. 1-8. 0 (1924)

As observed in our prior observations on the publications of the Gujarat Puratattva Mandir, it has been doing a lot of useful work. This fine translation of Mammat's Kavva Prekash, Ullas 1-6, will be appreciated fully by those who are acquainted with the excellences of the original. The preface is a practical piece of writing, and it have proper note of some of the excellences. takes proper note of some of the erotic illus-trations in the text, which cannot be defended at

DEALGRAPADA: By Dharmanand Kocambi, and Print Narayan V. Pathak, printed at the Navjivan Printing Press, Ahmedabad Thick card bound. Pp. 156. Price Rs. 1. 0. 0. (1924).

This is another production of the Puratattva Mandir. As a scholarly translation of this ancient religious book of the Buddhistic creed into Gujarati, it stands by itself, and the way in which it is added with explanations and an erudite preface, does great credit to the culture of their writers.

Mahan Napoleon; By Narmadashankar Buk shankar Pandya. Pp. 797; with pictures. Oloth bosmi Price Re. 3. 0. 0.

GIRDRAR KRIT RANATANA. Pp. 749, illustrated, cloth bound, price Rs. 2. 8. 0.

AKHA NI VANI. Pp. 446, cloth bound. Price Ro. 1.10. 0.

BANKIN NIBANDHA-MALA: By various translators. Pp. 187 cloth bound. Price Re. 2. All printed and published by the Society for the Encouragement of Cheap Literature, Ahmedabad. 1924.

Enough praise cannot be given to the Society for having published all these four substantial volumes comparatively so cheaply. They are all second editions, the first ones having been sold off in a short time. As second editions, they show considerable additions to the text and fresh research also: the preface to the Ramayana is very interesting as it shows that in some parts of Guiarat the unity between Hindus and Mahomedans is so close that Borah Patels are found singing and explaining as story-reciters mythological poems of the Hindus, such as, the Okha Haran and the Ramayana.

NIRMALA: By Chaturbhuj Manakeshwar Bhatt. Printed at the Guyarat Printing Press, Ahmedabad Paper cover. Pp. 234. Price Re. 2. 0.0, (1924)

The object of the writer of this short novel is to point out the evil and work for the eradication of the numerous subcastes and subdivisions into which the four primary castes have drifted, and, in consequence, scarcity of eligible brides and bridegrooms. He is an advocate of the original Varnashram Dharm. He is not a novice in literature, and consequently says what he has to say with efficact and unaggressively. He does not go "the whole hog and want to abolish the caste system. He standimidway, and even if the ideal for which he stands he achieved, much of the evil from which our society suffers at present would surely disappear. His three heroines are well portrayed.

SHANGHANE KOM: By "Koipan" ("Anyone" Printed at the Deshi Mitra Printing Press. P. 185. Cloth bound. Price Re. 2. 0. 0. (1924)

The title means, A Conch and a Shell. It is described by the author to be a comedy in three acts, and it deals with three social questions of importance, viz. marriages of old men with your brides, the sale of the latter, and widow remarriages in placement, though often The humour in places is pleasant, though oftene coarse. He has however been able to make h observations effective and piquant. K. M. J.

TAMIL.

GHANDHI PURANAN, PART III: By Srimathi Pa dithai Achdambikai Ammal. Thurupathiripuliya Pp. 64. Prics 12 as.

The talented authoress has kept up in this per also the highly pleasing style of Parts I and She is evidently mistaken when she means Hind by the word Indians. She does not seem to knot that the hierarchy of caste has no place in it twentieth century politics.

MATHAYA

INDIAN PERIODICALS

Russian Muslim Women's Inspiring Move

To The New Orient of Lahore Mr Abdul Qayyum Malik has contributed an informing article on intellectual and political revival among Russian Muslims, from which we extract below some passages relating to the work done by Russian Muslim women

By far the greatest, the most significant and most far-reaching feature of this Russian awakening is the noble and worthy part played by the Russian women in the up-building of a new Tartar Russia. In order to ensure the success of the new movement for more political rights and more extensive popular education it was found necessary to make the masses, if not educated, at least literate While men were engaged in directing other phases of the movement, leading women took upon themselves the duty of spreading the blessings of the three R's among the younger members of the people To achieve this aim, women's committees in Azarbaijan, Daghistan and Crimea were constituted and from its head-quarters at Simfropol, the "Central Committee of Popular Amelioration" launched forth its ambitious programme, controlling hundreds of branch com-mittees in all parts of Eastern and Western Russia. A Central Executive to promote the work of these Committees was formed under the leadership of Shafiqa Ghazanfrinskia Khanum, wife of ship of Shafiqa Ghazanfrinskia Khanum, wife of Ismail Ghazanfrinski, the famous Editor of the Tarjuman-i-Haqiqat of Raghcha Serai, Crimea, with Aisha Ishkova Khanum, Dilara Bulgakova Khanum, Ilhamieli Taktarova Khanum and others as members. One of the first successes of this body was the founding of hundreds of "reading and writing schools," and recognition, by Kouraltar of Crimea, of the right of women to vote for representative political hodies. The great Oriental Conference of Baku held in September, 1920, reaffirmed women's right to participate in, and to promote, all social and nolitical work of the community and as an and political work of the community and as an carnest of this policy admitted 55 women to the membership of its Central Bureau

In another Conference held at the same place between May 26 and 31, 1922, no less than 262 women representatives were present on behalf of the Soviet of all Russias Out of these 262, the Republics of Georgia, Azarbaijan and Armenia sent 70 members, and the Republic of Daghistan and Ajaristan sent 63, so that with the exception of representatives of Armenia and Georgia all other Caucasian members were Mussalmans. In the Women's Committee, which met before the General Conference, resolutions were passed for the :—

for the :-

(1) abolition of polygamy,
(2) abolition of child marriages.
(3) abolition of "Kalym" pand by the bridegroom to the bride's relatiges at marriage.
The first resolution according to "Pravada"
was really intended to improve the status of

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women in the more backward parts of Caucasia where polygamy was rampant. It is needless to say that all these activities have considerably broadened Russian Muslim women's outlook on life in changing Russia This happy result is most in evidence in Azarbaijan where every district and principal town has its Ladies' Club, that of Baku having a membership of 500 Muslim ladies. These Clubs are not only literary, educational and social in their aim, but contain special arrangements for the members to get instructions in arts and music.

The following newly constituted Muslim States are either federated integral units of Soviet Russia or are independent recognised units :-

1 The Republic of Azarbanan,-independent of the Russian Federation

The Kirghiz Republic, -independent

3. Daghistan Republic.—member of the Federa-North Caucasian Republic -member of the

Federation

Republic of Ablikazia,—member Republic of Tataristan—member

Republic of Turkestan,—independent,
Republic of Turkestan,—independent,
Republic of Bokhara,—independent,
Republic of Khiva,—independent,
Republic of Crimea,—independent,

Work as a Foundation of National Life

Professor M Timur, M A, contributes to the same review a paper treating of work as a foundation of national life. He observes that

The secret of the strength of a nation does not he in its numbers or the extent and natural wealth of its country, so much as in the moral and intellectual virtues of its members, and again, not in their intellectual qualities so much as in their moral worth If a nation wants to be strong and prosperous, it does not require clever debators and men who can draw nice distinction in law, and men who can draw more distinction in law, but men loyal and devoted to the cause, working for it with their whole might and loving one another like brothers. The article is an attempt at studying the causal relation between national greatness and a people's love of work

The following passage should provoke thought both among Muslims and Hindus:-

The followers of the Prophet who did not consider it below his dignity to mend his shoes and put a patch on his shirt time when he was the would be expected to exhibit a more democratic spirit even when hying among the highly aristocracy is a spirit of such potency that even among the Muhammadans of India the weaver and the shoemaker, although the equals of the greatest monarch when praying in the mosque, are regarded as men of low caste. The teaching and the example of the prophet have no influence outside the mosque. A high-caste Muhammadan feels ashamed of adopting manual profession even when the income he expects from it is higher than what he could earn in any other way. He adopts it with an apology and considers himself degraded in the eyes of his friends and relatives. This is a purely Hindu spirit which the Muhammadans of India have imbibed from their fellow countrymen. It is strong where the Hindus predominate, but in places like Peshawar where the Muhammadan element is stronger, one may find even Sayeds earning their living by making shoes. Fortunately under economic stress and through inability to compete with the industrious Hindus in trade and the learned professions, the Muhammadans of every part of India are returning to the original Islamic spirit of democracy and are making no nice distinction in taking up manual crafts for their living. But the spirit of aristocracy is a dangerous spirit and no man can ever be safe from its secret influence.

If India has to learn anything from Europe, it

If India has to learn anything from Europe, it is the love of work The beautiful roads, the magnificent houses, the well-cultivated fields and the busy factories are a sure evidence of the hard work habitually done by the people "Workman" is not a term of reproach there as it is here. It is a term, which signifies independence, determination and honour with the added significance of danger for those who till now considered them-

selves the masters of the land.

Communal Representation and Difference in Economic Conditions

In the same monthly, Mr. Nur Ahmad discusses the problem of national unity in India. The remedy he proposes is contained in substance in the following passages—

Communal representation in spheres of public administration is a device for enabling the weaker party in this conflict to put up something like an equal fight against the stronger one. This safe-guard is, no doubt, indispensable for the time being from the nationalist's point of view. For, in its absence the difference between the economic conditions of the two parties will only tend to increase, thereby intensifying their mutual conflict still further. But we should not be content with merely checking the aggravation of the existing evil. We should also seek its total elimination.

The line of economic distinction between Hindus

The line of economic distinction between Hindus and Muslims must, at all events, be obliterated before they can both be merged into a single community. The "levelling up" of the backward communities

The "levelling up" of the backward communities is admitted by most thinking persons to be a desirable and even a necessary thing for India. The method of uniting Hindus and Muslims, which I am advocating here, resolves itself into a plea for this very ideal, with particular reference to the difference between their respective economic conditions. How precisely this ideal is to be achieved is a question, which it would require both time and thought to answer. For, such an answer, if it

is to be of any practical use, must be based on a study of carefully collected economic facts. But it is obvious that special educational facilities for the backward community and the popularisation of co-operative credit and other forms of cooperation among its members are some of the most important methods of relieving the economic tension between the two classes. Let Hindu and Muslim leaders join hands in preparing and working out a practical programme for equalising the economic position of the two communities. And it will be only after their endeavours in this direction achieve a certain measure of success that the forces of union and assimilation will assert themselves in the case of Hindus and Muslims. Such a programme should, I think, also provide for a programme should, as certain definite stages in the relative economic progress of the backward community are reached certain aspects of the system of communal representation should, according to the provisions of a Pact, automatically cease to exist or to be demanded. A Pact regarding the rights of, and safeguards for, the two premier communities in India can lead us to nationalism only if it embodies a self-eliminating tendency.

It should be remembered in this connection that large sections of Hindus are indigent, and large sections of Muslims are prosperous; so that the line of economic demarcation does not always run along sectarian lines. It is generally thought that Muslims are everywhere more illiterate and ignorant than the Hindus. The fact, however, is that in many provinces and States, Muslims are educationally more advanced than the Hindus, and even where the Muslims are more backward than the Hindus, numerous castes of Hindus are more backward than the Muslims. What is true in the sphere of education is generally true also as regards the economic condition of Hindus and Muslims.

The Life of Postal Clerks and Sorters

Labour writes -

If the life of the clerical class is so sorrowful, that of Postal clerks and sorters is simply tragic, It is a longdrawn tale of suffering and distress. He has to live a life of forced exile, subject to frequent transfers. Most of his life has to be spent in unhealthly places and despicable quarters. He knows no holiday or rest, even the Sabhath is almost denied to him. His life is a monotonous drudgery. In his youth which is the time of enjoyment he has to lead the life of forced asceticism, far away from his near and dear ones, his wife even, as he can ill afford to maintain a separate establishment. By the time his wages increase he steps into premature old age without any zent for life left in him He can then possibly keep his wife and chidren with him but has hardly any leisure to enjoy their company. Chill penusy, long hours of monotonous drudgery, unsympathetic treatment from the superior officers and the public turn them into cynics.

devoid of love and sympathy, the highest treasures on earth. Their wives and children famish not only from want of food but also from want of love. There is hardly any sunshine or joy in the Postal clerk's life. It is a life of bondage, of servitude.

The life of R. M. S. sorters is harder still. It is a life of continous motion in running trains, of

humiliating body searches and house searches up to the last days of their life when they become physically incapable of performing the rough work. And yet their pay has been fixed at a lower scale than even that of the lowpaid postal clerks. Is such a life worth living at all ?

Formerly these public servants and benefactors hore their sufferings with fatalistic resignation; but now that they have learnt to combine and agitate, let us hope their condition will improve. Our sympathies are entirely with them

"Capital" on Mr. Jayaswal's "Hindu Polity"

As many educated Indians doubt whether their ancestors ever enjoyed self-government in the modern democratic sense, it may be permissible to extract some passages from the review of Mr. K. P Jayaswal's "Hindu Polity" which has appeared in Capital, the well-known weekly journal of commerce, edited by Mr. Patrick O'R Lovett It is said therein:-

"Prof Jayaswal's book on Hindu Polity is a remarkable production It epitomises within a handy volume—two volumes compressed into one—a vast amount of research and a rare combination of the historical method of enquiry. These who are anxious to have a glimpse of the Hindu past will read it with profit and pleasure. And the Hindu will read it with pride, for it is of the utmost importance that a particular band a learner. importance that a nation should have a glorious past to look back upon...Prof Jayaswal comes to the conclusion that 'national life and activities in the earliest times on record were expressed through popular assemblies and institutions' In fact, these institutions were extant even in the Yedic times which synchronised with the very dawn of human history. The Hindu had his notions of representative institutions fully developed in that remaining even. in that primitive age.

The reviewer then proceeds to state.—

".....the continent of India or rather the vast expanse that compose the northern portion of It was a conglomeration of republics, each with an independent status with its distinguishing characteristics and distinctive traits. The Lain lines on which the constitutions were based were practically the same, the voice of the people reigning supreme in each. And the Indian was a freeman in the truest sense of the term."

Regarding the Hindu Republics, it is said:-

"In these early Hindu Republics, the President

was always invested with supreme power. He was assisted by a body of Ministers and as in modern democracies each was entrusted with a separate portfolio. The deliberations used to be conducted on quite modern lines. There were motions debates and voting—just as, for instance, we have in the House of Commons of England. So that, after all, there is practically nothing new in the world......The world thought moves in a cycle lit may or may not be the case. But some people It may or may not be the case But some people seriously believe in this cycle theory If that theory is correct, the cycle of representative government seems to have started in India and reappears today in the democracies of the West However, one thing is clear. The early Hindu was the progenitor of the idea and was signally successful in giving that idea shape. That is a record of which the Hindu is entitled to be justly proud.

As to what Alexander the Great saw and as to whether he "conquered" the Punjab. the reviewer's observations are.-

When Alexander the Great was in India with his Macedonian phalanx on his self-imposed mission of Hellenising the world, he found his path obstructed and his career of conquest checkued by a group of sturdy Hindu Republics. The Greek account of these Republics is really edifying. Prof. Jayaswal with consummate skill delves deep into the Greek history of India during the period and places before his readers some every rare chips. The Indian was manly excellent physique, good looking valuant and well-skilled in the art of war. After the last tussle Alexander had with him, be found. that in this sanguinary trial of strength his mer went to the wall and the parley he had with his for with a view to concluding peace—and not so much to conclude peace as to make his retieat easy—was a regular field of the cloth of gold which finally dismisses the idea of a meeting of the victor and the vanquished. It was a meeting of equals. The Greek account presents an excellent nurror of the Hindu Republics of those day - well-ordered States of free men who could hold their own against any body and everybody in the world

As regards monarchy in India, we read '-

"India eventually came to have kings. But the idea of kingship was originally divorced from all sorts of autociacy. The tyrant is of later growth and is an abnormality. The king, according to the Hindin idea, was the slave of the people place on the throne to please them. He was the Lords anointed, but he was guided by a body of Ministers who were selected by him, but not subservient to his wishes. It was said of Gladstone that he once told Queen Victoria. Madain, I represent the people of England. The Hindin Ministers fulfilled an analogous position in relation to their king. But more than the Ministers there was another body of men whom the king tacitly obeyed—the ascetic Brahmins of the ferest—men who, were the ascetic Brahmins of the ferest-men who were ever ready to outstare revally itself. The forests and the hermitages were the nurseries of newer-ful public opinion in those times just as the viere the primitive Universities of ancient India. The place which these Brahmins filled in the Indian States of those days was unique.... the old Hind thing was found to loyally discharge his duties in respect of his people—he inted for then good—for their moral, material and points al well-being. The

institution was grand and the structure superb, but it toppled down eventually with the efflux of time".

Capital's concluding observations are :-

"It may be an irony of fate that Western constitutionalism should set to itself the task of restoring the home of constitutionalism—the first and earliest temple where it was installed and worshipped. But that cannot be helped. That is no matter for lament. Indies uplift can no longer has not off lament. be put off. However, it is a grand book Prof. Jayaswal has written. It deserves to be widely read. The style is quite in keeping with the subject."

Something About the Bengal-Nagpur Railway

The Bengal-Nagpur Railway Magazine, which it is a pleasure to handle and to read. says about the Railway of which it is the organ :-

There is a quotation which we would like to use at the head of this article,—
"Man wants but little here below
But wants that little good."
That man does not always get it is a commonplace of life. Various things arise to annoy him
daily and as a rule he has his roundy. Hearts them daily and as a rule he has his remedy. He cuts them out. By this picturesque phrase we mean that man learns rather to do without than to be annoyed.

Unfortunately if we annoy the Public whom we serve they cannot retaliate in the manner of the individual mentioned above. Transport in these days takes its place as one of the primary necess-

ities of existence.

The Railway Administration being intensely human has no desire to annoy. Rather and very The Railway much the reverse. It has before it a constant desire to render good service to the country which it serves. All of which sounds very much like a free advertisement which indeed it is not intended

to be.
This Railway goes to what may be accurately described as the commercial limit in its desire to do the right thing. There are people of course who are never pleased. They resemble the gentle-man who sat down to dine in the Refreshment Car. After partaking of an excellent dinner he called for the complaint book and wrote therein: "Drinks should be provided free with meals." Even had he been so provided, he would have saked for cigars and so on. There are others who

wish to carry pet animals in the carriages and one went so f r as to ride with a pet panther. It is not to such as these that an administration looks for legitimate complaints. The general public is however not exactly like that and it is to the average individual willing to be satisfied that these words are addressed.

We do not claim to be above "the average individual," but we do claim to be a member of the general public. As such, we suggest that a Railway which can publish such a finely got-up magazine ought to be able to provide clean and lighted lavatories for its third class and intermediate class passengers

in all carriages, and waiting rooms, halls or sheds for them in all stations, and to see that in no station have they to wait for their tickets exposed to rain and the fierce rays of the Indian sun. We do not want comfortable dinners, and wines free, provided for us. But we do want to travel like men and to be treated as such.

Jail Reform.

Mr. J. P. Bhansali concludes a helpful and informing article on jail reform in the Social Service Quarterly with the following paragraphs :-

This then is a short picture of a convict's life This then is a short picture of a convict's life in jail. There is no sympathy extended towards him. Condemned by society, which after all is responsible for his production, he lives a veritable dog's life in the jail. The question may be asked, "does he not live a similar life when free? Why then, as he is outside, so is he in jail". Let not such a hurried opinion be passed against him. Are we not to improve him? Are we not to improve we not to improve him? Are we not to embrace him and say, brother dear, how will you be looked to? Should society wash its hands of the affair? The chain is to be judged by its weakest links, So long as we have not tackled the problem of jail-reform earnestly and with devotion, so long we shall be responsible to our Maker, for making the prisoner what he is.

We turn our noses upwards at the mention or the sight of a thief, or a murderer or a man who has committed a rape. If judged by the absolute standard of Truth, who amongst us shall escape whipping? Jail Reform is a scrious problem It requires our scrious attention. People are shocked to read Victor Hugo's Les Miserables or Dickens' Tale of Two Cities. Let them but try to see misery amidst them, and they will have enough work for

a life-time.

Let us make the jails real reformatories—houses for the regeneration of lost souls, hot-houses where tender misguided plants will be sheltered and protected and taken care of. It is not enough to lock up a man in prison. Seciety's duties commence with that act. List us give him more and better food, let us eliminate all punishments which are noted for their savagery and brutality, let us not make him sweat like a slave. In short let us make a man of him The function of the jail is to awaken the man in him, not to inject more brute in him. Let us try to realise this in our brute in him. Let us try to realise this in our prison-houses.

Here is one of the barbarous jail punishments described by the writer :-

Some of the punishments are simply barbarous. Fancy a prisoner lying at full stretch on his back, his hands tied down with handcuffs, his feet tied down by a piece of string; and lest he might sit up in bed, two long banboos about 5 feet each tied to his both sides, extending from neck to his ankles, lying on his back in this condition from 5 P.M. to 6-30 A.M., that is, for more than 13 hours without being able to the property of his sides. without being able to turn on either of his sides without being able to attend even to nature's call

or even to make water in the pots provided in the cell, locked up, alone, the whole night long!

Shri Rama Chandra

Among other interesting articles, Young Citizen tells in one the story of king Shri Rama Chandra of Ayodhya, observing -

In India, the name of this beloved King has become a talisman of speech and men greet each other in his name, so living under his protection still. But he is the great Aryan Hero, even more than Indian, as witness the many stories, Greek and Celtic, which derive their coloring from this the original.

In many parts of Upper India, Hindus greet one another by saying "Ram, Ram", just as Englishmen say "good morning" on meeting one another.

What the State Is

In Everyman's Review, Mr P. Jogannadha Swami writes --

In what sense then is the State pre-eminent? When in the community there are a host of associations, it is rather possible that some of them may temporarily fall into the lapses of hostile relations. A central co-ordinating agency is therefore required to deal justice and to run smoothly these, general associations. The justice, here referred to is not the civil and the criminal justice but is rather social and personal; that is, to regulate and control the and personal; that is, to regulate and control the evils of unfair competition carried on by the associations. The most urgent interference now longed for is in regard to a very vital matter, e.g. how to afford equal opportunities to all as against unequal distribution of wealth and power, birth and creed that have now formed the canker of all the Governments in the world. The trouble is not merely reconomic, though it is there most urgently felt but is largely cultural. The state justice is not therefore inerely negative justice as exhibited in the prevention of crime or individual tyranny. It shall be positive and constructive. To endow research, to patronise art and culture, to protect against to patronise art and culture, to protect against accident and ill-health, to stimulate and to en-courage cultural centres and to develop the personality of the individual, to take charge of interna-tional relationships—these are some of the direc-tions in which the State has to utilise its quality of pre-eminence and co-ordination. These functions are potentially vested in the community and they tend to increase the communal welfare. The State but an organ of the community that takes them up as its common aim in the same manner in which other functions of the community are the common interests of other organised associations.

Recent Developments in the Manufacture of Saws

We read in the Indian and Eastern Engineer :--

The new is one of the oldest of known tools.

the same of the sa

Perhaps the earliest known type consisted of a chipped flint with a serrated edge, which was merely drawn backwards and forwards across wood or similar substances in order to cut it or whittle it to similar substances in order to cut it or writtle it to a certain shape. Later came a development which took the form of inserting the serrated flint into a branch of a growing tree, so that as the tree grew, the wood grew round the flint and held it fast in a natural cleft. These saws were used approximately 10,000 years ago by the lake dwellers of Switzerland. In the bronze age, true saws were cut, and the ancient Egyptians had the ingenuity to embed jewels of corundum, and even small diamonds, in bronze blades used for cutting granite and other hard rock. The same practice survives to the present day, or, rather it has been

revived for modern use.

In the ancient Aztec civilisation of Mexico, obsidian was used for the teeth of primitive saws, and in the South Sea Islands shark's teeth and even notched shells have been found in use to this day. Circular saws were first used by Brunel day. Circular saws were first used by Brunel in 1790.

The last 50 years have seen few revolutionary

developments in the manufacture and employment of circular saws, but progress has continued along three main lines, each of which will be dealt with separately in the following notes

The first is the modern revival, already referred to in the above lines, of the jewel-studded saw used by the ancient Egyptians. This is known as the diamond saw, the object of which is to cut the diamond saw, the object of which is to cut granite at a rate never previously practicable. Formerely granite was sawn by a double-handled saw operated entirely by hand. Progress was, as will be realised, very slow until the diamond saw was put into use. In these saws the periphery is studded at intervals with small black diamonds very little resembling the jeweller's gem. These diamonds are largely mined in South Africa and December and are what are known as "commercial" diamonds are largely mined in South Africa and Brazil, and are what are known as "commercial" diamonds A saw of this kind can cut through many feet of granite in a few minutes. It will be seen that this has considerably helped the development of the granite and marble-quarrying industry, and has rendered possible architectural and could ture achievements in a much shorter time. and sculpture achievements in a much shorter time.

The second important development of the last 50 years is the invention, if it can be so-called of the circular friction saw disc, which is made in various sizes and gauges from a special steel. Where a quick and rough cut only is needed they are a most satisfactory tool. They cut material cold, and being run at a very high speed, force or burn their way through. Two types of these or these are manufactured. One with a rilem turned discs are manufactured. One with a plain turned periphery, which is notched on the edge by the user and the other with small teeth cut along the periphery at short intervals Machines are made specially for driving these high-speed cutting discs.

specially for driving these high-speed cutting discs. Like hot saws running at a great speed they generate much heat on the outer edge, and burn rather than cut their way through the material.

Perhaps the most important modern development is the designing of the inserted-tooth circular saw for cutting cold metals and other materials. Inserted tooth saws consist of an ordinary six ellowy with renewable teeth of high-speed steel. The object of using detachable teeth is to save the expense of constructing the whole saw of high-speed steel.

speed steel.

Value of Milk.

Mr. P. E Lander, Agricultural Chemist to the Government of the Punjab, expresses in the Agricultural Journal of India the opinion

Milk is a complete food in itself, and the sole food for most animals at the time of birth, and there is no subject worthy of more sustained attention on the part of all branches of the community than that of producing an adequate supply of pure and whole-some milk for the people. The eugenist is at work on the production of improved breeds of cattle suitable to the country, the biochemist should be at work in collaboration with him in determining how to obtain the most economical yield of the greatest quantity of milk of the highest possible quality. There can be no doubt that the people generally do not realize the importance of milk and other dairy products in the diet. There is no substitute for milk, and its use should be distinctly increased instead of diminished, regardless of cost, whilst every possible means should be employed to reduce the cost of production. The processity for the labor. the cost of production. The necessity for the liberal use of milk and its products both in the diets of children and adults should be emphasized. The value of milk as a food cannot be estimated solely on the basis of its content of protein and energy, even when measured by this standard, it compares most favourably with other foods, but it has a value as a protective food in improving the quality of the diet, which can be estimated only in terms of health and efficiency, and the greatest stress should be laid on the importance to the population of India of increasing the quantity and quality of its milk supply.

Must One's Religion be the National One?

The arguments in favour of an affirmative answer to the question put above have been thus summarised by The Light of the East -

A nation is not a thing of the present alone but A nation is not a thing of the present alone but of the past and the future also. A nation without past is like a new born babe: shapeless, ignorant, a thing not fully evolved yet but still in the making. It has no traditions to mould its conduct and define its ideals, no learning or arts of its own, no individual civilisation no characteristics to distinguish it from the rest of mankind and mark it out as a separate self-sufficient individuality. It is not yet a nation

The worst crime that can be committed against nation is therefore to destroy its past. This is

like destroying the roots of a tree or tearing a babe away from its mother's breast

But change the religion of a nation and, so again it is argued, you do cut it off from its past. For to say it once more, religion is at the root of it all. It is religion that has moulded the conduct, shaped the ideals, created the arts and the literature, the culture and the civilisation. of the past; cut off this root and the past of the nation is past indeed, something gone for ever. A new nation may arise from the ash, so of the old; but it will no more be the old one than a babe is its step-mother.

These are therefore, briefly stated, the reasons

which seem to inspire so many men, when consciously, or unconsciously, they adhere to the national religion, because it is the national religion "right or wrong": First, if there is no religious unity, the nation cannot be fully one at present; then if any other religion but the national one, the religion of the fathers, is accepted, there is a break of continuity with the past, a revolution with all its perils instead of an evolution with its promises; a destruction of the nation with the dim possibility of building up another on its ruins instead of the

slow moulding of the old into the new.

If, besides, the new religion be that of another race, to all the risks we have just mentioned there race, to all the risks we have just mentioned there is added the danger of an utter denationalisation of the people. With the religion of the foreigners are bound up his laws, his customs, his culture. Will they not invade the land through the gate and perhaps under the cover of the foreign religion? If on the other hand, the religion be catholic, universal, embracing or tending to embrace every race and creed, is it not likely that it will suppress nations, and matonalism altogether? Having nations and nationalism altogether? Having breached the walls that separate men of various races and languages will it not mix them up hope-

Taces and languages will it not mix them up hopelessly into a non-descript whole?

To all this we might answer at once in the words of the old Roman: Frat justitia rual coelum' Let truth prevail, let the best or only true religion have its due, and nationalities crumble down if they have to But the model would be the second of the company of the languages. down if they have to But the reader would probably think that such a short answer to a long and somewhat complex argument is hardly sufficient. We shall therefore reserve for another article a longer and we trust a cogent answer.

Honours for Women Professors.

Prof. Dr Winternitz of Prague has contributed to Stri-Dharma the article printed below.

Twenty, or even ten years ago, nobody would have thought it possible that there would be as many lady professors and lecturers in German Universities as there are now. Dr. Rhoda Erdmann has been appointed as Professor at the medical faculty of Berlin University. She has been assistant at the Institute for infectious diseases in Berlin, afterwards lecturer of biology at Yale University, since 1919 director of one of the departments of the Institute for cancer research in Berlin and lecturer in biology. Dr. Lise Meitner is professor of physics at Berlin. Dr. Paula Hertwig lectures on biology and geology at the University of Berlin. Dr. A. M. Gurtrud von Petzold is lecturer for English at Frankfurt University Dr. Margarete Bieber is professor of classical archeology at the University of Giessen. Dr. Charlotte Lenbuscher University of Giessen. Dr. Charlotte Lenbuscher lectures on socialism and political economy at the University of Gottingen. In the same University University of Gottingen. In the same University Dr. Emmy Noether, an eminent mathematican, is professor of mathematics. Dr. Betty Hiemann is lecturer on Sanskrit at the University of Halle. Her special subject is Indian philosophy. The University of Leipzig also has a lady lecturer for Sanskrit and comparative philology. Dr. Charlotte Krause, who makes a special study of Indian vernaculars. Dr. Matilde Baerting is professor of pedagogies and sociology at the University of Jens.

In the same University Dr. Anna Siemens lectures as honorary professor on pedagogics especially on the education of women. At the University of Tueibingen, four ladies are appointed as lecturers, one for French, two for English and one for rhetorics. There is also a lady lecturer in rhetorics at the University of Koenig-berg; and one at the German University of Prague (Czechoslovakia). In the new University of Chogne, one laly lectures on modern history, and two ladies are lecturers for English There is a lady lecturer for German philology at the University of Marburg. Dr. Berthold. And Dr. Adele Hartmann is lecturer on morphology in the medical faculty of the University of Munich.

The Future of Hindustani Music.

Mr. P. B Joshi tries to show in The Allahabad University Magazine that

The future of Hindustam music rests neither with the di-chord nor with western musical psychology nor yet with the South, What is wanted most, in t now, is a definite recognition by the public that our music is an art worthy of cultivation. While it thus gains popularity, let the workers in its cause combine to collect and put to notation all available songs and what is more important learn to imitate the graces from the Ustads themselves and the rest will take care of itself. Let the leaders of the nation who seem so engrossed in the political future of the country realise that the new India must be a full grown entity and that it will never do to omit regeneration of our music which is the most cloquent expression of the national mind. Fine arts have all over the world flourished under the patronage of kings and princes, But that is evidently not possible in India. Therefore, we must naturally look to the populace to supply the sinews of war "When" as has been well said, "the princes have ceased to rain in thousands and millions, if the commons irrigate in ones and tens, the seed planted by those who strive disinterestedly for the cause of music will survive and their labour will hear ample truit."

Place of Agriculture in University Curriculum.

Mr. S. Higginbottom makes out a case for teaching agriculture in our universities in the same magazine. His reasons are, briefly:—

Firstly, on the ground of a sufficiently large cientific content, secondly, on the ground of its importance to the continuance of the human race, and thirdly for the reason that progressive improvement in agriculture can be made, that agriculture is worthy of a place in a university curriculum. In fact, it may be doubted whether a university that does not offer agriculture as a university that does not offer agriculture as a university is not misnamed and behind the times.

Some of the greatest and oldest British universy ties—Oxford, Cambridge, Elinburgh are not sahamed to have departments of agriculture as also most of the greatest Canadian and American universities. Harvard University, recognized as the

Mary Company of the C

home of arts and liberal culture, had Professor Storer, who gave a course of lectures on agriculture that serious students still consult.

Agriculture is already considered worthy of a place by institutions that are recognised as careful guardians of the lamp of learning and are very jealous that its light be pure and undimmed. There was a time when lawyers, doctors, engineers, were not college-trained, but to-day almost all are, and if there be any exception, it is wilely advertised

The day is now here when the leaders in agricultural science are almost without exception collegetrained

As one compares Indian student life with that of some other countries one is struck by the small number of occupations open to educated Indians and the narrowness of the range of these occupations. They are usually restricted to the non-productive industries, (lovernment Naukary, law, medicine, (dare we say teaching also?) while luminess, commerce, engineering and industry and agriculture have very few who wish to enter, and it is progress in this latter group that fits a nation for self-government

Our feelings are repeatedly harrowed by the unfortunate lot of the unemployed Indian college graduates, all ready educated but nothing to do and like one of old he cannot dig, to beg he is a shamed.

A thorough training in agriculture would enable an Indian to get a living with honour and independence. It is not an easy living it would be by hard work that he would win it, only by the sweat of his brow can he get his bread. But it is well worth it.

I hope therefore that every Indian University will have a department or college of agriculture as part of its regular activities

God speed the day when the Allahalad Univer-

Gir! Students at Aligarh

In the nicely got-up and interesting convocation number of the Aligarh Magazine, we read.

The first batch of four girls appeared in the Middle Vernacular examination in 1915. Three out of four were successful, and one of them stood first in the whole Province. Since 1916 girls have been appearing in the Anglo-Vernacular Middle examination. With one or two exceptions all of them have come out successful securing. Government merit scholarship every year. The number of girls who have passed this examination from the school is about forty. The first batch of students was sent for the Matriculation Examination of the Allahabad University in 1921. Two girls were successful and both of them got the Government merit scholarship. Next year three passed the Matric. Examination of the Allahabad University and one of them got the Government merit scholarship. Since then girls have passed the Matric. Examination every year. Most of them have joined the girls' colleges in the Province. One of the tirst batch of the Matric will appear in the B. A. Examination this year. One of the sgirls who passed this Matric. Examination of the Muslim University from this school has joined the Lady. Hardinge. Medica

Call the Tall and

College, Delhi, and the other has joined the Medical School at Agra.

Blake and the Sufis on Good and Evil.

The poet Harindranath Chattopadhyaya writes in Shama'a:-

It is the essential quality of all loveliness to become known, to grow into conscious intimacy with the creative impulse, to find itself in spontaneous manifestation. The universe is a visible symbol, the Divine Body of God's eternal Beauty. "I was a hidden treasure and I wished to be known, so I created Creation, that I might be known." (Koran-e-Sherif)

But the consciousness of light becomes defined

known, so I created Creation, that I might be known." (Koran-e-Sherif)

But the consciousness of light becomes defined only when revealed with darkness for its background. Good depends on its contrary Evil for its accurate definition, and the impalpable eternal Being stands begging at the door of the phenomenal world of Not-being for its fame and recognition But for the whole evolution of reality and truth these contraries are of vital necessity since, according to Blake, "without contraries is no progression." "But contraries are not negations What we call evil is a necessary consequence of manifestation, so that the mystery of evil is really identical with the mystery of creation and inseparable therefrom" (Browne's Literary History of Persia). But evil must not be regarded as a separate and independent entity. Darkness is not-light, and evil is merely not-good. This is the Sufi doctrine of good and evil and coincides with remarkable affinity with at which William Blake preached to his century. They both came under the fascinating influence of the Nee-Platonists who lived four centuries earlier than the latter and were contemporaries of some of the most distinlived four centuries earlier than the latter and were contemporaries of some of the most distinguished Sufi Mystics who spread their philosophical doctrines over the second and fourth centuries.

From Rigveda to Rammohun.

Mr. Mani Bhushan Majumdar writes, in Prabuddha Bharata:-

When India was at the height of her glory, the great sages sang the Vedic hymns, and there was peace and prosperity in all the spheres of her life. At that time flourished such poet-seers as Valmiki, Vyasa, Kalidasa and Bhavabhuti, such philosophers as Kapila and Gautama and such astronomers as Aryabhatta and Bhaskaracharya, and they exercised a great influence throughout the country. Then the high spiritual culture as embodied in the Upanishads was the key-note of Indian life, communal or individual. But during the Buddhistic period when the Vedic religion was on the decline, a readjustment was badly needed. And the great teacher Sankerschery and he influed teacher Sankaracharya was born, and he infused life and strength into society by rehabilitating the religion of the Vedas. Subsequently when the Mohammedans were the rulers of India, we see such religious and social reformers as Nanak, Guru Govinda, Kabir and Sri Chaitanya, such poets as Jayadeva, Vidyapati', Chandidasa, Mirabai and Tulsidasa, At the decline of the Mohammedan sovereignty in India when the British became the sovereignty in India when the British became the

rulers many prominent persons who did much for the good of the country, were also born. Of them it may be said without any fear of contradiction that Raja Rammonan Roy was the greatest.

Activity of the Arya Samai.

What Mr. C. F. Andrews bears witness to in the Vedic Magazive is this:-

I have found the spirit of Swami Dayananda still living through the Arya Samaj in places as distant as Fiji in the South Pacific and Kenya and Uganda in the centre of Africa. I have been to Arya Samaj meetings in places as distant as Zanzibar and Durban, Lahore and Madras, Malabar and Singapore, Hong Kong and Suya, Kampila and and Singapore, Hong Kong and Suva, Kampila and Bulawayo. I have met members of the Arya Samaj, fulfilling Swami Dayananda's precepts, in New Zealand and Japan and China, in Europe, in Africa and in Australia. If I had been able to go to North America, or if at this very time it had been permitted to me to go with Rabindranath Tagore, the poet, to South America, I know well that I should have found in both the continents of the New World, even as I have found in other continents of the Old World, the faithful workers of the Arya Samaj carrying out their precepts of reform with faithful allegiance to Swami Dayananda, whose Arya Samaj carrying out their precepts of reform with faithful allegiance to Swami Dayananda, whose centenary is now being celebrated throughout the world. To mention only a few of the things I have seen, I have seen the uplifting of untouchables. I have seen schools for girls, and societies for the higher education of women. I have seen children being taught in distant lands where religion was forgotten, I have seen men and women doing their duty, not only to their fellow Indians but also to the native inhabitants for away, realising the ideal of Rishi Dayananda himself, that humanity is one even as God Himself is one, and that is one even as God Himself is one, and that truth is to be preached and taught to every living

It is this which makes me feel that among many of the movements of religion in the Nineteenth make it profoundly progressive in the future, and will give to it a high place as the promoter of social and religious reform. Among the families of mankind, I do not think that its work in the future will be at all confined to India only. I look forward to the time when some of its restrictions. forward to the time when some of its greatest work will be done among barbarous tribes of savage people, who have never yet been able to learn the truth about God and the soul.

The Churches and the War.

According to the Oriental Watchman

During the late war most of the churches keyed their music to the war pitch, and glorified the art of killing your enemies, by covering it with the sanctity of religion. But since the war is over some of the churches are having a twinge of conscience and a continuate large way. science and a sentiment is growing in the world that the church should teach the people to "love their enemies", and not to kill them.

Graduates as Volunteer Scavengers and Bweepers

A member of the All-India Congress Committee states in the Volunteer:

By inquiry I came to know that there were about By inquiry I came to know that there were about four graduates working in the Bhangi Corps; 14 Medical (National) College students and a number of undergraduates, national school teachers, pleaders, merchants and Sawkars who owned thousands, all working as Volunteers. Some of them were R. C. Members, few were delegates and so on. I wondered how these people were inferior to the yellow flowered gentry some of whom thought that they were a superior class to this class of "labourers,"

Buddha's First Converts

Mr. Nalmaksha Dutta writes in the Mahahodhi :--

Buddha's ministration commenced with the conversion of two foreign traders Trapusa and Bhallika who were travelling with a caravan along the trade-route from the Dakkhinapatha to Ukkala, a town in the kingdom of Gandhar. Their conversion at Uruvala was later on commemorated by the erection of stupas in their native villages in Gandhara. Gandhara.

Buddha after enlightenment turned his thoughts first to his comrades in asceticism then residing

at Inipatana near Benares.

Here at Isipatana he visited his five comrades who would not accept Buddha's arguments regardwho would not accept buddha's arguments regarding the futility of extreme self-mortification in taking them to their spiritual goal. Their conviction had to be slowly overcome by Buddha through teachings from day to day, impressing upon their minds the impermanence of all worldly upon their minds the impermanence of all worldly things. They were enjoined to live as recluses, practising phanas and self-control. It was for them he delivered his famous discourse, the Dhammacakkapavattans which embodies truths revealed to Buddha under the Bodhi tree. It explains the maijhima patipada or, in other words, the practice of control over citta which included dhyana, attainment of panna or true knowledge and perfection in the silai by pursing the golden mean. The discourse shows the hollowness of extreme self-mortifications practised by the five Brahmins as the only path leading to mukti (salvation). The accumulated effect of the discourse and the teachings was the conversion of the five Brahmins to Buddhism.

Care and Training of the Blind

Mr. P. N. V. Rau says in The Light to the Blind:-

The blind are taught to read, to write and to do sums in Arithmetic. They have received lessons in music both vocal and instrumental. They can make the sad life of a number of people tolerable and peaceful by their sweet music. So also are the deat. They whom the people wrongly call dumb are taught to speak. Both the defectives have thus shown proofs of their fitness to learn as

others do, live as we do and feel and enjoy as any other body. So, I close this my paper with the following statement: That a man should be capable of receiving knowledge and to remain ignorant in a tragedy.

Why We Should Learn About Foreign Countries

Mr. K. T. Paul urges in the Young Men of India that

With the shrinking of the world not only in economic relationships but, since the War, very much more so in regard to political affairs—it is imperative that we who have responsibilities conferred by education should steadily try to learn about the various countries who are our neighbours. Whatever our estimate of the League of Nations may be, it is an undeniable fact that in most public questions which affect the destinies of any nation, small or large, the public opinion of the world has in these days come to play an important part. Since 1918 the world has not been without incidents where nations have acted in flat contravention of the best judgment of the world. Even as recently as November last there was a flagrant instance of this. The pity of it is that every such incident distinctly lowers the ethical standards of international relationship. Nevertheless, the intrinsic excellence of the principle of the golden With the shrinking of the world not only in of international relationship. Nevertheless, the intrinsic excellence of the principle of the golden rule seems somehow to be released into effective operation, even in the field of international relationships, since the grand debacle of the War proved the hollowness of the illusion that Might can get away with Right. The pathetic way in which Diehards are trying to cultivate public opinion in distant countries in favour of their own points of view, is further evidence of the power of world public opinion. Particularly for us in India who are in a most delicate situation among the nations of the world, it is imperative that we know more and more, what is happening in other nations. more and more, what is happening in other nations, what are their scales of values, how their moral and economic evolutions are being worked out; and, if possible also, that we get in direct touch with as many of them as we possibly can. It is the common experience of most Indian visitors to those common experience of most Indian visitors to those countries, that India and Indian culture are held in the highest esteem by them. Doors are everywhere open to their hearts. Our great men are revered by them, even when they are unable to take for practical purposes the principles they advocate. Our aspirations are viewed with great sympathy, the future mission of India to the world is a thing in which they have undoubted faith. There is no race or colour prejudice toward us, not anywhere in Europe, at all events.

Moreover, some of these problems of rehabilita-

mot anywhere in Europe, at all events.

Moreover, some of these problems of rehabilitation are, undoubtedly, such as it would be highly profitable for us to study in connection with our own problems of to-day. They also cover the field of economics, social relationships, education and culture. The solutions attemped are everywhere experiments. With great wisdom they are multiplying facilities for learning of one another, as regards results of these experiments. They eagerly enquire of the Indian visitor as to what our experiences are in similar lines of activity. One craves for opportunities for our publicists to know, from day to day, how things have been worked out by other nations, besides the Anglo-Saxon.

Slovekia Mr. Paul writes, in part:

In five short years they have done such high work, such volume of it and of such deeply contractive quality, that it is difficult to believe that year not seeing a settled administration of several decades.

It was highly refreshing to come in touch with people who, in a difficult situation, do not fear, with feet firm on terra firms set out to counter similarity and danger by applying radical cures to sindumental diseases. "We do not fear the Bolshe-ties; we find the remedy in wide-spreading education, in agrarian reform, in economic justice."

But no kind the remedy in wide-spreading outcomes, in agrarian reform, in economic justice."
But no kind of need seems to fail to secure attention. From forcible commandeering of land for distribution to the peasants, to the facilitating of a new expression of feeling in fine arts, every line of social and economic reform is carefully attended

Above all, the thing which drew my admiration must was the service which the Czecho-Slovakian Republic is doing to Russia. It practically keeps are open door to all refugees, and takes very special years of the students. In Prague alone, 9,000 Russian students are freely educated and even partially re wholly fed and clothed. What deeper service this a country do to Russia in this her day of visitation? Such high philanthropy in international service is not to be surprised at in a country which has elected a prophet and philosopher as the first President of its Republic and re-elected him as Life President. Still, such altruism is very rare in the history of nations.

The Ordinance in Bengal

To the silver jubilee number of the Indian Review, which deserves to be congratulated on its longevity according to Indian standards, the Rt. Hon. V. S. Srinivasa Sastri, P. C., has contributed an article on the Ordinance in Bengal. He rightly observes :-

To admit the existence of anarchical crime and he evident anxiety of Government to put an end wit is not the same thing as to approve of every the taken with that object. The Anglo-Indian press taken writing as though there was no alternative. The crudeness of this reasoning is not less than that it is ereasoning by which young Non-Co-operators used to jump to the conclusion that every one who altered in the wrongs of the Jallianwals Bagh and he Khilafat was bound to join their ranks. The speedy of Government against the Bengal situation the Khilafat was bound to join their ranks. The sinety of Government against the Bengal situation income justifiable on its inherent merits than the transfer the remedy promulgated by Mr. Gandhi in 1920. The profestations of Lord Reading and Lord Lytton ments only to this—that they wish the ordinance of the put into effect only against those whom the papers submitted to them the guilty of revolutionary crime. Perhaps, too, we had be told hereafter by apologists that they felt into the papers submitted to them the guilty of revolutionary crime. Perhaps, too, we had be told hereafter by apologists that they felt into the papers submitted to them the still be told hereafter by apologists that they felt into the papers of the conscious that they actually delayed it by a few that they refused permission for proceedings to be their inder the ordinance. But these facts afford the consoliation to those who complain that their bestim are placed at the mercy of the executive.

Regarding the achievements of Czecho
After short years they have done such high

A such volume of it and of such deeply con
After quality, that it is difficult to believe that the post seeing a settled administration of seve
Broadcast.

It is well known that even experienced judges, if compelled to decide cases on the evidence of the prosecution only, might occasionally convict innocent persons, that no evidence can be really trusted which was not submitted to cross-examination and that no condemnation of a prisoner can be safely accepted till he has had an opportunity of confronting because of the prosecution only, might occasionally convict innocent persons, that no evidence can be really trusted which was not submitted to cross-examination and that no condemnation of a prisoner can be safely accepted till he has had an opportunity of confronting the control of the prosecution only, might occasionally convict innocent persons, that no evidence can be really trusted which was not submitted to cross-examination and that no condemnation of a prisoner can be safely accepted till he has had an opportunity of confronting the control of the c accepted till he has had an opportunity of confronting his accusers and producing evidence in defence of himself. Where punitive action is taken against individuals merely on the papers produced by the police against them, there are no means of ascertaining in how many cases out of a hundred injustice has been done. The judgment of another set of people who read the same papers is all that is available. A test of this dubious type was made a few years ago, and the percentage of error that it disclosed was about five. If an open trial had been possible in all the cases, the percentage would certainly have been much higher. Let us assume that among every hundred proceeded against under the ordinance ten are innocent. In the ordinary judicial process every chance would be given to these judicial process every chance would be given to these judicial process every chance would be given to these ten of escaping through an open trial or in appeal. The ninety whom we assume to be guilty, have their own rights in the matter as subjects of a constitutionally governed State. They are not outlaws, as a high authority recently described them in a moment of vexation. Government and its critics are alike in the habit of confining their attention to the innocent, as if it did not matter one whit what happened to those who were supposed to be guilty. Even they must be tried and judged to be guilty. Even they must be tried and judged according to the forms of law. An ordinance which suspend the law and substitutes the will of the executive is for this purpose not a law.

> With respect to the exhortation addressed to the public on such occasions to put our trust in Viceroys and Governors, he re-

> We respect and honour them duly; but where do they come in here? They proclaim, they authorise and they disappear. The daily exercise of arbitrary power is not theirs and cannot be. Political workers in this country have to deal with

Political workers in this country have to deal with the members of a bureaucracy, largely foreign in personnel, without active sympathy with popular movements, and always concerned about their special prerogatives and privileges. It is notorious that they are in a state of perpetual irritation against the educated classes, against lawyers and particularly against political agitators.

Is it any wonder that they welcome arbitrary power at all times and regard it as an administrative convenience in times of trouble? It is an essentially demoralising practice to read the reports of the C. I. D. You may be never so full of the milk of human kindness, but if there is a system under which reports pour in upon you from all sides, apparently emanating from different quarters and conveying something or other against the sides, apparently emanating from different quarters and conveying something or other against the best men in the land, you cannot help living in an atmosphere of suspicion and believing that human nature in India is cursed with a double dose of every sin.

Supposing the future ministers of autonomous governments started a system of espionage and secret reports against the prominent members of the Anglo-Indian community, what strange things they would read from say to day, most of thism.

they would read from gay to day, most of then false but so seemingly true that one might seemingly true that one might

Min !

around one many plotters against the advance of India to dominion status!

Some of Mr. Sastri's concluding observations are also worth noting. Says he :-

If in Bengal at the present moment there is need for drastic action on the part of the executive, assured for considering and the part of the executive, sober opinion would support the adoption of extraordinary measures, provided they stopped short of the closure of all chance of redress to the aggrieved subject. The gravamen of public displeasure is against the indefinite duration and the apparent represents of detertion in the constant to the pressure is against the indefinite duration and the apparent permanence of detention, imprisonment or other restrictive order. If it is necessary to put out of action certain suspected persons, let it be done, subject to the condition that after a certain period, say three or four weeks, the executive is under an obligation to bring the victims to trial before a regular court of law.

At first when drastic nowers are assumed or

Property of the second

At first, when drastic powers are assumed or asked for, promises are made of the most scrupulous care in their exercise. No doubt at the time they are sincerely made. Once however, a representation they are sincerely made. Once however, a repressive measure finds its way into the statute-book and subordinate officials here and there begin to put it into operation, they interpret the promises in their own way, look into the letter of the law and decline to be bound by statements of intention or interpretation made at the time of enactment. This is precisely what happened in the case of the Press Act of 1910. The member in charge and the Law member undertook that existing presses would not be affected prejudicially, and the statement of objects and reasons had words to that effect. But not many months passed before the statement of objects and reasons had words to that effect. But not many months passed before magistrates brought old presses also under its operation. Mr. Gokhale, who had lent reluctant support to the Act, felt compelled to make public protest against this abuse of its provisions. Other safeguards too were pronounced to be illusory by the highest courts in the land. Still the Act was worked in all its rigour and, though often requested to do so, Government would neither amend nor repeal it. Officials found it an administrative convenience, and Anglo-Indian opinion favoured convenience, and Anglo-Indian opinion favoured it. So it continued till the other day.

Democracy Not a Failure

In the Swadesamitran annual number Prof. Rushbrook Williams writes with reference to the dissatisfaction with the system of parliamentary Government:-

The fact is that peoples in many different countries are so dissatisfied with the system of Parliamentary Government that they are discussing eagerly any alternative device which presents itself. If I understand the popular demand, it is for some system of political machinery that will operate smoothly and efficiently under the guidance of experts, but which will respond instantly to the pressure of public opinion. Hence it is that such institutions as the Cabinet Secretariat, which seem to hold the germ of continuity in administration while party politicians rise and fall, are beginning to find favour in many countries. Hence the tendency to train up professional administrators for the public service, and to leave them an increasingly the land in the conduct of everyday business.

The state of the s

It is, however, important to notice that this impatience at the inefficiency and clumsiness of Parliamentary Government only really touches the democratic idea at a single point. No one desires to revert to the days of the uncontrolled autocrat; although, as we have noticed, men of to-day will endure much from a leader who employs absolute power to execute the popular will. The fact that democracy and parliamentary institutions are at present almost synonymous terms, is a historical accident. The general wave of impatience which we have noticed is directed, not against democracy itself, but against the inefficient machinery at present employed to carry into effect the will of the people. It may be that the political architects will be able so to patch and to repair traditional structure of Parliamentary Government that it will be able to sustain the overwhelming burden—and this is the real root of the whole trouble—placed upon able to sustain the overwhelming burden—and this is the real root of the whole trouble—placed upon it by the modern state. It may be that we shall be compelled to fall back upon a federal system of small, semi-self-contained units, such as is postulated by the theory—as opposed to the practice—of the Soviet plan. I do not know. But upon this, at least, I am quite clear. The Will of the People is in no danger from the present wave of discontent. What men seek is to make it more effectively operative.

The People and the Nation

In a lecture on international relations, delivered in Japan, the poet Rabindranath Tagore drew a distinction between the results of the work of the people and the results of the work of the nation. He said in part, as reproduced in the Visvabharati Quarterly:-

It is the people in the Western countries, that have produced its literature, its art, its music and dance, it is the spirit of the people that spake through the voice of the great dramatists and artists of Greece, through the voice of Dante, Shakespeare and Goethe; it is the soul of your people, which reigns in your homes, giving them a profound quiet of beauty, in the dignified self-control of your behaviour, in the combination of usefulness and grace in all things that you produce, in your immitable partings and dramatic performances. formances

m your inimitable pantings and dramatic performances.

But what are these products of the Nation,—the machinery of destruction and profit-making, the double dealings of diplomacy,—in the face of which moral obligation lies defeated and the spirit of human brotherhood destroyed? You have been tempted, or perhaps almost compelled, to accept them; and we in India are envying you ready for ourselves to accept as much of them as comes our way. The cruelty and meanness of lies and exaggration and the greed of self-seeking are creeping up over that soil on which were born those great sages who preached mains and self-emancipation.

Whenever the spirit of the Nation has come that destroyed sympathy and beauty, and driven out the generous obligations of human relationships from the hearts of men. It has spread the usliness of its cause and its markets into the minds and enthroned the demon of deformity on the hearts of men. Though to-day it dominates the apirit of man everywhere in the world,

It will die like the worm which dies in the heart of the trifit that it has devoured. It will dielist unfortunately it may meanwhile destroy things of incivalled worth, the products of centuries of incival and spiritual training.

I have come to warn you in Japan, the country where I wrote my first lectures against Nationatian at a time when people laughed my ideas to form. They thought that I did not know the meaning of the word and accused me of having confused the word Nation with State. But I stuck to my possyletion and now after the war, do you not hear the word that collective egoism of the people, which is moiversally hardening their hearts?

I have come once again to remind you. I hope to be able to meet individuals in this country, who have the courage of faith needed to bring about a great future. Let Japan find her own true mind, which will not merely accept lesson from others, but will create a world of her own, which will be generous of its sifts to all humanity. Make all other secopies of Asia proud in their acknowledgment of your greatness, which is not based upon the enslavenent of victims, upon the accumulation of material wealth exclusively for your own enjoyment,—wealth which is not accepted by man for all time and is rejected by God.

" Nationality in Theory and Practice

Prof. Benoy Kumar Sarkar says in the Hindustan Review:-

Nationality is a very young phenomenon both as a conceptand as a fact. Consequently a good deal of warme thinking is still associated with it not only its the East but also in the West.

Nationality as interpreted by the political philosophers of the nineteenth century is not the same as the nationalities actually realized in modern times. The theoretical ideal embodies itself in such formulae as "One language, one state," or "One race, one state," or, more vaguely, "One culture, one state." As a matter of fact, however, neither in the mineteenth century nor even on earth since the

one state." or, more vaguely, "One culture, one state." As a matter of fact, however, neither in the nineteenth century nor even on earth since the stays of Memphis and Nineveh has this metaphysical states by the states and politicians also know only "states." Diplomats and politicians also know only states. But patriots, philosophers and poets talk of nations.

Muck of the present-day muddle in political thinking is due to the ignoring of this great discrepancy between the speculation of modern theorists and the practice evolved in actual history. The political mind of the whole world is conscibility or unconsciously "sicklied o'er" with the altitude idealism of Fichte, Hegel, Mazzini and John that Mill. It has fought shy of the effort to prose the theory with the facts of concrete political experience. Rather, the old dogma of the mass state or the language-state has acquired a make lease of life under the Reconstruction of contract the new map of Europe are not nationally at the sense in which one is taught to make at all in the sense in which one is taught to the state at all in the sense in which one is taught to the state at a poly-glot and autit-racial, in other words, an old Austria indicates in miniature.

Not the least disturbing factor in the political milious is furnished by the fact that twenty million German men and women, about a third of the entire German-speaking population, has been distributed right and left among a dozen or so old and new states of Europe to give birth to a "German irredenta" in every so-called nation-state.

The Birth of Nations

The same writer states in the same review:

From an inductive study of the nationalities old and new, oriental and occidental, one is then in a position to define the objective foundations of the State. The first formative force is the will or consent of the people, the plebiscite, silent or declared. The second agency that operates in the birth of nations is the force of arms, the power of offence and defence in open war.

The State owner into existence, first, because

and defence in open war.

The State comes into existence, first, because certain men and women are determined to create it, and secondly because they are in a position to maintain it against all odds. In regard to offence and defence the nation-makers or manufactures of States have to see to it that not only the military-naval-serial equipments are adequate but also that financially, industrially and economically the staying power of the people during war is up to the mark. Historically speaking, nations are born in wars and wars only. Genetically, therefore, nationality is in essence a militaristic concept. If there be any spirituality associated with nationalism it is the

spirituality associated with nationalism it is the spirituality of war or the categorical imperative of

Kehatrianism.

Nationality thus postulates, as a matter of course, the milieu of a conflict of rivals to browbeat one another as in a Kautilyan mandala (circle or sphere of states). The being of the nation of the materianism of the material of depends on a condition of the maisyanyaya (logic of the fish) and on a thorough-going "preparedness" of the vivigisu (the aspirant) against thousand and one eventualities.

The Health-giving Sea

Ellis Barker discourses in the Mysor Economic Journal on the sea as a source of health.

Guided by sound instinct, and the wisdom experience, the majority of English people who tal a holiday go to the seaside. "There is nothing lit the sea for a holiday" is a trite and a true saying The sea is indeed the great giver of health as strength. Air, light, water and salt are the mopotent natural anedicines. There are no better toni obtainable for the town-dweller.

We live on air and sunshing and are starmed.

We live on air and sunshine and are starved air and sunshine during our long winter spent a more or less sunless and devitalized atmosphe which is often poisoned by smoke, soot and unwho

which is orien poisoned by smoke, soot and this some chemicals.

Professor Leonard Hill, perhaps the highest authity on the curative properties of air and light, I teld us that the air on the see-shore is ten the as invigorating as country air inland.

There are mysterious health-giving qualities the see-air. Besides, we receive a double days

sunshine, the direct sunshine, and the light which is reflected from the water.

Why the West Can be Saved

In Current Thought Mr. Wilfred Wellock tells us why he thinks the West can be saved.

We know the West can be saved because a powerful spiritual impulse is beginning to move within it. All manner of external changes will have to take place, but the motive behind them all, if success is to be assured, must be the desire to give freedom and increased opportunity to the human

The re-born soul of the West wants cooperation in industry so that work may be a pleasure. It desires a juster distribution of the industrial output so that the people may be freed from the fear of poverty and unemployment. It demands a rational organisation of production so that all may have ample leisure in which to cultivate the arts and handicrafts—the arts and handicrafts which commercialism has swept away, and new arts and crafts also. It seeks to revolutionise foreign relationships so that selfish nationalism, or what is commonly called patriotism, may be brought to an end, and the peoples of the world drawn together in a great co-operative commonwealth.

In a word, it asks for the substitution of the creative principle of love for the destructive principle of greed. And it wants the change to begin now, for greed is fast breaking the world asunder, increasing war, enmity, poverty, hatred and every destructive agency, converting science into an instrument of death and art into a perverter of the instincts. That love, or the desire to serve, is a practical principle is obvious, for the creative impulse is the strongest impulse in human nature. And who is not able to work better where relations are amiable, where justice abounds, and where the object of all labour is the happiness and welfare of men? If, then, fear and greed have been able to accomplish wonders in the production of wealth, how much greater wonders should love and the

how much greater wonders should love and the joy of free service be able to accomplish?

The spirit of co-operation, love, and the joy of service infused into the processes of modern civilisation, would accomplish the greatest revolution in the history of mankind. That, indeed, is the revolution which is destined to mark the beginning of a quite new type of civilisation, an order of society wherein the craving and need for private possessions have been overcome by virtue of a sufficiency of goods for all and the adoption of a more wholesome motive. It is patent to every thinking person, that with a little co-operative effort all the needs of mankind can quite easily be satisfied, thus affording to all ample scope for free self-expression through the medium of the arts. The transition to a spiritual order of society would set free for noble uses immense reservoirs of spiritual force now being ignored, wasted, or worse, perverted—spiritual force that through a better directing of the artistic impulse would transform the world out of a recognition inside a generation.

Welfare February

In this number appears an article from the pen of Mr. M. N. Roy who criticises

Rabindranath Tagore's views on Private Property as expressed in a writing in the Visvabharati Quarterly.

Mr. Roy says:

The poet's opposition to industrialism leads him in such questionable directions, because he is actuated by a reactionary social ideal. Had his criticism of the industrial system been revolutionary—even progressive,—he would find that the root of all trouble lies in the right of property. But he frankly believes in the eternal nature of property. His solution of the present social problem is to replace the existing form of property-relations by an earlier form, already left behind in the evolution of modern civilization.

Mr. Roy further points out:

He (Tagore) believes in private property, but is opposed to the evolution of property-forms and relations. He affirms the existence of property to be a "moral force", yet denies the essential "morality" of the present form of property-relations capitalist industrialism, which rests upon and is a product of the sacred right of private property. Not knowing how to extricate himself from this dilemma, Tagore postulates that property-relations should develop as far as feudal-patriarchy, and stop there. But this is impossible. The forces that determine the evolution of benevolent despotism out of tribal patriarchy, do not cease to operate at the bidding of a reactionary dreamer. The modern plutocrat is just as inevitable a product of these forces of evolution as was the kind king and benevolent despot. If property is sternal, as Tagore holds, its successive stages of evolution cannot be denied. To preach the eternal nature and beneficial role of property, and to denounce modern industrialism, whose foundation is private property, as immoral, is either hypocrisy or blinking at facts.

A criticism of Mr. M. N. Roy's article by Mr. Ashoke Chatterjee apears in the same number of Welfare. Mr. Chatterjee writes:

Mr. Roy says "that the root of all trouble lies in the right of Property". We are atraid that Mr. Roy is a bit over-confident in his diagnosis. When we come to make up a list of all the ills that afflict mankind we dare not say that by merely making all wealth common or social we shall get out of our troubles. We do not believe that any one has a birthright to wealth, but there is such a thing as Worthright, if we may coin a word. Mr. Roy hates to think that a patriarchal aristocracy should dole out charity to the less fortunate. We do not see how it would improve matters if the charity were doled out by a benevolence that repel those who believe in worth, and not their source. But so long as all men are not equally worthy, the less worthy shall depend to some extent on the charity of the better class of men. A peevish proclamation of some metaphysical (a thing which Mr. Roy does not approve of) equality will not help matters. As to private possession of wealth, all possession is by nature private wealth, all possession is by nature private and the satisfaction of having a coat on one's are private things. How the coat came to

The state of the s

to Mr. A., whether through some hereditary or through some socialistic distributive organ, matters little. The mechanism of distribution is of secondary importance. It is its fairness that we should worry about. Rabindranath paints a picture of special distribution of wealth but social idealism balances things much more than "class-war" has succeeded in doing in the West. Mr. Roy may think that the masses were treated nicely only because they were like human cattle belonging to the aristocracy, but history does not support his contention. It was only when the relation between the rich and the poor was dehumanised during the days of the so-called Industrial Revolution that such inhumanity found a place in man's heart. Abnormal men there have been and there are even in Soviet Russia; but Mr. Roy's picture of social relations does not do justice to normal of social relations does not do justice to normal men as they have been, let us say, in the Middle

Mr. Doongersee Dharamsee's article on Petroleum Trade gives us the following opi-

By the Laws of Supply and Demand the price of petrol should not have so much difference as it has today with American locally sold petrol. The coest of transport ought to be the same in the case of bringing the oil from Mexico to New York and from Rangoon to Calcutta. Yet the rate there is about 12s. per gallon, while Re. 1-10 as, is charged at Calcutta. The U. S. of America's Government compel great oil kings to sell petrol cheaply in local markets and at high rates in foreign markets. While Indian Government tolerate selling petrol at a very high rate in local markets and at cheap rate in foreign markets.

Petrol is an article of commerce and is a commercial processity to a market and a commercial processity.

retrol is an article of commerce and is a commercial necessity to a modern nation. It is a business asset, as motor car and lorries are doing service and have become a necessity. The business men of India wish that inland duties levied as a war measure should be now removed. The matter was brought in the Council of State but with no result. With the increased pay contemplated for bighly paid services the new budget is not likely to bring such surprise packets, as removal of inland tax on netrol.

tax on petrol.

Mr. Benoykumar Sarkar gives us the following information in his article on French School of Vocational Training .

Co-operation from the side of private bodies and non-official experts is brought to bear on the technical schools in and through the "inspecteurs" or visitors who are nominated or elected on account of the part they play in agriculture, industry or commerce. Their functions, although honorary, are almost semi-official, and although not inspectors in the administrative sense they serve to supplement the work of the covergence in the server. ment the work of the government inspectors of schools. The number of such visitors is 200. Professional education is in every way enabled to act and react upon economic development.

FOREIGN PERIODICALS

"Our Debt to the Ancient Wisdom of India"

Mr. Edmond Holmes writes in The Hibbert Journal :-

"In the raper on this theme which appeared in the October (1924) number of the Hibbert Journal I tried to show that we owe to the 'Ancient Wisdom' of India a noble idealistic philosophy which was informally set forth in the Upanishads and found its chief practical exponent in Buddha".

NIRVANA

Mr. Holmes holds that Nirvana is not an sternity of nothingness.

The word means going out, extinction. What is that is extinguished? Not the flame of life, but a smouldering fires of earth-born desire. When tryans has been won, the desire, or group of stires, which attached the soul to earth and drew latter again and again into the whirlpool of retain, has been fully and finally extinguished. In the words, a long and arduous stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul has ended, and a new stage in the latinance of the soul to earth and drew that the soul to earth and drew latinates the

na is to pass into the new order of things, whatever that may be, which awaits the soul when the last of its earth-lives is over. What the new order of things may be, we do not know. Buddha did well to keep silence about it. Its mysteries and glories can no more be realised by the ordinary dweller on earth, than can the mysteries and the glories of colour be realised by one who was born blind, or the mysteries and the glories of sound by one who was born deaf. But whatever it may be we may be sure that it is a higher and purer state of existence than that which we are now passing through. The soul has climbed to a higher rung in the ladder of spiritual evolution. It is a stage nearer to its ideal goal, the goal of oneness with the Brahman, the spirit of God".

WORK OF BUDDHISM IN INDIA

Though the number of people who profess Buddhism in India is very small, Mr. Holmes thinks that

"In India itself, in spite of its apparent failure, Buddhism accomplished a great and beneficent work, 'Buddha', say the authors of the article on "India" in the 11th Edition of the Engels and Britannica, 'never ousted Brahmanism from Accompanies

DEBT OF THE WEST TO INDIA'S ANCIENT WISDOM

Mr. Holmes then proceeds to show that was outside the land of its birth that ldhism won its greatest triumph. Having ribed what it has done for Asia, he asks hat of the West? Does it owe nothing to Ancient Wisdom of India?"

His answer is:-

I think it owes more than it is willing to admit. are ready enough to acknowledge our debt to thinkers of Greece. But what is a direct debt tem may well be, in part at least, an indirect to the Upanishads and Buddha. Pythagoreat, with its doctrine of metempsychosis. Its tice of vegetarianism, and the quasi-monasticism its Brotherhood, savours so strongly of an influences that it is difficult to avoid the clusion that when (as is highly probable) hagores visited Egypt, he drank there at a which had received an influx of Indian 19th."

Mr. Holmes gives his reasons for coming this conclusion. He also quotes Dr. iders Petrie, the eminent Egyptologist, who ribes an Indian origin to the ascetic monassm which is found established in Egypt 340 B. C., which persisted there for some turies and which spread thence into ghbouring countries such as Palestine and ria. There seem to have been two separate asions of Egypt by Indian asceticism. Dr. inders Petries says:

There may have been at that time (before B. C.) only an idea of withdrawal of the acruous from the world, due to the Indian influence ler the Persian Empire; and the fuller adoption he Indian form of contemplative life may be to the great Buddhist mission under Asoka in B. C."

The reasons that Dr. Flinders Petrie gives ascribing an Indian origin to both insions seem to be fairly strong. The consion which he reaches is that "practically whole system of life [ascetic life in

Mary State of the State of the

Egypt] was that of Indian asceticism, planted as an ethical system."

If Pythagoras owed anything to India derived through Egypt, and if Mr. F. M. Cornford, in his work on Greek Religious Thought, is right in regarding Plato "as the successor of Pythagoras and the inheritor of the invstical tradition in Greek religion." responsibility for the debt which Pythagoras contracted has been passed on to the West, says Mr Holmes "The mystical tradition," says Mr. Cornford, "asserts the unity of all life-divine, human, animal-and accordingly denies that there is any gulf fixed between the nature of the gods and the nature of man". This is the teaching of the Upanishads, says Mr. Holmes. Mr. Cornford goes on to say that "Plato's adoption of the Pythagorean religion raised it to a position of incalculable importance in the whole subsequent history of European theology. It made possible the alliance of Platonism with the religion of Christ and of St. Paul" If that alliance, observes Mr Holmes, was in any way facilitated by the secret influence of Indian idealism, the debt which Christendom owes to the Upanishads great.

JESUS CHRIST'S DEBT TO THE UPANISHADS

"Did Christ owe anything to the Upanishads?", asks Mr. Holmes. His reply is:—

"Perhaps he did. A great soul is peculiarly sensitive to the spiritual influences of the age in which it lives, and of the world in which it finds itself. Indeed it is its mission to accept what is best in those influences, to assimilate them, to transform them, to make them its very own. And the greater the soul the greater are its obligations and the more fruitful the use that it makes of what it borrows. The Levant in the time of Christ was a whirlpool of conflicting and commingling beliefs. The building-up of great empires such as the Persian, the Macedonian, and the Roman, had at ence denationalised and supernationalised religion; and many of the religious ideas which were current in the Judaeo-Hellenic world were of quasi-universal significance.

Foremost among these was the idea of the unity of all life and the consequent oneness of man with God. With this went the kindred idea of the duty of purifying the soul through the medium of conduct in general and of virtuous conduct in particular, the latter idea having found practical expression in the lives of the Essenes, some of whose communities Christ may well have visited. Both these ideas had come from India. They may have had other sources as well; but their Indian origin is indisputable, and India had set its own special stamp upon them. And both ideas are at the heart of Christ's teaching. In his conception of God as the loving Father of all man and all other living things he brings God very near

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o ms. In his memorable saying, "I and my ather are one," he brings God nearer still.

"Choser is He than breathing, and hearer than hands and feet," Then he says to us, "Be ye perfect even as your father which is heaven is perfect," he sets before us the purification of the soul tredgh, virtue as the end and aim of our lives, and he again publishes the nearness of God--of the very perfection, the very finitude of God--to man. It is true that this sublime precept, at because it brings God very near to us, and because in doing it bids us aim at an unattainable ideal, has never been taken glously by Christendom. But its day is yet to come."

India's Ancient Wisdom, the Antidote to Western Materialism

In concluding his article, Mr. Edmond Iolmes savs:-

"Ten years ago the civilisation of the West was Ten years ago the civilisation of the West was all appearance orderly, progressive, prosperous, nd stable. Then came the tragedy of the Great Var, which revealed the hollowness of our attends prosperity and accelerated the process of a hitherto unsuspected decay. Now, after five ears of peace, Europe is a weltering chaos of onficting aims and interests, a whirlpool of affish desires, of angry passions, of dark suspicions, f jealous fears. Nation is set against nation, class marty against party creed against gainst class, party against party, creed against reed, cause against cause. The whole social tructure is rocking as if in an earthquake; and its

tructure is rocking as if in an earthquake; and its ery foundations seem to be breaking up.

"The catastrophe has been sudden and swift, ut the preparation for it has gone on for centuries. The civilisation of the West is materialistic to the preparation of the West is false standard of alues, and its open encouragement of greed and alf-indulgence—a Nemesis which delays its coming if the materialistic civilization is at the zenith of its restness—is moral decadence, social disorder, and onomic disaster.

"Why is the civilisation of the West materialistic the core? Because the mind of the West has ever been able to realise the essential spirituality. Nature and the consequent Unity—in the rinity of Man and Nature and God—of the Universal Life. It has exiled its God to the dreaming of the Supernatural; and in that phantasmal or of the God has become a phantom and is now

resal Life. It has exiled its God to the dreamnd of the Supernatural; and in that phantasmal
orld its God has become a phantom and is now
ding away into nothingness. Bereft of God's
dwelling spirit nature has become a complex of
achinery, in which each of us—an automaton in
sown being—is but a helpless atom in a whirling
ass of steel. In such a world human conduct is
at to be regulated by such maxims as "Each for
meelf and the devil take the hindmost," and "Let
i eat and drink, for to-morrow we die". When
less inverted ideals win general acceptance the
massouent corruption of society becomes the
massouent corruption of society becomes the
massouent corruption of society becomes the
infless.

"If we are to find the antidote to that false
illosophy we must turn for guidance to the
ncient Wisdom' of India,—to the speculative
illosophy of the Upanishads and the ethical philosory of Buddha. To place God at the heart of
itare by thinking of him as the ideal self of man
to marge in ideal oneness the spirit of man, the
irit of nature, and the spirit of God—was the
passure achievement of the Upanishads. The
passure achievement of the Upanishads.

Until the higher thought of the West is able to enter, with some measure of understanding and sympathy, into the ideas that dominate the Upanishads, it will continue to waver, as it has long done, between supernaturalism and materialism seeking rest and finding none,—finding none, because it does not see that the only rest which can refresh and revivify the soul is the inward peace which comes from the progressive realisation of our potential oneness with God, the peace which passeth understanding, the rest of infinite unrest."

Birth Control as an Unsolved Problem

We read in Current Opinion:-

For two generations the martyr-propagandists of the so-called "birth control" movement on both sides of the Atlantic have endured imprisonment and persecution as a result of their efforts to publish contraceptive information; and yet, if the publish contraceptive information; and yet, if the truth were told, one would have to admit, according to Morris Fishbein, Associate Editor of the Journal of the American Medical Association, that birth control is still an unsolved problem. In connection with this statement, Dr. Fishbein cites the presidential address, before the American Medical Association last June, in which Dr. William Allen Pusey devoted himself to the subject of the limitation of population,... "I particularly desire", he said, "that the mistaken impression should not go out that I mean to say that medicine now has any satisfactory program impression should not go out that I mean to say that medicine now has any satisfactory program for birth control. It has not"...Dr. Fishbein continues (in an article in the American Mercury: "The fact is that none of the students of the problem, not even the physicians, have ever perfected any method of birth control that is physiologically, psychologically and biologically sound in both principle and practice." "Of all the devices at present available, the most ancient and the most certain of all is that of simple continence"

Each of the chief advocates of birth control

Each of the chief advocates of birth control has some method which he or she considers the ideal; but the fact that Margaret Sanger, in America, and Dr. Marie Stopes, in England, do not agree should be sufficient evidence in itself that the ideal has not been reached.

The conclusion reached by Dr. Fishbein is that medical science, despite all the time and effort spent, is not yet satisfied with the achievements of its investigators in this field. Research workers are still seeking methods which are scientifically safe and psychologically satisfactory.

A Million Words in a Square Inch

It will appear from the following passages extracted from Current Opinion that diplomacy is going to be more effectively secretive and bypocritical and war more difficult than bitherto:

An invention tested by the United States Bureau An invention tested by the United States Durest of standards has been perfected that will engrave letters so small that in the space of one square inch the inventor, Alfred Mckwen, claims he could write eighty complete copies of the Rible. To the Buresu the inventor sent a sample of the

described the distributer prior has been seemed to the writing of the Lord's prayers (fifty Six Words) on the above described slide has been measured and found to be 0.0016 inch wide by 0.0008 inch high. Test number T. W. L. 34.374."

These dimensions multiplied give a total area of 128 hundred millionths of a square inch or the 781,250th part of a space one inch wide by one inch deep. That is equal to the 78th part of a 10.000th part of a square inch, so that 78 prayers 4,368 words, could be accommodated where the two letters "L" on the page might be made to cross each other at right angles. What chance would the most inquisitive enemy secret service agent have of discovering a message so minutely engraved?

The inventor, according to the New York World, intends his efforts to perfect the process of microscopic engraving to be applied particularly to the transmission of secret documents or messages during war time. A suspected messenger could carry written communications of unlimited length engraved on the surface of a button, or hidden in a tiny corner of his averlasses—perhans

carry written communications of unlimited length engraved on the surface of a button, or hidden in a tiny corner of his eye-glasses—perhaps covered by the attachment of the nose piece. It would be literally impossible for the keenest enemy officer, unless he were an expert micrographist and knew exactly where to look, to find a trace of the message that was passing right under his nose. Imagine a metal button composed of two parts soldered together. On the inside of one of those parts a message longer than the complete works of Shakespeare could be engraved. Or a messenger could carry the complete hnancial messenger could carry the complete inancial records of some secret transaction on space smaller than the eye of a needle.

Another use suggested by the inventor is the making of permanent records on some such material as the new rustless steel. These records would occupy such a small compass that whole volumes of valuable data could be kept in a small

safe deposit box.

Splitting Seconds into a Billion Parts

Current Opinion records that.

"Professor Paul Heymans and his laboratory assistant, Nathaniel H. Frank, of the Massachusetts assistant, Nathaniel H. Frank, of the Massachusetts Institute of Technology, have succeeded in measuring intervals of time down to one billionth of a second and are confident of being able presently to split a second into a hundred billion parts. In accomplishing this extraordinary feat the two physicists employed a modification of a method devised by Dr. P. O. Pederson, of the University of Copenhagen, involving what are known as Lichtenberg Figures which manifest themselves when an electric wave is reflected from an electrode."

Chemistry and Peace

This is a notable contribution to the note Konthly by Mr. J. B. S. Haldane, Sir William Dunn Reader in Ricchemis-Contesting University.

And the state of t

THE PREVENTION OF WAR

Mr. Haldane thinks.

"War will be prevented only by a scientific study of its causes such as has prevented most epidemic diseases. For many centuries people had guessed that epidemic diseases constituted a punishment for human misconduct of some kind. They tried to prevent them by prayer and almsgiving. Christians gave up washing; Hindus liberated rats captured during plague repidemica. [Did Hindus ever do this? Ed., M. R.] Religious orders and priests of the church gave the most magnificent examples of self-sacrifice in times of pestilences can be prevented. Besides good intentions a special type of accurate thinking was needed. We have not yet made a scientific study of the causes of war and, until we do, may expect of the causes of war and, until we do, may expect more wars."

Mr. Haldane says that twenty-five different poisonous weapons were employed during the last great war, of which mustard gas or dichlorethyl sulphide caused more casualties to the British than all other chemical weapons put together.

Mr. Haldane's paper contains many other interesting things, but nothing as to how chemistry can be made to promote peace. So the caption chosen for his paper appears

to be a misfit.

Religion as a Force in Modern Life

Mr. Reinhold Niebuhr writes in the same monthly:

"If religion is to be restored as a force in modern life, it must be able to guage the evil in human life and yet maintain its faith in the spiritual potentialities of human nature. It must be able to deal with the problems of economic and political life in the spirit of scientific realism and offer for their solution the dynamic of a faith that is incurably romantic. Nothing less than a transcendentally oriented religion is equal to this task, but it must be a religion which tearlessly faces the moral implications of its faith."

Count Keyserling on Indian Music.

Count Hermann Keyserling is a wellknown German author. One of his works, Das Reisetagebuch eines Philosophen, is a comprehensive record of the impressions, emotions, and thoughts called forth experiences in the Far East and North America during 1911 and 1912. An English translation of this "Travel Diary of a Philosopher" has been recently published in America. Dr. Kuno Francke, Professor Emeritus and honorary Curator of the Germanic Messain at Harvard University, has written an article.

this book in The Atlantic Monthly. Educated dus will find both the book and the ble them to understand what in Hinduism reals most to a cultured German author * Keyserling.

Incidentally Dr. Francke writes :-

Incidentally Dr. Francke writes:—
"It is a pity that Count Keyserling did not see is after the Gandhi Movement had stirred all sees of the nation to a new and unprecedented ritual effort. The last days, however, of his lian accourn were devoted to a stay with the er great representative of modern Hindu culture bindranath Tagore. Of an evening spent at his use, listening to native musicians, he says:
"Indian music is only another, richer, and fuller greation of Indian wisdom. He who wishes to derstand it must have realised his own self, must tow that the individual is only a fleeting tone the great world symphony, that everything longs together, that nothing can be isolated, and stevery objective existence is only the glimpse of noment in the current of mysterious ever-flowing a. He must know that all phenomena are only reflection of the invisible Being, and that our hemption lies in anchoring our consciousness this Being. Tagore himself impressed me as a sitor from that higher region. Never perhaps we I seen so much spirituality concentrated in a man form."

Count Keyserling on the Future

According to Dr. Francke,

The Hindu ideal of individual perfection within The Hiudu ideal of individual perfection within given limit, Chinese belief in the harmony beyon the moral and the physical order, Japanese enius for intellectual exploitation, American power individual initiative—these, unsatisfactory as it such formulas are, may be said to constitute the mental harvest which Keyserling brought ack from his trip around the world."

The following are among the closing words of Count Keyserling's remarkable book :

"We are coming to a broadening of the generally "We are coming to a broadening of the generally human basis of our life such as was never known leafore, and at the same time to a deepening and intensifying of every individual racial tendency enably unparalleled. While formerly there was the alternative, nationalism or cosmopolitanism, will henceforth be a mutual penetration of the two. The different types of culture and belief two and more be transformed into a conscious complements of each other. The former "He or I" will more and more be transformed into a conscious and selicerate "We". And this will take place almost independently of all goodwill, because the life of the world is itself a connected whole. About in acience, in money, in economic interceptations, foundations have been laid on the basis which mutual agreement is inevitable; soon the will be the case in legal relations. These consective realizations of internationalism, or their more transfer and more leading minds are renounced. More and more leading minds are renounced. ternational solidarity of Labour is daily becoming more powerful. On some day of grace all humani-ty will feel as one, in spite of all conflicts and contrasts.

"To help in bringing about this blessed day and this better world—that, and not the Occidentalization of the rest of the globe, is the mission of the occidentals. It is the mission of the West to put into practice what the East, and especially India, has first understood as a theoretical command."

What is civilisation?

"What is civilisation?" asks the Forum. railroads, telegraphs, skyscrapers, and open plumbing? Is it the conquest of the air and of disease? Is it literature and art, philosophy and religion, the superlative excellence of the few, or the greatest

good of the greatest number?

"In this age of vast material progress, too many of us are prone to limit our definition of civilisation by the very prejudices born of our own particular type of culture. We are apt to regard civilisation in terms of our mechanistic achievements, and to hook down pityingly from the altitude of our progress upon the backwardness of other times and neonless. nok down pityingly from the altitude of our progress upon the backwardness of other times and peoples. To-day this attitude is being challenged by many writers, who bid us look to other cultures and see what we can learn from them. In the brilliant kaleidoscope of history many diverse civilisations have flashed and faded. Each one has contributed something to the great wealth of culture of which we of to-day are the heirs and beneficiaries."

A Scheme for the Medical Profession

Major-General Sir Gerard Giffard, I. M. S. (Retired), writes in The Asiatic Review :

I hold in my hand a document just received from Madras sent by the Raja of Panagal, the first from Madras sent by the Raja of Panagal, the nest Minister of the Madras Government. I have received it, from my old friend the Minister, with great pleasure because he has just carried out a scheme which I recommended to him before I left India last year. The scheme is based on the belief that the future of Medicine in India cannot be a future of Government Medical Servants. Although the medical graduates of Madras are few in number in magnetion to the number of persons needing medical graduates. proportion to the number of persons needing medical help in the Presidency, many of them are unemployed. The medical graduates and also the unemployed. The medical graduates and also the L. M. P.'s (Sub-Assistant Surgeons grade), up to the L. M. P.'s (Sub-Assistant Surgeons grade), up to the present, crowd into the large towns where there are already too many doctors. They have to compets there with the Government servants who, being in charge of the Medical Institutions, and receiving a fixed salary, are easily able to obtain the greater part of the private practice. These private practicioners have usually spent all the money they can command on their education and so they cannot make a start in the rural districts. The Minister's scheme proposes to subsidize these men and to supply them with a house for a certain number of years and with a free supply of medicines and apparatus. The subsidy will gradually distribute, thus leaving the doctors, at the end of a few years mean time they must treat the poor gradual.

charge such sees as they can collect from well-to-do satisate. I welcome this scheme as a small beginning towards the establishment of an independent medical profession, and I hope that, if the recommendations of the Lee Commission be also carried out, and the Professional chairs be no longer held by the Services, the handing over to an independent Medical Profession of the top and bottom may eventually lead to the growth throughout India of a self-reliant, self-respecting, independent Indian Medical Profession, no longer divided by educational barriers, but itself capable, in the future, of building up for India a position in the Scientific World to which its numbers and intelligence will entitle it.

Democracy in Islam

We read in an article on Democracy in Islam by Mr. Syud Hossain in The New Orient of New York :-

I claim for Islam that it alone among the religions of the world has provided a working basis for true democracy. It has reduced the principle of the brotherhood of man to terms of actuality—to practice and not merely profession—both socially and internationally. Go where you will in the Moslem world, from Morocco to China, from South Africa to Siberia, you will not find any barriers of race or color or caste dividing Moslem from Moslem. The Moslems of the world constitute one great family. No sense of strangeness keeps them apart; no artificial inequalities mar their social organization or intercourse. or intercourse.

After a somewhat extensive study of democratic conditions and institutions in the West, I can still conditions and institutions in the West, I can still affirm that the reality of democracy, in a fundamental sense, has been better realized in Islam than in any other system. True, there have been flagrant spells of corruption and backsliding, and there are present today phases of self-betrayal in Moslem society. Moslems, indeed, have fallen because they fell away from Islam—alike from its truth and its tolerance. But even so, a marvelous traternal spirit, transcending all barriers of race or country or colour, still animates the great country or colour, still animates the great brotherhood of Islam in a degree perhaps not discoverable in any other great community of men. Here, at any rate, we have a great example, and a great promise for the redemption of humanity. Islam had done nothing else than eliminate, as it has incontactably done the propagatory by

It islam had done nothing else than eliminate, as it has incontestably done, the unconscionable barriers of racial antipathy and national exclusiveness from among one-fifth of the human race scattered over the surface of the globe, covering every land and clime, it must hold civilization its debtor.

Christianity, after two thousand years of evolution, has signally failed in this vital respect. The conception of a human brotherhood, a social communion, that would transcend geographical, racial or national boundaries seems to be equally unrealized in the other great religious systems of the world. It is Islam alone that rules out, in theory no less than in practice, the claims of race or nation, caste or colour, to break the unity or mar the harmony of the human family. And there can be so question that it is along that path the world. The writer says is true. But it is

also true that Islam has not solved the problem of political democracy; for though it has ruled out "the claims of race or nation, caste or colour", if not always in practice, at least in theory, it has not ruled out the claims of creed. All Muslims may be equal, but in Islamic theory, Muslims and non-Muslims are not equal politically or otherwise.

Measuring Genius

Mr. William Douglas tells us in Chambers's Journal.

The world in general is content to regard genius The world in general is content to regard genius as a phenomenon that appears at rare intervals in defiance of, rather than in accordance with, natural laws. The fact of genius, its choice of the medium in which it expresses itself, and the form of that expression, are unquestioningly accepted as inevitable and inexplicable. The reading-public, while it is eager to be amused or interested or thrilled, will not readily consent to think. So it prefers to look upon genus as something alterether missen. look upon genius as something altogether miraculous, and loves such fine phrases as Wordsworth's light that never was on sea or land and Carlyle's inspired gift of God'.

Most people are strangely gratified when there is striking contrast between the circumstances of genius and its performance. The greater the contrast, the greater the miracle. If a ploughman turn poet or a policeman paint pictures the world applauds the prodigy. It would be disappointed if Bacon proved to be Shakespeare. This trick of contrasting opposites is as old as history. David of Israel and Jack the Giant Killer are heroes because they were, comparatively speaking, possessions. because they were, comparatively speaking, pyrmies. Diogenes steps from his tub into the temple of fame. The average man is particularly delighted of tame. The average man is particularly designed when the personality or history of a poet seems out of keeping with his poetry. He thinks of Chatterton as the 'marvellous boy' who starved in a garret. Marlowe is the tavern brawler who is killed in a drunken scuffle over a prostitute—by Will Shakespeare himself, if we are to believe Miss. Clemence Dane, who certainly knows better. Milton writes Pareduse Lost and Homer The Iliad, each after he is blind. Dr. Johnson is scrofulous, gluttonous, and a boor. Goldsmith is the inspired fool' who wrote like an angel but talked like poor Poll'. Shelley is an atheist, and Byron a black-

Poll'. Shelley is an atheist, and Byron a black-guard.

Yet it is obvious that Shakespeare would have been no less a genius if he had been Lord Chancellor of England. Homer and Milton would not have written worse poetry even if they had had Argus's hundred eyes. Shelley, although he had turned Quaker, would still have 'dabbled his fingers in the day-fall, and littered the floor of heaven with his broken fancies'. Were Mr. Chesterton thin as an eel and Mr. Bernard Shaw gargantuan, their charm would be no less potent. The man in the street cannot be made to think so. Believing that the marvellous essential is rendered more marvellous by contrasting concomitant incessentials, he measures the first by its distance from the secondari if genius were not something above and burgest such accidentals; and he is encouraged in this laise correlation of opposites by literary biographents.

second of the miraculous because he is ignorant at appreciants.

But the man in the street has other the tritely true, the strongly emotional, the bloomy large lever, and the broady humanus. he distrusts his preference because he pects simplicity.

rempticity of subject and expression is so often remarked as a mark of mediocrity that the worth work is frequently measured in inverse pro-

Men of Genius are believed to be wanting in sanity.

The man of the world sometimes judges genius, The man of the world sometimes judges genius, marticularly poetic genius, by comparing its menticularly with his own, flattering himself considerably in the process. By this method of calculation, tening is measured in inverse ratio to its sanity. The man of the world does not make the comparison in respect of originality, inventive power, invention, perception, receptivity, spiritual energy and enthusiasm; that were too exhausting a method—and the result might not be so flattering to his self-esteem. The standard of his measurement common-sense, and he fondly misapplies Dryden's is common-sense, and he fondly misapplies Dryden's

Great wits are sure to madness near allied And this partitions do their bounds divide.

So be regards genius as a kind of mental disease,

the credits the weaknesses of the long-haired types,

mailtar in caricatures, to poets like Chaucer,

Spenser, Shakespeare, Mitton, and Wordsworth.

An a matter of fact, these the greatest masters of lagish poetry, are characterised by a practical matter, and commonsense that the man of the world the control of the control of the man of the world the intervals of making out bills of lading and the intervals of making out bills of lading and the intervals of the dutties as ambassador, master the intervals of making out bills of lading and attending to his duties as ambassador, master torks, and member of Parliament for Kent.

The state of the deputy-governor of Ireland.

The state of the state of the deputy-governor of Ireland.

The state in was, prosaically enough, earning his living as school master that he wrote his Areopagitica "the classic classic of spiritual and intellectual freedom its outbursts of shattering vituperation, its houndless power, and overgrand over grand overgrand overgrand overgrand overgrand over grand overgrand ove

The department of the partment of the partment

Other methods of measuring genius have Them mentioned as follows:

Bonne people would measure realize a measure the efficiency of machinery, by base illusion that poets produce their mastery is without effort. They love to read of poets winever blotted a line, who lisped in numbers for ti numbers came. To such people he is no heave horn poet who scerns delights and lives laboriously whose gening is an infinite caracity for table days, whose genius is an infinite capacity for taking pains. Poeta nascitus non fit! He must be able toss off a sonnet with his 'night-cap' before ste ping into bed.

oray's immortal elegy, which took eight yea to complete, is, on this basis of measurement, no poetry. But Cecil's saying of Sir Walter Raleig 'I know he can toil terribly,' is true of genius of every sphere of sotivity. Shakespear's knowleds is as wide as his range. He must have been a commivorous resder, an observant and diligent student of men and affairs. Originality imagination dent of men and affairs. Originality, imaginatio comprehensiveness of soul, sensibility to impression, sincerity, sympathy, emotion, eloquence, just sense of proportion, and a delicate appreciation of musical sound, are some of the chief element of genius; but all are useless without that bound less energy of mind, that self-denying tenacity (purpose, which exercises and cultivates them an transmutes capacity into impershable wor. A few writers like Rousseau may learn more from men than from books, more by meditating on the own experiences than by meditating on the exper ences of others, but to produce work that wi quicken the intellect, stir the emotions, and fit the imagination they must not only think trul; feel deeply, and imagine nobly, they must to terribly.

A good measure of genius has been thus described by La Bruyere: 'Whenever,' he says, 'th perusal of a book elevates your mind and inspire you with noble and courageous sentiments, do no seek for any other measure to judge the work: the work is good and written by the hand of a master

Mosques Open to All Worshippers of God

"Once a deputation from a Christian tribe waite Once a deputation from a Unristian trine waite upon our Holy Prophet Muhammad (may peace and the blessings of God he upon him). They were having a discussion with him on doctrinal points. The argument grew long and it was their time to pray. They asked his permission to go out and say their prayers. He said there was no need to them to go out for they could pray in the Mosqu where they were holding the discussion. So we where they were holding the discussion. So we know from the Holy Quran as well as from the Life of the Holy Prophet, that the doors of Moslen Mosques are open to all those who want to wor ship God alone and that the Moslem Mosques are the centres of unity."—The Review of Religions.

The Future of Africa.

"The future of Africa lies with the African, and this more particularly applies to the Centra and Equatorial zone. With the exception of the lands surrounded by the mountain groups of I kilimanjaro, and Elgon, little of this is sufficient white settlement. I think I am right in anyth the policy of the British Government mast.

stands appeared to encouraging projects which have the their object the creation of Suropean-owned and suranged plantations to replace agricultural industries which are already in existence or which are capable of being developed by the Africans themselves."

"Africa is at last awakening from an age-lorg inertia, and there is a slow but sure movement in which one can already recognize the beginnings of a race-consciousness among millions of reconle who

a race-consciousness among millions of people who have up till now been regarded as the most back-ward of mankind."—R. St. Barbe Baker in The English Review.

The Future of Constantinople

According to Le Temps, Constantinople is a dying city. Its formerly busy harbor is deserted, banks will loan money only on exorbitant terms, big business houses are liquidating their affairs and closing their doors. Foreigners are leaving en masse, or—as in case of the Greeks and Armenians—are being expelled by the authorities; and even part of the Mussulman population is migrating to Anatolia in the hope of bettering its condition.

Constantinople suffered severely during the suc-

Anatolia in the hope of bettering its condition.

Constantinople suffered severely during the succession of wars that began with the Balkan conflict in 1912 and only ended with the defeat of the Greeks last year. A series of confiagrations, the ravages of which could not be repaired in the prevailing unsettlement, has swept away more than one fifth of the city. Revolution and civil war have practically extinguished the Black Sea trade; and Constantinople, like Vienna, is suffering from the shrinkage of the territories of which it formerly was the commercial centre. Last of all, the departure of 300,000 Greeks and Armenians, like the expulsion of the Jews from Spain and the Huguenots from France, has prostrated important economic activities of the city. Meanwhile Constantinople's rivals are profiting by the distress of their old competitor Alexandria. Beirut. Pirzeus, and Saloniki are no longer simple satellites of the Saloniki are no longer simple satellites of the metropolis on the Bosphorus, but are rapidly becoming independent trade-centres.

Notwithstanding this discouraging situation, however, correspondents point out that the causes of the present depression are political and transitory, while the natural advantage that has made Constan-

while the natural advantage that has made Constantinople great—her strategic situation at a focus of land and sea routes—remains unaffected, and they confidently predict her ultimate revival.—The Living

Europe and Internationalism.

Mr. Junnosuke Inouye, ex-minister of finance of Japan, writes in the Japan Magazine :-

I was present at the meeting of the League of Nations Association held in Lyons, in which I made an address on the equal treatment of all the peoples in the world, regardless of their nationalities. In the meeting I had the opportunity of personally seeing various people representing various countries. What I was heartly moved by on the occasion was hat the does antertained by various peoples in the world was further and further receding from the office meeting of internationalism or that of the latter as and they had begun to be

inclined, to the idea of nationalism or that of nationalistic egoism. It is true that each of the representatives arrued with dignity and impartiality, expressing quite fairly his own views superficially. However, I was able to find very easily the idea of nationalism and nationalistic egoism burning ablaze behind it.

It may be no wonder that nationalism has begun to prevail, because it may be the shortest cut for the European nations to resume the normal economic situation by consolidating themselves nation by nation or it may be the only means for a nation that they consolidate their national unison, in order to prevent themselves from other nations' contempt. At any rate, it cannot be overlooked that the idea of all the European nations is now inclined to nationalism. I don't know whether it is a deplorable or congratulative phenomenon, but, nevertheless, it is an undentable fact. In this way it can be safely said that the centre of the current of thought of the World is moving to nationalism from internationalism.

A Message from Mahatma Gandhi to "The World Tomorrow"

"My study and experience of non-violence have proved to me that it is the greatest force in the world. It is the surest method of discovering truth and it is the quickest because there is no other. It and it is the quickest because there is no other. It works silently, almost imperceptibly, but none the less surely. It is the one constructive process of nature in the midst of incessant destruction going on about us. I hold it to be a superstition to believe that it can work only in private life. There is no department of life, public or private, to which that force cannot be applied. But this non-violence is impossible without complete self-effacement."

Americans and the Red Indians of America

Is there any reason, asks the American Indian Defense Association, why the tuberculosis deathrate of the Navajo Indians should be ten times that of the registration area of the United States; why there should be twenty-five thousand cases among two hundred and ten thousand Indians; why their trachoma patients should be allowed to go blind in the presence of known methods of prevention? There are, of course, plenty of reasons. The American Indian is a charge that has sat very lightly on the Puritan conscience of America. The shortage of decent medical services among them is by no means decent medical service among them is by no means the greatest of the ills the Indians have suffered at our hands. Neither will the rectification of these conditions make amends for the wiping out of their civilization. But nothing could do that, while immediate assistance will do something toward elizainting the most deployable aspects of the preparation. ating the most deplorable aspects of the present. Therefore the association is preparing to launch a comprehensive drive against the whole existing system of handling Indian affairs. The future may offer the Indian no alternative but what has confronted him in the papt: externination or assimilation. ed him in the past; extermination or assimilation. But even so, he is entitled in the present to the most humane treatment the 'superior' civilization can muster."—The New Republic.

Mr. Sevel Zimend on Mahatma Gandhi.

No matter what one may think of Gandhi's economic program, of his idea that modern civilization is pernicious in its effects upon the individual of his belief that railways and hospitals, for the striple, are at best a necessary evil—Tolstoi and taskin preached such theories two generations back—it must be admitted that his method of non-miclenge has not only contributed to the advance

Stack—it must be admitted that his method of nonsiclence has not only contributed to the advance
the self-sacrifice and self-respect in India, but has
also had a far-reaching influence all over Asia.

What he asks of his countrymen is to adopt
non-violence for the purpose of regulating the relations between the different races and for the purpose of attaining Swarm; (self-government). "This
I venture to place before India, not as a weapon
of the weak, but of the strong."

"Do you believe." I asked, "that your people
"will give up every kind of violent method in their
attraggle for Swara;?"

I believe that the Indian people will gradually
come to "adopt the doctrine of non-violence," he
replied. "All our ancient traditions, our epics, our
listory show that we are more ready to suffer than
to inflict punishment on others."

He has never asked his people to eschew violence
in their dealings with robbers or thieves, or with
mations that may invade India. He has never
presented that extreme form of non-violence, if
only because he does not regard himself fit enough
to re-deliver that ancient message. Though his
intellect has fully understood and grasped it, it has
not as yet become part of his whole being. His
strength lies in asking people to do nothing that
he has not tried repeatedly in his own life. But
in order that they may be better able to protect
themselves, they must learn to restrain themselves.
The method of non-violence can never lead to loss
of strength, but it alone will make it possible, if themselves, they must learn to restrain themselves.

The method of non-violence can never lead to loss of strength, but it alone will make it possible, if the nation wills it, to offer disciplined and concerted action in time of danger.

As he was talking, I seemed to hear again the voices of India, to see the stormy background of his possible, to seen the lofty passages of Indian scriptures.

people to scan the lofty passages of Indian scriptures, so accertione the exalted deeds of his countrymen. I heard the triumphant music of the reborn location. I heard the sacred tidings of peace on earth and goodwill which Asia sends, once more, the children of men.

And then the Mahatma summed up his message:

The fighting for nothing less than world peace." said he, 'if the Indian movement is carried by success on a non-violent basis, it will give a new marking to patriotism. and if I may so say, in all marking, to life itself."—Survey Graphic.

Science of Government

Erou Science Progress:

The question which is the best form of govern-The question which is the best form of government for the human race to adopt is really a which scientific question, requiring scientific goldes of thought by man who have had experience it scientific methods. The popular idea to day that the popular idea to day the popular id

form just opinions on modern astronomy, physical or medicine. As long as men imagine that his can be properly ruled by amateurs in the science and art of government, so long will they be hadly ruled—they may as well have their engineering or medical treatment done by similar people. It has been proved over and over again in scientific works on political economy that the creed commonly called Socialism is as impossible as the creed that two sides of a triangle are together less than the third side."

Progress

Concluding an analysis, in the Nineteenth Century, of the idea of Progress, Mr. G. H. Bonner writes that progress

"Is a kind of awakening, a gradual lifting up of the object of pursuit from the material to the mental, from the mental to the spiritual plane. The first effect of such an awakening is to produce chaos: the good which is at first pursued is not the good itself, but a partitive and personal good. And so the chaos of the world of to-day is not a cause for pessimism, but for rejoicing, for it is an infallible sign that the great awakening has begun. infallible sign that the great awakening has begun. The throes of birth are upon the world, for the old order is changing. The darkness which is around us is the darkness of the very early morning, and from it will be born a day more beautiful than any

that has yet been.
"It is idle for the pessimist to moan of the wrath to come: Goodness, Truth and Beauty must inevitably prevail, for they are the foundations upon which both man and the universe are built. Some time and somewhere that ideal perfection of manhood which has existed in the world of the real from all eternity will blossom out in man. And it rests with himself whether the time be a

long or a short one.

Even now there are many signs that a new age is beginning. There is abroad a spirit of questioning, of dissatisfaction with established systems and institutions, of determination to arrive at truth. The very existence of all kinds of new sects and teachings, almost all purporting to have a panaces for every ill, is but another evidence of this dissatisfaction with things as they are."

Translation and Original Creation

Mr. George Russell (A. E.), writing in the Irish Statesman, expresses the opinion that the work of the translator is even more difficult that the work of the creator.

"It is easy to us to find words to expresse our intimate feelings. But how hard it is to put words on the thoughts of another. When a man is himself exalted, the words which fly up to the brain seem to be brought by some affinity, a law of spiritual gravitation which acts as the power which attracts the filings to the magnet. There is a write collaboration between thought and its symbols. We do not understand by what magic an idea works awiftly out of so many thousand symbols which fit it with a body. We find ourselves ling so swiftly that the word seems to tollar the symbols when so swiftly that the word seems to the same to the same seems to the same

thought as the shadow the emistance, there is hardly a second for conscious selection of phrase. Indeed, it may be said in most speech, and eften in the finest writing, there is no conscious selection of phrase at all. The imagination of man is a despotic genie and words are its trembling slaves who wait obediently on it to mirror its lightest motions. But when a writer sets himself to translate, he has not this swift magic of the unconscious to aid him. Everything he does he must do deliberately with reference to an original. For him there can be no ecstasy of swift creation such as enabled Shelley to write the 'Prometheus Unbound' in a few weeks."

Books and Magazines in Japan

The following items of information are compiled from The Japan Magazine:-

Women's magazines are very prosperous today. They sell far more than other periodicals. They are, therefore, able to pay handsomely their novel writers. They are headed by the Fujo-kai and the Shufu-no-tomo, each of which has a circulation of 300,000 a month. No other Japanese periodicals outnumber them except some juvenile and popular magazines, such as the Kodan-Club.

The Shufu-no-tomo paid as much as 10,000 yen for Hasen (Shipwreck) by Mr. Masao Kume and the Fujo-kai paid similarly for the Shinju (New Jewel) by Mr. Kan. Kikuchi at the rate of 25 yen a sheet of copy paper. This created a precedent and the "Central Review" is said to have come to pay a similar rate.

As compared with Western countries, the reading public of Japan is very limited and is confined to a small circle, and a book that sells to the number of 5,000 copies is thought to be a success. Some vulgar books have sold over 10,000 copies, but this is an exception, such publications being taken little account of in the literary world.

The prosperity of Juvenile Magazines.—Juvenile

magazines in Japan are at the pinnacle of prosperity. At a bookstore, one will find tens of these magazines arranged before him, and he will be perplexed as

At a bookstore, one will find tens of these magazines arranged before him, and he will be perplexed as to which to choose.

There are several kinds of juvenile magazines. The first is for children of 2-6 years. Their contents are mostly coloured pictures with simple explanations. The second kind is for common school children with plenty of illustrations, and much more reading-matter, mainly fairy tales and popular songs. Besides, they collect freehand drawings from their subscribers. The third is for senior class children of common schools and junior class pupils of middle or girl's nigh schools, there being separate publications for boys and girls. The reading-matter is somewhat more difficult than in the second kind, the space being occupied chiefly by juvenile detective stories, adventures and stories of heroes, while the girls' magazines contain sentimental stories for the most part. These juvenile magazines welcome contributions from their readers more than the rest, publishing on the last pages their compositions, popular songs and free-hand drawings, some of which receive prizes. The fourth high colour interest to these pupils. They give the second intermation about entrance the second intermation about entrance to higher schools or former examina-

the state of the s

tion questions, to help their young readers pre-paring to undergo the entrance examinations for academies, the competition in which is particularly severe in Japan.

Children's songs are very popular to-day and every juvenile magazine gives in each issue a few of these songs. Many pictures enrich these publi-

cations by them.

Careers for Japanese Women

From the same magazine we gather the following facts about women's careers in Japan :--

A great many Japanese women work in business or professionally in every direction. These professional women are not confined simply to those, who work absolutely from necessity but even those who wish to provide against separation from their husbands by death or to earn their marriage expens-

es themselves.

Typists have an occupation, which most girls are eager to take. The demand for them is increasing rapidly.

Clerks have a position preferable to comparatively sober women. Everywhere in banks, mercantile houses and offices women clerks are at work; yet the demand is much on the increase.

Another unportant position filled by women is that of saleswomen.

The telephone girl has one of the oldest callings monopolized by the gentle sex.

monopolized by the genue sex.

In the educational field, positions as school teachers are popular and appropriate. They teach in primary and girls' high schools and academies.

Midwives have had a privileged feminine occupation since olden times. One simply with experience of assisting at child-birth is not licensed as such to-day as in bygone days. There are certain legal requirements demanded of them. They must be trained in maternity hospit-

them. They must be trained in maternity hospitals or offices of midwives and pass the license examination or must be trained in schools attached to certain hospitals, in order to qualify.

Nurses belong either to hospitals or nurses', associations.

Associations.

Hair-dressers have perhaps the most remunerative of women's occupations, while they socially rank low. This has been a monopoly of women from ancient times. Their husbands have been henpecked, serving their bread-winning wives like servants. There are about 150 styles of Japanese hair-dressing, of which only about 5 are in practical use to-day. There are a number of female hair-dressers' schools in Tokyo and Osaka, where the art of hair-dressing is taught for six months or a year.

Beauty-parlours also belong to the domain of women. This is quite a new occupation. They dress women and prepare their persons for weddings and other ceremonial occasions. The fee is 1-3 yen for beautifying the face and 5 yen for other attention. The capital needed is comparatively large but the income is better than that of the legislations of the legislation of the legislation.

Japanese hair-dressers.

Flower-arrangement, the tea ceremony and Japanese music are taught by those who hold certificates granted by their masters, the isometric (the head-houses), after taking at loast three years' lessons under them or their direct pupils.

Foreign music teachers are paid better than

the of Japanese music, and get over 5 year for secting for a lesson to the purit's house.

The teaching of needle-work has been an occupation of genteel women since old times.

Hausemaids have an occupation unpopular with wimen, for they have to work all day at comparately small wages, and the work of spinning hands and waitresses is preferred. A new occupation has then created to fill the want, called "hahusu-fu," in large cities. They are onen for engagement for certain fixed periods. They do the work of ordinary maids, and their regular daily wages are 150-2,00 yen for first class maids and 0.96-1.20 yen for assistant maids.

Waitresses of cafes have a position offered to good-looking girls of 16-20 years.

Models have a calling that did not exist before the Meiji era.

the Meiji era.

Miss Nobuko Koda was the first independent techer of western music in Japan.

The pioneer of women physicians in Japan was the daughter of Kenzan Nonaka, a senior retainer of the Tosa clan in pre-tle storation days

Kinema-actresses have an occupation eagerly sought after by "new women" of good appearance and physical beauty.

The English-speaking Union and the Latin Union

We read in an article in the Century Magazine by Mr. Charles Edward Russell:-

Anglo-Saxon solidarity means another solidarity and in the latin. "We labor to spread and uphold the English-Speaking Union. "We read those ideals in the histories of Ireland and India." responds the latin, "and if you spread them here, you must advance over our dead bodies."

Hence the Latin Union.

Mr. Russell continues:-

Scorn of the Latin seems to glow in every Sagrish breast. For generations the idea has been state-spread in England that Latin peoples are both decadent and dying. "Their day passed long ago," has been the accepted doctrine of the Maglish school as year after year the English fournals have with manifest gusto repeated the formula devected the Anglo-American alliance suggested that its sure consequence would be the forming of a combination against it, and the world would therefore made just another battle-ground.

What of it?" cried the Englishman. "Great lighter made just another battle-ground.

What of it?" cried the Englishman. "Great lighter made just another battle-ground.

There is no doubt that this is the view of the matter generally taken in England and the sole ground appen which the alliance is urged as a measure of peace. Who could withstand the first help the formula of physical preponderance all such forestimant before the war. Even upon the low manual of physical preponderance all such forestimant are illusory. Giving full weight to the motion organization and resources of some of the lattin outnumbers the Tenion.

As this will not be readily believed by readile strong is habitual thinking to the contrary. It refer to the figures.

POPULATIONS IN ROUND NUMBERS

Latin Group			
France		***	41,200,000
Belgium	844	410	7.600,000
Italy	++1	**	38,500,000
Portugal Portugal	***	***	6,000.000
Rumania	**	•••	17,000,000
Spain	***	***	21,000,000
South America	***	***	62.704,000
Mexico and Cer	atral America		22,000,000
Manhania Matiana	Total	***	216,000,000
Teutonic Nations			
Germany	***	**	60,000.000
Austria	***		6,500,000
	Total		66,500,000
Add Continental n	ations of Tout	onic	kindred
Denmark		03450	3,300,000
Norway	•••	***	2,600,000
Sweden	441	***	6,000,000
Netherlands	***	***	6.800,000
Total of T	cutonio blood	on	
the Cont	inent	***	85,200,000
If to this we ad	d Great Brits	מנו	50.000.00
and its depend	dencies:	944	70,000,000

If to this again we can conceive of the Unite States being added, although the majority of people are not of even Anglo-Saxon origin it total becomes 260,000,000, but if the United Statis to be counted on that side, Japan must be counted on the other, which brings the anti-Angle Saxon-Teutonic alimement to 286,000,000. And we are going ahead with the blithe spirit indicate by the Englishman to court this unspeakable clamity, there would have to be added to the Lat strength Poland, Czechoslovakia, and Jugoslav at least.

Grand Total

... 155.200.000

at least.

Of course these divisions are political rath than ethnological: Walloons in Belgium, may bloods in South America 3000000, Germans Czechoslovakia, and many other mixtures composed the estimates, which are sufficiently appalling without these details. The chief thing is to not that numerically, at least, the Nordica, if the are without Russia, start with no such suprema as should breed over-confidence. Conceding the Bolivian navy will never be a deciding fact in the universal two-camp struggle to which seem to be heading, it is evident that the idea securing the world's peace by overawing it was Anglo-Saxona guns is chimerical. It is manifely not true that the Anglo-Saxon can with e and one hand tied behind his back beat up these peoples that he despises as "low foreigness It is equally manifest that if the world's peace to be maintained, other means must be for than the noisy furthering of racial combinations; antipathies. Because these methods lead not peace, but straight to certain war, and what it will be when it comes, we can galler foregoing figures. foregoing figures.

The question, on which side word

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fight in case of a racial war has also occurred to Mr. Russell. So he writes:-

Some superficial support for the overawing theory of peace is found by adding to the Nordic strength the hordes of India To anybody that has been in India this is a bitter jest. Nothing is needed for the final separation of India from the British Empire but a great foreign war If the hordes of India were to take sides at all in such a struggle, it would be on the side of England's foes, particularly after Austran. particularly after Amritsar

America Growing Healthier, But India-?

Mr. Robert L. Duffus observes in the Century Magazine

The basis of human happiness is health. Now, it is probable that civilized man in the twentieth entury is not only healthier than any other human being that ever lived, with the possible exception of a few happy-go-lucky savage tribes living in lands of plenty, but that he is the first civilized man who ever attained anything like a state of health.

health.

The proof is in death and mortality rates. At the beginning of the century, in the United States registration area the death-rate was 176 a thousand, in 1921 it was 11.6, and though it rose to 126 during 1923, its general tendency is still downward. In New York City—the rate dropped from 2026 in 1898 to 11.72 in 1923. Infant mortality in New York. City—was reduced during the same period from 205 a thousand to 63 Death-rates are, of course, an average—between extremes. rates are, of course, an average between extremes. In the cities of Mississippi in 1923 the rate was 103 a thousand, in the rural districts of Iowa 65 a thousand; among large groups of insurance policy-holders, 89 a thousand. As hygienic knowledge spreads, the average will naturally tend to approach the minimum But even now medical science in the United States may be credited with saving at least half a million lives yearly that twenty-five years ago would have been lost.

The baby born in 1900 had a life expectation of about 49 years, now it may count on hiving with reasonable luck, seven years longer ('ertain diseases, as every one knows, have been almost wiped out. The death-rate from typhoid has been reduced nearly eighty per cent, that from tuberculosis nearly fifty per cent. Yellow fever, typhus, malaria, diabetes, the hookworm disease, diphtheria, and scarlet fever are wiped out or under control. Suggesty of all descriptions has made remarkable Surgery of all descriptions has made remarkable advances. New drugs have been found which alleviate suffering and promote recovery, in fact, it may almost be said that a new medical chemistry has developed. More and more the treatment of disease is an exact science, with predictable results. The modern physician is almost as far ahead of the practitioner of the eighties as the latter was shead of an Indian medicine-man. Good roads, the automobile, and modern methods of sanitary organivation have made the new knowledge accessible even in remote regions.

What figures and facts has British-ruled India to adduce for comparison?

What the West Requires;

The same writer observes in the same magazine

A civilization, to be healthy and significant, must be going somewhere. A nation, like an individual man, must look forward, or to all intents and appearances it ceases to live. The tragedy of our century is loss of faith, not in (iod, but in man. Humanity is in desperate need of a new synthesis which will give meaning to life. Until that boon to worklasted our could have the second the second transfer. is vouchsafed, our sparkling toys, increase though they may in number and in splendor, will not bring content. But the lack is hard to fill, for we require now not a Thomas Alva Edison, not a Henry Ford but Buddha, Confucius, Plato, some godlike philosopher able to take these scattered, glowing stones and rear them into a vast and himmonic to our resing to heaven for any ways all luminous tower, rising to heaven, toward which all men's eyes shall be turned.

"White, but Black"

An anonymous writer contributes to the Century Maga: tue an article with this caption, which begins thus

My eyes are light blue, my hair is light brown, my features are undenably Nordic, my skin is white, yet in my veins run a few drops of negro blood. Therefore in America, I am a negro. My wife and daughter and I live on the outskirts of negro Harlem, in New York City. My wife is of olive-brown skin with lustrous black hair. Others than my self have called her beautiful. When first I saw her I thought instantly of a mantila-clad Castiban in some lovely old spanish town. clad Castilian in some lovely old Spanish town.

After detailing various experiences of his and his wife's, in which the white man's racial prejudices, superstitions and unreason play a predominant part, he says in conclusion

Last year I spent several months in Europe. In London I was invited to luncheon by an author whose work is known wherever books are read. He opened the door and hesitated then introduced himself. A puzzled frown wrinkled his face when I told him my name.

"Pardon me" he said "but I expected from your

randon me 'ne said 'out I expected from your writings to see an elderly colored man Instead, you are a young white man'.

I laughed as naturally as the circumstances would permit, and assured him that though guilty of being young. I was innocent of being white-that I was a negro. His bewildered expression increased

as he asked "Do you mean to tell me they class you as a negro in America?"

I assured him that I was so labeled "What damned fools Americans must be on the race question!" he exclaimed

In India, there are thousands of Brahmins and "untouchables" having exactly the same types of features and the same complexion; and the same kinds of morals and brains, but the former are "holy , the latter are "un-

clean", "untouchable," "unapproachable," "unshadowable"!

Home Recreation.

Introducing the subject of Home Recreation, Mrs. Milton P. Higgins, Past President of National Congress of Mothers and Parent-Teacher Associations, stressed the need for recognizing that play is not merely for babies and small children but for the entire family group; that means of entertainment and social activities of a recreative nature must be taught parents so that the individual members of the family will be resourceful and capable of taking care of the lesure hours of the family so of their own individual needs.

as a group as well as of their own individual needs.

The developing and planning of play rooms, play boxes, backyard playgrounds and children's corners are necessary in every home. The entire family must participate in the playing of games, parents playing with their children. Pleasant family must participate in the playing of games, parents playing with their children. Pleasant evening programs should be planned around the family fireside, with stories, singing and games, the family thus being cemented together in bonds of friendship. How can we help this plan? What activities can we suggest? How may we train the parents? Who can distribute the necessary information? These, Mrs Higgins pointed out, are some of the questions which recreation workers must consider:—The Playpround

Imperial Preference

In the Contemporary Review for February

Sir Charles Mallet observes .

"The proposal for preference is not a proposal for giving us equal treatment. It is frankly a proposal that we should tax our consumers, reduce our revenue—so far as revenue duties exist already—and prejudice our trade with foreign notions, in order to secure larger profits for certain Colonial in order to secure larger profits for certain Colonial interests. And at present it is open to one grave objection, that on both sides it is to some extent in the nature of a sham. So long as we decline to give the Dominions on their great natural products, bread and meat, wool, timber and hides, a Preference which must raise the cost of food and raw materials for our people, we are in fact, in Mr. Bruce's words, "dodging the isque," pretending to offer advantages which we do not really mean to offer advantages which we do not really mean to give. And so long as they on their side take every opportunity of imposing freeh tariffs against British manufactures, it is evident that they have no desire to facilitate imports of British goods which compete with their own."

Sir Charles disposes of several illusions in regard to the Preferences given by the Domi-

nions, and concludes :-

.....The whole scheme of Preference is based upon illusions, illusions of fact, of policy, of economics and most of all on the profound illusion flat anything less than unrestricted freedom in matters of taxation and in matters of trade can ever be acceptable to the English people."

The Mandatory System after Five Years' Working

In the Contemporary Review Mr. John H. Harris examines the mandatory system as it has worked during five years and defends it thus :---

THE STATE OF THE S

The most active element in the machinery is The most active element in the machinery is the Permanent Mandates Commission. It may be true that this body has disappointed some of the more extravagant hopes, in that it has not yet taken severely to task any Administration, called for the dismissal of any particular official, requested an enquiry into the treatment of the inhabitants or recommended the revocation of any Mandate, but the members have proved themselves to be remarkably conscientions and printed bing. The remarkably conscientious and painstaking remarkably conscientious and painstaking. The single task of reading reports from all the territories under their supervison is an exceedingly heavy one; in addition to this there is a continuous output of correspondence with Headquarters in Geneva. Once a year (now apparently to be twice a year), these Commissioners meet in Geneva or elsewhere to discuss the work and prepare reports for the Council or Assembly. The whole of this work is done without one penny prepare reports for the Council or Assembly. The whole of this work is done without one penny remuneration, beyond, of course, out-of-pocket expenses. All this means a large expenditure of physical and mental energy and represents without doubt, one of the most generous pieces of disinterested public service performed by the League: civilisation owes to every member of the Permanent Mandates Commission a debt it cannot easily repay.

"Those who may be inclined to be critical of the effect of the Mandatory machinery would do well to reflect upon the very healthy control which is set up by the fact that each year the Mandatory powers submit to a pretty stiff cross-

Mandatory powers submit to a pretty stiff cross-examination upon their stewardship—a procedure which might be adopted with no little advantage by the Colonial Powers with regard to those of their respective Dependencies where there is no system of self-government. On the whole, the League of Nations may be justly proud of the success of the Mandatory system."

Just as in India, the system of "self-government" has given the people the power to exert "moral influence" on the Government, so the mandatory system has given the League of Nations the power to exert "moral influence" on the mandatory powers. Therefore, the success of the mandatory system is not greater, but seems to be rather less, than the success of "self-government" in India.

Negro Race-Movements in America

The Rev. A. M. Chirgwin describes in the Contemporary Review Negro race-movements in America.

He starts with this bit of talk :--

"Why, you niggers have an easier time than I do", said a white storekeeper in Georgia to his black customer. "Yes", he replied, "so does Yo' logs." It is not an easier time that the ten million stripes of Anglist are specified with the black citizens of America are seeking but the aftainment of racial manhood. The negroes in the Southern States are Gemanding their place in the sun.

".....There are new ferments at work in their lives; they are beginning to organise, and through clearly marked schools of thought are giving expression to their emerging race consciousness. One group is openly hostile to the white man, another section stands for cordial co-operation, while a third school arms school aims at forcing the white man to yield to the negro fair and equal treatment."

One of these schools is led by Dr W. E. B. DuBoys, editor of The Crisis, a monthly journal for negro people with a circulation of upwards of 50,000.

He stands for the assertion of full negro rights, and affirms that his race has a worthy contribution to make to the world's life. He is out to remove the colour-bar and all the disabilities that are associated with it. In a word, he found that the negroes are a segregated, servile caste, with restants are a segregated and the service of t tricted rights and privileges, and he claims for his race an open road to betterment."

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published. Writers are requested not to exceed the limit of five hundred words.—Editor, "The Modern Review."]

"Dravidian Origins and the Beginnings of Indian Civilization"

Dr. S. K. Chattern in the course of his article the "Dravidian Origins and Beginnings of Indian On the Dravidian Origins and Degember number of the "Modern Review" thus observes in one place: "The Aryans in India burned their dead, their ancestors certainly did it in their primitive home, and we find their kinsmen (at least those who inherited the same culture and language with them) in Europe—the old Greeks, the Teutons and the Slavs and others doing the same thing" (p. 672). cremation was certainly an old custom with the Aryans of India and Europe, but burial appears to be older still. I have fully discussed the subject in my forthcoming work "Rigvedie Culture" (in the press) and I make no apology to your readers for making the following extracts from it—
"The following Rigvedie mantros (X. 18, 10-13), as translated by Wilson, indicate the existence of the custom of burial in early Rigvedie times."

the custom of burial in early Rigvedic times—
Go to this thy mother-earth, the wide-spread delightful earth; this viigin (earth is) as soft as wool to the liberal (worshipper); may she protect thee from the proximity of Nirriti.

Earth, rise above him; oppress him not, he attentive to him (and) comfortable; cover him up, Earth, as a mother covers her child with the skirt of her garment.

'May the earth heaped over him he light; may thousands of particles (of dust) envelope him. may these mansions dusti ghee (for him); may they every day be an asylum to him in this world.

'I heap up the earth around thee, placing (upon thee) this clod of earth; may I not be injured; may the Pitris sustain this thy monument belong may Yama make thee a dwelling here.'

Savana sava that the above mantars were

Sayana says that the above mantras were bolds of ashes of the dead, they were put into an and buried in a grave; and in this opinion he is supported by the Asvalayana Gribya Sutra (iv. 5). This may have been a later custom for aught we know, and may be regarded as a relic of the ancient custom of burial which was being replaced by the custom of cremation, and also as a compromise between the two customs. It will be seen

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that at the time of cremation, maniras were uttered with the object of sending the dead man to heaven. the dominion of Yama, situated in the highest heaven. If he had already gone to heaven, why, very soon afterwards at the time of burying his ashes and bones, should he be asked again to "go to this thy mother-earth, the widespread delightful earth?" Would not such a procedure by inconsistent and contradictory? The procedure be inconsistent and contradictory? The perusal of the original mantras thus leaves no doubt in the mird that they were in ancient times uttered at the time of burial, otherwise, they would be quite meaningless. If it were at all possible for the -dead corpse to suffer any pain, it must have suffered extreme agony at the time of its cremation, and the burnt hones or ashes would suffer no fur-ther pain or agony at the time of their burnal in a grave, after having been enclosed in an urn prograve, after naving been enclosed in an urn provided with a lid, over which earth was heaped up. But the mantras become quite sensible when they are applied to the burial of a corpse. The dead body was still there, and the mourners could not as yet dissociate themselves from their feeling and belief that the dead man who had been quite and bener that the dead man who had been quite alive a few hours ago could not feel any pain so soon afterwards. It was therefore, quite natural for them, while performing their last melancholy rites towards him to entertain tender feelings for him and address him as follows. 'Go to this thy mother-earth, the widespread delightful each,' this virgin earth is as soft as wood.' The Farth also is becought, 'to convess him not and 'to be attentive. besought 'to oppress him not and 'to be attentive to him and comfortable' and 'to cover him up as a mother covers her child with the skirt of her garment.' Then again it is prayed that the earth heaped over him may lie light. It is certain that a monument or fundlus (Shuna) was raised over the provided the present of th grave, and the Pitris were besought to sustain it and Yama to make thee a dwelling here. The last and Yama 'to make thee a dwelling here' verse (mantra 14) of the above hymn is very currous: At the decline of the day they have placed me (in the grave) like the feathers of an arrow. I have restrained my declining voice as (they check) a horse with a bridle. What is the real significance, of this verse? Sayana is quite silent, and I am not aware of any one throwing any light on it. That it was intended to be the soliloquy of the dead person just buried seems most probable. The

buried man seems to say to himself, after hearing all the prayers and wishes of the mourners: have placed me in the grave at the decline of day, when darkness is approaching; or, in a grave where day has declined, i.e. which is dark. And you have placed me in a slanting (i.e. not fully-stretched on-length) posture, as feathers are tied slantingly to an arrow, and this posture is far from comfortable to me. But what do complaints now avail?

My voice is dumb'
"If the above interpretation be correct, then the mantras undoubtedly refer to the burial of a dead person, and not merely of his ashes or bones after person, and not merely of his ashes or bones after cremation. It is noteworthy that the dead man is not asked to go to Yama's world in the highest heaven where Yama, Varuna and the Pitris dwell in great happiness and enjoyment of bliss, nor to join his ancestors in that blessed region, but he is asked to go to Mothe'-earth, 'to widespread and delightful Earth' and to live in the mansion created for him, which, it is hoped, would prove to be 'an asylum to him in this world'. The Pitris are simply asked 'to sustain this thy monument' (sthuna), and Yama is besought 'to make thee a dwelling here'. There is no question here of the dead man enjoying any bliss for his good actions or suffering or suffering any bliss for his good actions or suffering the standard of the standard here'. There is no question here of the dead man enjoying any bliss for his good actions or suffering any pangs or punishment for his misdeeds. He is simply asked to rest there in peace probably till the end of Time, though from the supposed soli-loquy of the dead man, an eternal peaceful sleep in a rather dark mansion under the ground was considered to be a far from ideal existence even for the dead." (Chap X)

In the face of these evidences regarding the existence of the burial-custom in early Indo-Aryan society, it is indeed very bold to assert, as Dr. Chatterii has done, that "the burial customs are un-Aryan". The custom of cremating or burning the dead body must have followed that of burial, when the Fire-cult came to be firmly established. As Fire was supposed to carry the oblations consigned to it to the gods to whom they were offered, so the dead person was supposed to be translated to heaven by Fire consuming his remains, and speed-ing the "unborn portion" (Ajo bhaga) to the celestial regions in order to enable it to assume a new body there and live in happiness with the Gods and the Pitris. If Central Europe was the original cradle of the Aryans, it would be strange if the ancient Greeks, the Romans, the Teutons and the Slavs had no burial custom prevailing among them, anterior to the custom of burning the dead. If no traces of the burial custom be found among them, the natural inference would be that Central Europe was not their original cradle, and that they separated from the ancestors of the Indo-Aryans after the custom of burning the dead had come into proving of burning the dead had come into vogue.

Mr. Rakhaldas Bannerji has discovered at Mohen-jo-Daro various strata in which "were found four kinds of burial—in kennel-like tombs (tholos burial), in Terracotta chests containing the entire body (larnax bursal) similar to those found at Adittanallur, besides what has been called jar bursal in which an unburnt bone was placed in a small jar inside a big one with food, drink and garments in small pots also placed inside: and urn bursal, with ashes and burnt bones, together with stone implements within urns. The other kinds of bursal, without bursing the body, at all are found in the other burning the body at all, are found in the other strata—dating from the sub-neolithic stage to historical or post-Buddhic times." There is an hing to show in the Rigveda that all these different kinds of burial were "un-Aryan." The following

inferences drawn by Dr. Chatterji are also unwar ranted: "The Mohon-jo-Daro and Harappa culture does not seem to be Aryan. The burial customs are distinctly un-Aryan; they show a deep-rooted difference in racial and cultural origins. When the half-pastoral and half-agricultural Aryan barbarians were invading and fighting in North Mesopotamia and then later were settling in Eastern Iran. Gandlarm and the Punish the Mohen to Daryand the Punish the Mohen the Punish th hara and the Punjab, the Mohen-jo-Daro and Harappa people were a flourishing community in the fertile people were a flourishing community in the fertile valley of the lower Indus. The Arvans came into India, and as we see from the Rigveda and other literature, they expanded east into the Ganges valley and south-east into the Vidarbha country on the eastern side of the desert. It is strange that no Aryan States graw up in Sindh in the Vedic and Declaration and the theory was no carly average. Brahmana periods, that there was no early expansion of the Aryans southwards along the Indus. With regard to this last statement, Dr Chattern will be surprised to learn that the Rigveda mentions an Aryan king, Bhavya or Svanava as the power-ful lord of Sindh (Sindhau adhi) who presented hundreds of fine-bred horses (for which ancient Sindh was famous), gold coins (miskas) chariots with vadhus (girls), cows bulls & to Risis (vide Rv. 1 126, 1-5) As regards, the expansion of the Aryans to the east or the south, it may be stated here that during Rigvedic times they never advanced beyond the upper courses of the Ganga and the Yamuna towards the east, as they could not do so on account of a physical barrier like a sea existing in that direction, nor southwards to the Deccan for very similar reasons. It is a pity that Western Vedic scholars, and their disciples in India have not taken note of unmistak able evidences in the Rigveda of the existence of seas to the east and south of the l'unjah and of an extremely cold climate in that region during Rigvedic times, which go to prove its horry antiquity.

ABINAS CHANDRA DAS. January 7, 1925.

Dr. Chatterji's Reply

Dr. Das joins issue with me on the question of Dr. Das joins issue with me on the question of the racial affinity of the Mohen-jo-Daro and Harappe (as well as Adittanallur) peoples They appear to Mr. Rakhal Das Banerji and myself as having been non-Aryan and in all likeli hood Dravidian, while Dr. Das thinks they were Aryan. I pointed out that the distinctive Aryar and Indo-European practice for disposal of the dead was cremation, whereas at Mohen-jo-Darw we find the practice of interring the uncremate body either in a kennel-like tomb, or in a terra cotta larnax (a practice which obtained equally a cotta larnax (a practice which obtained equally a Aditionallur), or of placing an unburnt bone within a jar; and the practice of burning the body and placing a burnt bone within an urn is found only in the latest stratum at Mohen-10-Daro (2nd Century A. C.) I also mentioned that Aryan expan sion in the direction of Sindh was arrested, and Aryans had to direct themselves to the cast and the south-east, and this fact can be well accounted for by the presence of a strong non-Aryan people being already settled in the south-west of the Panjab and in the lower valley of the Indus.

Dr. Das has taken pains to show at length tha interment was known to the Rigveda Aryans. This is a point which I had not mentioned in my article and I now hasten to cry peccavi. But Dr. Da has been slaying a dead lion. What I insisted upon was that cremation was the common or cha

eristic method practised by the Aryans in India. old Greeks and the Germanic tribes. monly practised by the Slavs and the Celts as l. This method of disposal of the dead places oldest Indo-European peoples of whom we know nething definite, namely the Aryans of the rveda and the Greeks of the Homeric poems, in rp contrast with other peoples of antiquity— Experience, the Aegean Sea people, the Sumer-s, the Semites, and the peoples of Asia Minor, cording to the findings of Archaeology in Europe, cording to the findings of Archaeology in Europe, Europeans in that continent simply exposed 2 dead in the early Stone Age, in the late Stone is, this was followed by burial, and finally, in the onze Age, burning was the method practised f O Schrader, 'Reallexikon der Indo-Germanhen Altertuinskunde', pp. 76 ff., 11. Hirt, 'Die do-Germanen' II pp. 601 ff., 733-734). The discription of the Indo-Europeans did not take place which the Bronze. Ago, for we see that the relier than the Bronze Age, for we see that the me Indo-European word for bronze is found in alic (Latil ars), Germanic (Gothic ar.) and Indorryan (Sanskrit ayas the word came to mean ron' in India). It cannot, of course, be proved eyond any doubt that the Indo-Europeans in ner undivided state outside India practised ner cremation. But indiging from the fact that this practice (along with a number of other octo-religious ideas and usages) was shared a common among the most widely-separated a common among the most wherev-separated node-European peoples, the legitimate inference vould be that it was an inheritance from before he time of dispersion. The practice of larnax-purial, again, which is such a noteworthy thing in the culture sites of Mohen-jo-Daro and elsewhere. nowhere mentioned in the extant documents of

old Indo-European peoples
The Rigyeda in the main is an Indian document, although it is quite probable that considerable portions of this collection were composed outside India in the Indo-Iranian period, and some of it quite conceivably is even earlier. There of it quite conceivably is even earlier There are strong traces of non-Aryan influences on the culture world of the Rusveda. Aryanisation of groups of original non-Aryan speakers seems to have started quite early and it is not to have started quite early, and it is not unlikely that methods of disposal of the dead other than by cromation were practised among some of the Aryanised non-Aryans. Similarly the custom of placing the dead on trees, which we find men-tioned in a later Indo-Aryan document, the Maha-bharata, was undoubtedly non-Aryan. Dr. Das's discussion of Rigveda X. 18, 14, does not have much bearing on the question. He is 'not aware of any one throwing any light' on this verse. There

of any one throwing any light on this verse. There are some European scholars who have translated are some European acholars who have translated and have sought to throw light on it But apart from that the verse has been explained in a perfectly satisfactory manner in the Brihaddevata. My respected friend Pandit Vidhusekhara Sastri of sintiniketan, to whom I applied for information on this point, has very kindly looked up the passage to the and obtained for me the reference to the me and obtained for me the reference to the Ruhaddevata*. Rigveda X, 18, 14 reads—mam ahani 'snah parnam ira dadhuh: Praticim

tayabha vacam asvam rasanaya yatha.

Brihaddevata, cd. Macdonell, Text. p. 80: Practicine yathahan apahrty' etarans tu, Ahahsu pitara dadhur ety asaste 'naya' sisah : Ahahav agamisu og mam prayantam samajivayan.

and bearing a sold of the sold

Pandit Vidhusekhara translates Like a feather of an arrow, tney (the Fathers, as in the previous verse) have placed me in the days which come towards or approach (i. e in future days). I have caught the word that comes towards

(i.e the future word), even like a horse with the rein'
Dr. Das's attempt to see a burial 'in a slanting
(i. e not fully stretched on length) posture,' to give his own words, goes against the views of the pur-racaryas, to say the least and does not throw any further light on the question

I should indeed be surprised if the words adhi-Sindhau, in Rigireda I, 126 I were to mean 'in (the land of) Sindh' and not 'on the Sindhu or Indus river', pace Sayana We have adhi Gangayam, adhi-Yamunayam exactly in the same way to mean by the Ganges, by the Jumna' We would certainly the Ganges, by the Jumna' We would certainly expect Sindhusu if the people or the country were meant Is the use of Sindhu in the restricted sense of the present-day Sindh tract older than the 7th Century A C' Sindhu meant all India, as the Iranian form Hindu and the old Chinese name Sin-tu or Han-tu would show the commonly finds in Sanskrit literature Sindhi-Saucira for the Sindh of the present day. Sindh was certainly outside the pale of Arvan lands in the Brahmana period. Even in the early Buddhist Pali literature we do not find Smidhn, or Samera, among the Sixteen Great States (Mahajanapadas) of Northern India. Aryani-sation of or Aryan settlement in Singh seems to have been a comparatively late thing. And this lateness of Arvan settlement in Sindh (as much as of certain other tracts in Eastern and Southern Inda) is clearly borne out by Baudhavana's munction (1, 1, 1, 13, 14) that Arvans who went there had to perform a sacrifice by way of penance

Arantayoʻ nga-Maqadhas Surastra Daksinapathah. uparrt-Sindhu-Saiwirah etc sankirna-yonayah. Arattan Karaskaran Pundian Sauriran

Vanga-Kalingan Pranunan iti ca gatia punastomena yajeta

saria-prstaya va. Dr Das might have spared himself the trouble bringing in Bhavya and the rest when nell and Keith's Vedic Inder is so handy, to help us to bring in our paper, the necessary air of original

to bring in our papers the necessary air of original study if we chose to do it.

Dr Das evidently is sceptical about 'Western Scholars' and their methods. He certainly will repudiate the appellation 'Western, if one were to apply it to the scholarship and the methods which have been displayed in his Rigiedic India, a work which will always remain famous in the history of modern research in India as having put forward in all seriousness the proposition (among others) that India was the home of a highly civilised Aryan people in the Pleistocene Age. Perhaps following the favourite way of indicating contrast, Pr. Aryan people in the riestocene age remaps for lowing the favourite way of indicating contrast, Dr. Das will call this other kind of scholarship and method of research 'Eastern' but as a native of the East I would protest against that For whatever label one might put on it, this anti-Western' type of scholarship is not entire unknown in the West either and the first way with common there not very many in fact, was quite common there not very many decades ago and a distinctive feature of this brand, whether in India or in Europe 1s its strong undercurrent of theological chauvinesm, sweeping away the results of specialised study and investigation by the very daring and recklessness of its assertions and conclusions.

SCRITT KURAR CHATTERJI. Calcutta University.

TEMPEST

Tempest growled "No".

Half asleep on the shore you dreaded the voice of Tempest When he thundered in your ears his "No."

You had said to each other
that the store had its plenty,
the house had its comfort,
When suddenly grinding his flashing teeth

But I have made Tempest my comrade and left my shore, My ship tosses on the sea. I have trusted the Terrible, have filled my sails with his breath and my heart with his assurance

that the shore is there. He cries to me, "you are vagrant Even as I am myself,

Victory to you".

Things are shattered to pieces scattered by the wind,

The timid murmur in despair,
"The end of time has come"
Tempest cries, "Only that remains

which is utterly given away "With trust in him I march forward,

I look not back
While the hoarded heap is swept away by flood.

My traveller's need is tuned with the tune of his loud laughter, it sings

"Away with lures of desire, with bonds that are fixed with the achievement that is past and hope that is idle.

Learn for your drum the dance time
of the reckless waves beating against rock,
Away with greed and fear
with tyranny's banner borne by slaves.

Come Divine Destruction
drive us away from the house
from safety's easy path,
Come with the flutter of your wings of death,
Spread upon the wind your cry "No".

No rest, no languor,

No load of feebleness weighing down the head.

Knock and break open the miser's door,

Scatter away the musty gloom of storage.

banish the self-distrust

that seeks a hole wherein to hide

and let your trumpet proclaim

in the wind

Your terrible cry, "No".

The Fatherhood of God

In an article on "The Mysticism of Jeous" contributed to the Century Magazine, Mary Austin writes .—

"Jesus saw God as no man before him. He saw God as the father, and man the veritable son; God stuff in man, He in us and we in Him"

That Jesus saw God as the father, is quite true; and it is one of his claims to eminence as a religious teacher. But that he saw God as no man before him, is not true. Dalman, in his work entitled *The Words of Jesus*, pp. 184—194, gives numerous examples of God being addressed as father in the pre-Christian sacred literature of the Jews, and observes.

"Jesus adopted this term for God from the popular usage of his time.....The instances cited above also show the incorrectness of the idea that the relation of God to the individual was not set forth until the New Testament revelationIt was therefore nothing novel when the fatherly relation of God was also applied within the Jewish community to the individual."

Nor was the idea of the fatherhood of God a conception peculiar to the Jews. In the sacred books of the Hindus, the fatherly relation of God was recognised centuries before the birth of Christ. In the Rig-Veda, 10 82. 3., we read, "Yo nah pita janita sa vidhata"—"He who is our father and progenitor is the Ordainer". In the white Yajur-Veda, 37. 20., we read, "pita no'si", "thou art our father". There are many such other passages, which we need not quote.

As for "God stuff in man, He in us and we in Him", it is a pre-Christian Upanishadic doctrine. In lact, when Mary Austin writes, "If Jesus said, love your neighbour as yourself, he meant not in a Jewish shopkeeping fashion, measure for measure, not even as one of yourselves, but in the sense of being yourself, undivided part of the spirit made manifest as men, mankind", she unconsciously gives a sort of paraphrase of the Vedantic doctrine, "tat tvam asi", "thou art That", which has been thus expounded by Professor Deussen in his Philosophy of the Vedanta:

"The Gospels fix quite correctly as the highest law of morality: Love your neighbour as thyself. But why should I do so, since by the order of nature I feel pun and pleasure only in myself, not in my neighbour? The answer is not in our Bible,

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but it is in the Veda, as in the great formula, "tal twam asi," which gives in three words metaphysics and morals all together. You shall love your neighbour as yourselves because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves".

It is true that the Jews thought of God as specially the father of the Israelites but Jesus also had that sort of Innitation, as Mary Austin herself tacitly admits when she writes.—

"he [Jesus] was a Jew and a small-town man ...He had no books but the law and the prophets; no words, no figures, no illustrative anecdotes that were not small-town in shape and Jewish in color. He was as much bound by these things in the transmission of his message as telegraphy is bound by dots and dashes."

This view is supported by Pfleiderer, Primitive Christianity, vol ii, pp 419-420, when, in speaking of "the traditional assumption that Jesus had separated the hoped-for Reign of God from any close connection with the Jewish people and had thought of it as destined for all men," that author observes;

"That is directly contradicted by the dialogue of Jesus with the Syrophornician woman, in which He declared that He was only sent to the lost sheep of the house of Israel, and that it was not right to take the bread which was meant for the children of the house and give it to the dogs (heathen) (Matt. xv. 24 ff). So, too, He commanded His disciples not to go into the "way of the Gentiles," nor to enter any city of the Synaritans but only to the lost sheep of Israel (Matt. x 5). He never sought out the Gentiles, only when they came to him unsought and asked his help did He by way of exception, answer their earnest petitions, as in the cases of the Syrophoenician woman and the centurion of Capernaum. The passage about the Son of Man judging all the nations (Matt. xxv 31f) does not come from Jesus but from the ecclesistical Evangelist, as does the saving about preaching the gospel in the whole world (Matt. xxiv. 14) and the command to baptize all nations (xxviii.18f), the origin of which from the later convictions of the Church is betrayed by the Trinitarian formula."

"The Ancient and Recognised Right of Self-Government"

The preamble to "The Commonwealth of India Bill", drafted by Dr. Annie Besant, and her co-workers contains the words, "whereas it is the desire of the Indian people to exercise anew the absent and recognised

right of self-government, enjoyed by their ancestors from time immemorial," etc. In commenting on these words in the Bill, The Indian Social Reformer of January 24 writes :-

"By way of introduction, we may say we do not like the assertion in the preamble that the ancestors of the Indian people enjoyed the ancient and recognised right of self-government from time immemorial. Local self-government of a more or less complete kind they certainly enjoyed up to the British period; but they never enjoyed the right of self-government, which does not, of course, mean government by an indigenous autocrat such as the Indian States enjoy even to-day. Such a gross historical inaccuracy is scarcely the most auspicious beginning for Indian self-government." like the assertion in the preamble that the ancestors

Our information is that it is not "a gross historical inaccuracy" to assert that the ancestors of the Indian people enjoyed the ancient and recognised right of self-government from time immemorial From the year 1907, in which this Review was founded, it has been trying to obtain and spread information regarding forms of government pievalent in India in the past and the rights, if any, possessed by the people.

In March 1907, in an article written by the late Sister Nivedita and ourselves, it was said on the basis of information then available that "India has been from ancient times immensely more skilled in the mode and habit of democratic self-government than England has ever cared to know or believe".

In June, 1907, we quoted the following sentences, among others, from an article on oriental research in the Times of India by Sir R. G. Bhandarkar

"The Indian Aryans had, like their European brethren, the rudiments of free political institutions And actually the existence of aristocratic republics is alluded to in Buddhist Pali books,

In the same issue (June, 1907) we wrote: Mr. Vincent A. Smith also says in The Early

History of India. The Punjab Eastern Rajputana, and Malwa for the most part were in possession of tribes or clans living under republican institutions......The reader may remember that in Alexander's time these regions were similarly occupied by autonomons tribes, then called the Malloi, Kathaioi. and so forth." (p. 250, second edition).

In April, 1908, appeared an article on "The Popular Assembly in Ancient India" in monarchies by Dr. Abinaschandra Das. It gave some idea of a kind of limited monarchy.

In August and September, 1910, we published many Notes on self-rule in the East. We quoted from Dr. Hoernle's presidential

address at the Asiatic Society of Bengal, delivered in 1898, passages stating that Mahavira, the "founder" of Jainism, was born in a State which was an oligarchic republic. We quoted also various passages from The Early History of India by Vincent Smith (second edition), pp. 25, 67, 270, 271, referring to, or descriptive of, various republics in India We gave some long extracts from Buddhist India by Dr. Rhys Davids. We may repeat a few sentences from it here

absorption of these domains, and also of the republics, into the neighboring kingdoms, was already The evidence at present available is not an torce. The evidence at present available is not sufficient to give us an exact idea either of the extent of country or of the number of population under the one or the other form of Government. Nor has any attempt been so far made to trace the history of political institutions in India before the rise of Buddhism. We can do no more, then they state the first mast interesting from the then, than state the fact—most interesting from the comparative point of view—that the earliest Buddinst records reveal the survival, side by side with more or less powerful monarchies, of republics with either complete or modified ındependence

It is significant that this important factor in the social condition of India in the sixth and seventh centuries BC. has remained hitherto unnoticed by scholars either in Europe or in India They have relied for their information about the Indian peoples too exclusively on the Brahmin books, and these, partly because of the natural antipathy felt by the priests towards the free republics, partly because of the latter date of most of the extant priestly literature and especially of the law books, ignore the real facts. They convey the impression that the only recognised, and in fact universally prevalent form of Government was that of kings under the guidance and tutelage of priests But the Buddhist records, amply confirmed in these respects by the somewhat later Jam ones, leave no doubt upon the point."

We reproduced in the notes referred to above some passages from Dr Leitner's Indegenous Elements of Self-Government in India, published in the last century

The conclusion reached by us in 1910

was stated as follows -

"The extracts from various authors given above show that republics existed in India, that they existed at least as early as the days of Buddha and Mahavira (sixth century B. C) and as late as the reign of Samudra Gupta (fourth century A. C.) and that they were situated in the extensive tract of country stretching from the Panjab to Bihar and from Nepal to the southern borders of the Central Provinces. So the republican form of Government in ancient India had a duration of at least one thousand years. We do not know of any other country, ancient or modern, where democracy has prevaled for a longer period. In ancient Italy the republic of Rome lasted for five hundred years. In ancient Greece the republic of Athens lasted for a little more than three hundred years. And these

countries, which in ancient times were dotted over with small republics, are certainly not as extensive as the parts of India which in olden days could boast of many republics. As for achievements, the history of these Indian republics is too little known to enable us to say anything positive on the subject. But we suppose, the fact that they gave to the world a Buddha and a Mahavira will not even in these jingo and materialistic days be considered unworthy of being blazoned in letters of gold in the pages of history."

As to popular rights and checks on kingly power in monarchies, we were privileged to publish in 1912 some results of the special study made by Mr K. P. Jayaswal to find out what constitutional progress, if any, Ancient Indians had achieved. "A connected paper," writes Mr. Jayaswal in the preface to his recently published great work Hindu Polity. was read to the Hindi Literary Conference in 1912 and its translation published in the Modern Review, 1913, under the title 'An Introduction to Hindu Polity.' Before the publication of the Introduction there had been no work in any modern language on the subject."

It is not necessary for us to enumerate exhaustively all the notes and articles on selfgovernment in ancient India published in this Review, but we should state that, as mentioned in the preface to Hindu Polity, we had the honour to publish Mr Jayaswal's paper on Paura Janapada in April, 1920.

Our object in writing this note is to show that so far as this journal is concerned it has tried to make available to the public the results of the researches of scholars on the subject of self-government in ancient India, as periodicals are dipped into more often than learned brochures and treatises. The remarks quoted from the *Indian Social Reformer* at the beginning of this note show what little success has attended our efforts.

It goes without saying that scholarly works are entitled to greater attention than popular monthlies. It is hoped, therefore, that Mr. Jayaswal's Hindu Polity will be studied particularly by those who do not believe that the aucient Hindus enjoyed and exercised the right of self-government in their monarchies and republics. If this book does not convince them in the main, they will do a service both to the author and the public by stating definitely why they think our ancestors had not made any constitutional progress as self-governing free men. This is not to claim that our ancestors never lived under tyrants. They did, like all other peoples, in some period of history or other. What Mr. Areawal contends is that Hindu polity, under

monarchies and republics, "had a of at least thirty centuries of historycareer longer than that of all the politics known to history".

The topics discussed in Hindu Polity are: (1) The Sovereign Assembly of the Vedic

times,
(2) The Judicial Assembly of the Vedic times,
(3) Hindu Republics (1000 B.C. to 600 A.C.),
(4) Hindu Kingship (from the Vedic times to

600 A.C.).
(5) The Janapada or Realm Diet, and the Paors.
Assembly of the capital (600 B.C.—600 A.C.).

(6) The Council of Ministers under Hindn Monarchy (1000 B.C.—600 A.C.), (7) Judiciary under Hindu Monarchy (700 B.C., -6(0) A.C.), (8) Taxation (1000 B.C.—600 A.C.),

(6) The Hindu Imperial Systems (1000 B.C.— 600 AC), and

(10) Decay and Revival of Hindu Constitutional Traditions (650 A.C.—1650 A.C.)

The book shows that the Hindu race has experimented in great and various systems of State and political machinery.

The number of republics discussed in the book is eighty-one. Many of them were small States, but some were large and powerful.

Incidentally our countrymen reminded here that as they have entrusted a committee with the work of drawing up a scheme of Swaraj, it would be profitable for them to explore all the methods and machinery of administration described in Hinds Polity. For, perhaps there may be some detailed in that book which are more suited to Indian conditions than Western devices.

Conquest and Sense of Justice among the Ancient Hindus

In continuation of our Note on "Excuses for Usurpers and Exploiters" in the last issue, we may be permitted to make the following extract from Hindu Polity, Part II. pp. -190-191 :-

"Laws of war and conquest were incorporated into the Civil Law as one of its limbs. So much so that the question of conquest was often discussed from the point of view of Municipal law, the standard being the standard of the morality of law, its state was conquered, its government was to be re-entrusted into the hands of the old ruling house. This was what the Manava Dhama-Sastra hand down after an experience of a nearly all the standard of the standard of the old ruling house. laid down after an experience of a nearly all-India, one-king empire, extending from sea to sea, from Madras to the Hindu-Kush. It was India, one-king empire, extending from sen to sea, from Madras to the Hindu-Kush. It was based on the analogy of the legal theory of legitimacy. It was not a mere theory which was once preached as a pious opinion and then forgotten. It was largely followed from the 4th to the 10th century A.C. In the Allahabad pillar inscription, of the great conqueror Samudra Gunta in the of the great conqueror Samudra Gupta

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inverted Gusta dynasty we find the same principle that Laidess records the same practice. Substitute hubammadan writer bears winess to the wars they wage with the neighbouring coinces are not usually undertaken with a view when a prince makes himself master of some reaction, he confers the government upon some forces, of the royal family, (1851 A.C.—Account Methods Sulaiman recorded by Abu Zaid, 19718) by the Abbe Renaudot). In the age of Rindu Rationalism which formed the palmiest lays of Hindu history, the theory existed in the form noticed by the Greek writers with regard to dindu attitude to foreign politics. Arrian drawing ages Megasthenes records in his Indika (ix):—

"Sense of justice, they (Hindus) say, prevented any Indian king from attempting conquest beyond the limits of India."

Only such a theory would explain the great fact that although Chandragupta's was "the mightiest throne then existing in the world" (Rhys Devide) and so it remained under his two successors, and that although the Maurya emperors found their next-door neighbour, the Seleucid trapire, weak and crumbling, yet no inclination was exhibited to go beyond the Hindu-Kush, the next-door findia of those days.

The Brahmo Samaj and the Swaraj Movement

Forward has published an abridged report of a speech of Mr. Bipin Chandra Pal, in which he explained the contributions of the early Brahmo-Samaj towards the development of national consciousness in country.

The seed of the present-day movement for national freedom, known as the Swaraj movement, Si, Pal said, was shown for the first time in the said of Bengal by the stalwarts of the early Brahmodians incovement, such as Raja Ram Mohan Roy, Raharshi Debendranath Tagore, Keshab Chandra Sen, Raj Narayan Bose and Sivanath Sastri. Each of them worked in his own field in his own way to evoke and nurture the spirit of freedom in its different aspects and their joint services resulted in terming the national mind to seek and appreciate the wealth and beauty of the religion and philosophy which had been handed down to the Indian second by their forefathers.

Swami' in its crudest sense is generally understand to stand for the complete elimination of the littles Raj from the administration of the country. The stand for the complete elimination of the littles Raj from the summistration of the country. The stand beauty term.

Inharmhi Debendranath Tagore drew the attention of the Indian educated countrymen to the sublimity in Indian the tide of the increasing tendency of the Indian of pride which now throbs in every tendence of this country is to be traced to his seathers.

Chandra Sen's services in the foreign

Chandra Sen's services in the foreign tries his preachings and propaganda enabled

the world to assess the culture and civilization of this country at their true worth and thus gave a strong fillip to the patrictism and national pride of the children of the soil.

Raj Narayan Bose anticipated Bankim Chandra's idea of the need of organisation and sacrifice as reflected in the Ananda Math. The necessity for reasoned non-co-operation with the government machinery and civil disobedience was felt long ago by Pandit Sivanath Sastri and the young band of workers who followed his lead.

Concluding the speaker said that the ideal of

Concluding, the speaker said that the ideal of Swaraj was indissolubly connected with the ideal with which the Brahmo Samaj was started. Political emancipation of the country was an essential condition for the realisation of the Truth by the condition for the realisation of the Truth by the people. Slavery stood in the way of the nation rising to its fullest stature. Poverty and its attendant evils were the direct outcome of political servitude. The ill-nourished, short-lived, cringing individual could not convey the idea of the Eternal Beauty of God after whose image he has been created. Swaraj was, therefore, a spiritual necessity with the Indian people according to their religious philosophy. The pioneers of the Brahmo Samaj, which was primarily a religious movement, therefore, worked heart and soul to evoke a longing for Swaraj as part and parcel of their religious mission.

British Propaganda in America

Some time ago the following paragraphs appeared in The New York Times:

Otto Rothfeld, for many years a member of the Indian Civil Service, who has come to the United States to lecture, expressed confidence in an interview with a reporter for The Times yesterday, that discontent with British rule in India would die out as the result of the policy of conciliation and cooperation adopted by the British. Mr. Rothfeld believes that the British reform scheme will succeed, and that the majority of the Indian people desire to remain in the empire. Sympathizing with their hope to obtain greater Indian control of the Government of India, provided safe-guards were established against too sudden transitions, he stated his belief that India would gradually take her place in the British Empire with its other component parts.

place in the British Empire with its other component parts.

Mr. Rothfeld, throughout his career in India has advocated liberal views similar to those which in the last three years have been embodied in the reform scheme. He was head of a district for many years, and during the last three years has been a member of the first Legislative Council in Bombay under the reform scheme. His last post in India was head of the Cooperative Department in Bombay. He is now on leave, preparatory to retiring. Besides lecturing in this country, he is a representative of the London book-distributing firm of Simpkin, Marshall, Hamilton & Kent. He is a graduate of Oxford, a Fellow of the London Geographical Society and a former President of the Anthropological Society in Bombay.

May we enquire, who paid the expenses

May we enquire, who paid the expenses Mr. Otto Rothfold's lecture tour in of Mr. Otto America, himself or the British Government in India?

He spoke of "the policy of conciliation

and ecoperation adopted by the British". Indian opinion would characterise the policy exactly in the opposite way. We have no space either to quote in full what he said in response to the questions put to him by the reporter or to expose the half truths and untruths which he uttered. But the reader will be able to judge of his glozing from the following extract.

"It is essential to realize the background against which political discontent has arisen and become visible. The primary fact, I think, is that in the last twenty-five years India has altered roughly as much as Europe did from the middle of the thirteenth to the middle of the fifteenth century. It has passed in twenty-five years from medieval-ism to something of a remaissance or modernism. The transition has been complicated by the fact that, unlike the change to the renaissance in Europe

The transition has been complicated by the fact that, unlike the change to the renaissance in Europe it was not confined mainly to the things of the spirit but had also to face added complexities of industrialism and capitalism. The economic change from a system of handicrafts to the full force of a capitalist industrial system has been even greater than that introduced in Europe by the influx of gold after the discovery of America.

"In those twenty-five years, therefore, the Indian has seen many of his cherished social institutions swept away or modified and the whole social fabric disturbed by new economic conditions. The marriage system has largely altered, the old joint family has almost disappeared, artisans have abandoned the villages, the ownership of land has passed to a large extent into the hands of business men, and the cities have become congested and unwholesome. Above all, in twenty-five years prices have risen to at least four or five times as much as they were. All this of course creates unhappiness and mental unrest."

It is true that prices have risen at least four or five times, but it is not true that the old joint family system has almost disappeared, or that India has felt "the full force of a capitalist industrial system". But the most surprising falsehood which Mr. Rothfeld uttered is contained in the second of the two sentences quoted below:-

"Gandhi's main principle was a revolt against capitalism and industrialism. To him the British Government was satanic simply because it supported or tolerated factories and banks."

It was a deliberate perversion of the truth to suggest that there was no political reason for Mr. Gandhi to call the British Government "Satanic" and to say that the reason why he called it "Satanic" was solely or even partly economia.

The Dayananda Centenary

The celebration with besitting splendour the centenary of the birth of Swami Caramanda reminds one afresh of the perso-

nality of that great religious reformer and the services rendered by him to

country.

He is known and will be known principally as the founder of the Arya Samaj. And as the Arya Samaj has been directly and indirectly the means of rejuvenating to some extent the Hindu community in the Panjab, the United Provinces and other regions of upper and northern India, he is looked upon generally as a great benefactor of Hindu India. But his services to Hindu India are themselves sufficient to show that he was a regenerator of India as a whole. A chain is as weak as its weakest link. A nation is as weak as the weakest community included in it. So whoever contributes to make a weak community strong, really thereby makes the whole nation strong. The Swami had a remarkable virile personality. And he has infused his virility into the Arya Samaj, making that body full of selfconfidence, making its members feel that they can, if they will, accomplish whatever they set their hands to in any part of the globe.

The Tribune of Labore rightly ob-

Serves :-

"The Swami is a rare instance of a primarily religious reformer who placed the political and material well-being of his people almost on the same level with their spiritual well-being. He laid great emphasis on love of country and was among the first in this generation in India to demonstrate the nirst in this generation in India to demonstrate the value and usefulness of organisation as an instrument of national regeneration. He was equally clear and equally insistent on the parameter necessity of the people realising their political rights as well as their political obligations, both of which he detailed at great length in his famous work. Satyartha Prakash. Secondly, he was the first Indian on this side of India to realise the supreme importance both of the advention and smarcination. importance both of the education and emancipation of women and of the all-round healthy development of the child, who is not only the father of the man, but the maker of the nation......He was also the first Indian reformer to emphasise the necessity of a common language. Lastly in the anso the first indum reformer to emphasize the necessity of a common language. Lastly in the sphere of social institutions he was strong and unequivocal in his condemnation both of early marriage and of the treatment meted out to widows in many Hindu families. The most enduring of in many Hindu families. The most enduring of his contributions in this sphere, however, was the emphasis he laid on the paramount necessity of putting an end to the institution of depressed classes. Here, as elsewhere, here prehaps more than anywhere else, he was a true pioneer, and of his many titles to immortality perhaps the greatest is the imperishable service he rendered to his country and people by drawing pointed attention to this plague-spot in the Hindu social system."

Saying and Doing Frederick the Great is reported to have said once upon a time that there was they were free to say what they liked it he was free to do what he liked. It is notice that a certain person the been saying very uncomplimentary things that him, he simply observed drily: "How many soldiers has he behind his back?"

There is no such understanding between the British Government and the people of india as there was between Frederick the freat and his people. In fact, many a man has here been sent to jail and put to untold suffering for saying things that were true but palatable to the bureaucracy. But so far the council chambers at Delhi and in the council chambers at Delhi and in the council chambers at Delhi and in the council state that underlying Frederick's

synical remarks.

The Government of India and the Government of Bengal assigned certain reasons for promulgating the Bengal ordinance. spromulgating the Bengal ordinance. At space, Mr. J. Chaudhuri took them to pieces in The Calcutta Weekly Notes and showed that the reasons alleged were not based on both. When the ordinance came up for dispassion in the Legislative Assembly, Pandit Motilal Nehru showed in the same way that the reasons assigned by Government were unsubstantial. What is written in newspapers may or may not be replied to by Governmont : Government officers may truly, or pretend, not to have read them. But when the spokesmen of Government are faced in council chambers and listen to the comments of the spokesmen of the people, the former must either come forward with their replies admit their silence that they have no reply. As there was no reply to what Pandit Motifal said, the conclusion reached is that Government had nothing to say in answer. Hence Pandit Motilal's speech was a more tective exposure of the position taken up by Government than the criticism published in The Calcutta Weekly Notes.

It is laid down in the Government of India Act that there shall be freedom of speech in the Council Chambers. Many of the legislators like the Pandit have taken alreating of this provision to make outself speeches. If we do not mention all of them, it is simply because all of them do not at this moment come to mind, and also there is no need to be exhaustive. But a few recent instances may be noted. Mr. Bipin Chandra Pal suggested that many offences and the doors of the anarchists might be

due to the activities of agents provocateurs. Mr. Jamnadas Mehta said that an ordinary cheat or swindler was sent to jail, but when a finance member defrauded the people of India of forty crores of rupees by the sale of reverse councils, he was elevated to a provincial satrapy. Mr. Patel said in the course of a very outspoken speech:

"You don't listen to us here because there is no sanction behind us, no army of our own to back us. You have an army behind you; that is how you enforce your orders."

Whenever the Indians claimed the grant of Responsible Government or the grant of more constitutional rights they were told "you are unfit to rule because you are unable to undertake defence to-day". Therefore, he supported with all his heart the proposal to establish a Military College in India for training of officers for the Indian Army. But the Government, said Mr. Patel, was insincere. It did not want them to learn the defence of their country.

During the Military College debate, Pandit Madan Mohan Malaviya and Mr. Jinnah and some other members made strong speeches.

Mr. Jinnah's words, uttered with a ring of sincerity and force which is peculiarly his own proved most bitter to Treasury Benches. He charged the Government with bad faith and with no desire to equip India, to defend herself. There was the proof that the Indianisation of Army had only recently been thought of and still there was no proper scheme for it. Every Indian distrusted the Government intentions. Even that loyal friend of the Government Sir Krishna Gupta who was a member of the Esher Committee, distrusted it. If the Government was sincere let it prove its bona fides by appointing a committee to draw a scheme of the Indianisation of army and for the establishment of a Military College.

Perhaps the heldest and strongest speech

Perhaps the boldest and strongest speech ever made in any council chamber in India was that of Mr. Tulasi Charan Goswami, in which he accused Government of being more anarchical, terroristic and lawless than the anarchists, and so forth.

Every time that either in the central legislature or in any provincial council Government is "defeated", it is claimed by our people, in the language of the school-boy poem, that "it was a great victory." But when Peterkin asks what good came of it, old father William of the poem only repeats his observation that "it was a great victory".

Of course, we are not so cynical as to suggest that these victories are of no use at all. It is certainly necessary and profitable for us to try to convince our people and the rest of the world (perhaps including official and non-official Englishmen also that reason and justice are on our side. But the

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the same it remains the chief thing for us to ponder why, say what we will, the bureaucracy are in a position to do what they will. The problem of problems facing us is to devise some means whereby we can prevent the bureaucracy from doing what they please and make them either carry out the will of the people or give up their official positions. It is easy to say that the solution lies in the attainment of Swaraj. But what is Swaraj, and how to attain it?

Agents Provocateurs

More than once have we referred in this Review and in Prabasi to the fact that repeatedly, when the occurrence of some "anarchical" outrage or some "religious" riot, some circulation of revolutionary pamphlets, some find of bombs, arms or ammunitions, would come handy to the British rulers of India in England or in India, such things have happened just in the nick of time. More than once have we suggested that such coincidences could not be accidental or "providential", but might be due to the existence of secret agents. Other journalists may have said similar things. Mr. Bipin Chandra Pal made a similar suggestion in the Legislative Assembly. In his the Bengal Ordinance, Pandit speech on Motilal Nehru referred to a remarkable representation sent to the Secretary of State by some State prisoners in which they undertook to substantiate the charge that a certain agent provocateur whom they were prepared to name was responsible for the recent outrages which were alleged by Government to have been perpetrated by the revolutionaries. Government benches did not take up the challenge implied in the Pandit's speech.

Shortly after Forward published a letter addressed by a State prisoner to the members of the Indian Legislative Assembly in session in which he repeats the charges contained in the memorial to the Secretary of State. We will make a few extracts from this re-

markable letter.

We stated in our representations to the S. O. S., that a man who, we had every reason to beleive, was an agent provocateur exploited the high patriotic fervour and idealism of the Bengali youth and managed to get up a party of violence during the N. C. O. Movement and at a convenient movement succeeded in committing the few outrages and the Government used these as a handle to checkmate rubble propagands in connection with the Swarajys acceptance with snapidion and disfavour from the succeeding. Outrages and discoveries of arms We stated in our representations to the S.O.S.,

and explosives continued the series being played to the tune of the course of public events. Every action and discovery significantly preceded one or other momentous motion in a Legislature. These or other momentous motion in a Legislaurs. Inese have all been mentioned in our statement but the news of the publications of the "RED BENGAL" leaflet did not reach us then, but it was cabled in time to be published in the British papers on the morning of the House of Lords debate on the Indian Questions. The Peers and the press in England fulminated and followed in its wake the Ordinance and the reinvigorated application of the Ordinance and the reinvigorated application of the rusty Regulation.

The charge is repeated in another part of the letter thus :-

We have very unambiguously put it that all acts of violence that have been committed in Bengal after the NCO, movement have been inspired, engineered and committed by the group got up by that particular agent provocateur and it was significant that the Bengal Government statement published along with the Ordinance mentions again and again that the outrages were all the works of a particular again. mentions again and again that the "outrages were all the works of a particular group of the party". The word "Party" here has no particular sense about it and it is used for a body, the existence of which is assumed or the public is invited to assume. On this point, I beg to draw your attention to His Excellency the Viceroy's statement which makes mention of "Two terrorists organisations" and not one.

Some details are given in a subsequent part of the letter.

We know that two Bengali ex-interness who served the police during the period of their detention were sent to Europe at the expense of the "Secret Service". Much has been made of the activation of the services of the servi Secret Service". Much has been made of the activities of these two men, one of whom was described in course of the proceedings in Cawapore as the manager of the "Vanguard". Ultimately at a certain moment, literature began to flow into the country in spite of strict censorship and report of such literature coming into the country began to be published in communiques from time to time.

A case was set up and the world knows the nature of the case, the unwillingness of the prosecution to go into the source and origin of the matter of the case and the rest of it and I leave it to you to form your own conclusions. Of course, I stick to our joint statement to the S.O.S. and I repeat it that the educated public particularby the young men of the country are intolerant of their present resistion as serfs and helots in their own country and they are groping in darkness to find their way to freedom.

The writer of the letter indignantly repudiates the charge that he and his fellow prisoners were guilty of any acts of violence.

This is the long and short of all that has happened in Bengal. We have demanded public trial, we have challenged the genuineness of any proof against us, we have made the very allegations that all activities that appeared lawless were inspired. Yet, to add insult to injury those very persons, who inspired aided, abetted and utilised for their own selfish ends the murders and other acts of violence, have been using these very materials for calumniant ing and libelling men whose connection with a selficients.

paire bear accept to be preced. Rather res-cation paire of he standing of Mesars and Lamford admitted in interviews with the of that they were awars that we had not the continuous of the continuous and perfect these irresponsible talks from the continuous and yet these irresponsible are continuing mericien. Particularly one person among them who already made himself famous by virtue of his amageous utterances, if not by anything else, has the so far as to forget the high responsibilities of it position. Neither the sanctity of the court, nor shame of attacking men not in a position to shame of attacking men not in a position to stand themselves, has been enough to restrain this personage. He pronounced on several "subtice" cases; while we were in detention he concept as with acts of violence in various speeches. cotes is with acts of violence in various speeches. Act of us from the Midnapur jail sent a wire rotesting against his Council Speech but that was a consequence to him. One of his latest permanages is, what may be called his "Outlaw" that "Men who defy the law if it is and act outside the lawhave no right to be protection of the law" about men who have lover been tried lawfully, is, to say the least no tried of tath in the civilised canons of law which that men should be considered innocent so ware that men should be considered innocent so his guilt is not proved in a court of law.

The letter concludes with some further

The Revolutionary Movement after the N. C. O. Government is a bogus thing stage-managed by the L. D. If possible all the facts should be made nown to the foreign countries, including the Labour arty in England, so that the Government is suspelled to make the enquiry. On you devolves it is sacred duty and your devotion to the Mother much counted upon. You may suggest some mentions to M. L. A. regarding the nature of the constitues of ex-State prisoner Shisir Kumar Ghose into 1921. If anything was paid to him for tour lover Bengal in 1921? What was the object of into tour? Is it a fact that he was called by Mr. I have a few days before Sankaritola outrage? Is a fact that the D. I. G. of C. I. D. instructed the most that the D. I. G. of C. I. D. instructed the secution to withdraw the case of Kona murder than and Sailen? Will the Government article the correspondence? Also please ask some please ask some than the correspondence? Also please ask some than the Europe? How do they maintain them the Europe? What is the nature of their than the Europe? What is the nature of their fact that all the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the four men acted as informers in the material and the fou

By the by, these questions suggest a which ought to be laid to heart by all herents and advocates of secret societies. that the members of such movements never be sure of not having spies andmiers and traitors among them.

The Bengal Budget

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Bengal Budget for 1925-6 is a deficit

nine lakes of rupees. In spite of that fact, the amount budgeted for police expenditure is greater by over three lakes than the current year's estimated expenditure. Moreover, a loan of Rs. 8,50,000 is preposed to be floated for building better houses for the Calcutta Police.

Crime and Its Causes and Remedies

It would be foolish to suggest that there should not be unremitting efforts made for the prevention, detection and punishment of But it is not statesmanship, but its opposite, to think that that object can be gained merely by increasing police expenditure. Some crimes there are which are due to economic causes, and perhaps these form the majority. Some there are which are due to insanitary conditions and conditions which stand in the way of decent and moral living. Some are due to bad social customs and Some are due to the facilities arrangements created for obtaining drink and drugs. Some are due to animal propensities and the forces of immorality not being curbed or eradicated by proper education, culture, recreation, etc. Some are due to political and politicoeconomical causes.

Therefore, while adequate police arrangements ought to be made to cope with crime, the more important and statesmanlike step to take is to strike at the roots of crime. That can be done only by improving the educational, social, moral, sanitary, hygienic, economic, political and other conditions of the country. But Government has never taken any adequate steps for such improvement.

It was not wrong for Lord Lytton to draw attention to the absence of adequate social service in the country, though he was ignorant of what social work was really being done. But he forgot that social service, too, depends for its efficiency on political freedom. Without political freedom, that confidence and that hopefulness cannot exist without which adequate efforts cannot be made. Moreover, social improvement in many directions depends on new or improved legislation.

Why is it that Government has often borrowed large sums for war and police expenditure, but has never, to our knowledge, borrowed such amounts for educational, industrial and sanitary purposes?

Public Health

It is noteworthy that in the Bengal Budget the Public Health grant has been reduced by more than two lakhs. Perhaps Bengal has been rapidly growing into a sanatarium!

Treatment of State Prisoners

Complaints of cruel and barbarous treat-ment of Bengali State prisoners transferred to Burma have found publicity in the columns of the Rangoon Mail and thence in other papers. A contrast is often drawn between the treatment of political prisoners in England and their treatment in India. But as such prisoners are not suspected in England of overthrowing British rule and substituting any other rule in its place, they are not considered guilty of any unpardonable crime. Here, in India, political prisoners are suspected of trying to put an end to the predominance of the Anglo-saxon race, who constitute the modern "chosen people of God". What crime can be greater than an offence against "God's anointed" people? And as the object of punishment is to give pain, it is only fitting that the maximum of pain should be inflicted on those who are guilty of the most serious offence.

Alleged Inhuman Tortures at Nabha

Not a day passes without our receiving one or more letters from the Shiromani Guru-Prabandhak Committee containing details of cruel treatment meted out jathas. members of Akali While we are thankful to that committee for its generous effort to keep us informed about what is going on in the Panjab and Nabha so far as the Akalis are concerned, we have always regretted that we have not been able to make any use in this monthly journal of most of the information so kindly supplied. We can, however, assure our friends that we have felt for them and respect their heroism and perseverance. If we may make a respectful suggestion, we would say that the committee would do well to cultivate greater concentration and conciseness, and refrain from recording unimportant details.

The following message, dated the 19th instant, received from the committee, has been

published in many newspapers :—

Reports from Natha just received give harrowtag details of inhuman tortures including wholesale THE REAL PROPERTY AND ADDRESS OF THE PARTY AND

merciless beating to unconsciousness, dragging by "Keshas" (hairs) and beards, ducking into water, putting hot iron rods on various parts of the bedy and hanging by their feet, heads downwards, resulting in several deaths on the spot. Many more are in a precarious condition. A large number is seriously wounded. No rations were issued on 13th and 14th instant to some Jathas. Great excitement prevails. The situation is very serious. Immediate action is necessary.

We are greatly pained to read this. refrain from making the usual request to the powers that be to enquire into the allegation and take speedy action. For we know that they will do or not do just what they please without our request or its absence making the least difference.

Weaving Department of the Institute of Rural Reconstruction. Visva-bharati

From the annual report of the weaving department of this institute we learn that it was started on September, 1922. Its object is to revive the indigenous weaving and other allied cottage industries of this province. The reports states:

Formerly there was a large number of weavers in this district of Birbhum. They manufactured a large quantity of silk and real Muga cloth. The cotton industry also was very prosperous at that time. But this weaving industry is now practically ruined. A class of middle-men supplied weavers yarn on dadan system (i.e., they advanced yarn and took back the production at a low rate). The weavers did not get fair wages for their labours. weavers did not get fair wages for their labour.

During the last twenty years many attempts were made to revive this important industry. Many people tried to revive it by introducing the workshop system. Many workshops were started in different parts of the country, but almost all of

them failed owing to the following reasons.

(a) There was no arrangement for cheap yarn

supply.
(b) This (b) This industry can prosper only if the weaver can work in his own home in co-operation with women, children and other members of his family. In addition to their daily works, each member of his family can help his work in sizing, winding and other preparations, whereas in workshops these works made the industry more costly. Considering the above conditions, we have adopted the following methods for reviving the

considering the above conditions, we have adopted the following methods for reviving the weaving industry of this district.

(1) We are giving the weavers training in new designs which are sure to bring more profits for

their work.
(2) When they go back to their homes after finishing the training, we supply them yarn at a cheaper rate than the hiddle-men of the market and take back their product paying the proper price for it. Thus we save them from the clutches of the Mahajans. This eystem increases their income. Filteen weavers were taught by the during the last year and they are now exacting better livelihood. The people of other classes, who want to wanting for any pleamenting their income twee svery facility according to their needs the stoye-mentioned ways. In this year, seven-serious received training in this way and of them are still working in our weaving their labour. They are earning a handsome amount their labour. The rest are working in their pactive homes utilising hitherto the waste time their family members.

their family members.

To spread this home industry throughout the whole province we have given attention to the meations institutions also. We have invited the stockers or High and Middle English schools and hastes to get training in weaving, dyeing, printing and durri-making etc., so that they may open classes in vocational training in their respective schools. The heginning of this year, we have trained the heginning of this year, we have trained the heginning of this year, we have trained the heginning of the year, sixteen M. E. School schools, two Pundits of Pathsalas and sixteen students of Guru-training school of Bolpur.

The knowledge of dyeing is essential for the weavers depend upon outsiders that they want their business. So have given equal attention to the dyeing indus-

have given equal attention to the dyeing indus-

Along with dyeing, calico-printing invariably contains. So we have made sufficient arrangement to the sheep of this locality were not

for vegetable and chemical printing.

The formerly the sheep of this locality were not about. We made an experiment to find out whether the wool of local sheep may be made into yarn. This experiment has fortunately become successful and now we have begun to teach blanket-making.

(3) In this year, we have trained altogether severity-two students. Amongst them forty-one were the teachers of different schools. We shall have to help and guide them in continuing their work in their own schools. We shall try to arrange occasional visits to their places to stimulate their works.

The Ahmadiyas in Kabul

The world was shocked when the news of the stoning to death by judicial order of an Abmediya gentleman in Kabul was first pubtished some months ago. Recently the stoning to death of two other Ahmadiyas in Kabul thirty other Ahmadiyas are in prison in that green, perhaps awaiting a similar fate.

These barbarous punishments for difference religious opinion cannot but lower Afghanistan and its king in the eyes of all civilized people.

Hindu Fissiparousness

cont meeting of the Madras Legislative Council:-

That this Conncil recommends to the Govern-that that at least 48 per cent of posts in both the least and upper grades of the services under Government be reserved for the non-Brahman

Hindus, 10 per cent to the depressed classes, 15 per cent to the Mahomedans, 10 per cent to the Brahmans, and the rest for the representation of other communities and for recruitment by competitive examinations."

The Musalmans, no doubt, first started the game of demanding that a certain proportion of government posts should be reserved for them. But still they had the good sense to make that claim on behalf of their entire community. No one among them demanded that the Saivids should have so many per cent, the Sheikhs so many per cent, the Pathans so many per cent., the Borahs so many per cent, the Khojas so many per cent, Julahas so many per cent., etc., of the posts reserved for Musalmans. The Hindus are

going one better.

They are demanding that different castes, communities and classes among them should have a fixed proportion of the posts, showing that there is no solidarity among the Hindus. We suggest that a further subdivision be made; -- that the posts to be reserved for the non-Brahmans be apportioned among the Reddis, the Naidus, the Mudaliars, the Pillais, the Nairs, the Chettis, etc., according to their numbers, and the number to be reserved for the Brahmans be proportionately distributed among the Aiyars, the Aiyangars, the Acharis. the Acharlus, the Sastris, etc. or there may be a sub-division of posts among the followers of Ramanuja, of Madhvacharya. etc.

It is one of the farces of contemporary history that the Indian people demand Swarai. claiming to be a united people having national solidarity, and at the same time display to the world the highly edifying petition for posts laid at the feet of an alien government which this Swaraj-loving people wish to send adrift.

Dr. Zia Uddin Ahmed on the Safeguarding of Minority Rights

The Asiatic Review contains an article on the safeguarding of minority rights in India. There is nothing new in the article which calls for special notice. The article proper begins with the third and fourth paragraphs, wherein it is stated:

A new situation developed in 1906, when the Minto-Morley Reforms began to be discussed.

We now reach what may be termed the molitical era, which is marked by the address presented on October 1, 1906, by the Muhammadans, under the leadership of His Highness the Aga Khari to the Minto, from which I take the following.

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as being points that were emphasized in the address."

As Maniana Mohamed Ali said from the Congress presidential chair, this address-presenting business in 1906 was a command performance, that is to say, the Musalman deputation waited upon Lord Minto at a suggestion emanating from the latter. This finds support from what Lord Morley wrote to Lord Minto. "You started the Moslem hare," the former wrote to the latter. Vide Morley's Recollections. So it was the Aga Khan and his correligionists who ought to have commemorated Lord Minto by a park, a pillar or a statue, not Pandit Madan Mohan Malaviya.

That is, however, neither here nor there.

Dr. Zia Uddin Ahmed calls his article "The Safeguarding of Minority Rights in India", but pleads only for his own community by name. We do not blame him for what he has done, but we only wish that he had given to his paper a somewhat different title, e.g., "The Safeguarding of

Moslem Rights in India".

Among the minorities in India Moslems are the most numerous, the strongest and the best organised. Therefore the rights of other minorities, which are smaller, weaker and less organised, require far greater safe-guarding than Moslem rights. But the rule is, every one for himself and the devil take the bindmost. So, in 1906, the bureaucracy, as represented by Lord Minto, its head, took care of its predominance by seeing to it that India's demand did not become a united demand; and ever since the tendency among us to divide and subdivide has gone on increasing, most communities thinking separately of their own interests but not of the interests of the whole people of which each is a part. There are honourable exceptions like the Indian Christians and the Beni-Israel community etc. who are courageously and wisely prepared to take their chance.

Dr. Zia Uddin Ahmed concludes his

article by saying:

".....We need a stable Government in India, and I would add that it will not remain stable unless equal facilities are given to every community and the interests of the minorities are adequately safeguarded."

That is true.

The writer advocates separate representation by means of election by separate electrones and the reservation of fixed proportion of posts in the public services for his attention. Obviously, therefore, in order

to act up to the principle enunciated in the lines quoted above, that is to in order to give equal facilities to ever community and to adequately safeguard ti interests of each minority body, separa electorates, representation, separate separate reservation of posts must in b opinion be provided for each of our con munities; there is no other or better wa We have not yet seen any scheme or pa which makes any such provision. Dr. Uddin Ahmed is a great mathematician. should not, therefore, be difficult for him take up the Imperial and Provincial volum of the Indian Census Report for 1921. prepare such a scheme. When ready, t scheme should be published in pamph form.

Of course, the scheme will have to revised after the publication of the report each decennial census. That may con after. In the meantime, sufficient unto t

day is the trouble thereof.

The learned Doctor thinks that no gover ment in India will remain stable which do not act according to the principle he is laid down. He may be right or he may wrong. But we are prepared to learn wisdo and would, therefore, ask him to not some countries in which government is owed its stability to separate representation by separate electorates and the reservation posts for different communities. Should say that the lessons to be learnt from a political histories of other countries are applicable here, we would not quarrel whim.

Western Praise of Eastern Wisdom.

Most Western people profess the Chr tian religion. It is, therefore, natural i them to extol the excellences and ide of Christianity. And that religion rea possesses many merits and teaches many he ideals. It is for professing Christians judge whether their lives conform to the teachings and ideals of their faith.

Similarly, Moslems boast of the ma high ideals taught in the Quran and the l and sayings of the prophet Muhammad a the lives and doings of the early Caliphs. Th also quote the high praises bestowed on Isls by some European writers. It is natural them to do all this. But the more importations for them to attend to is wheth present-day Moslem society conforms to a high ideals and teachings of Islam whi

indicastedly influenced the lives of many tollowers of the faith in the past.

Hindus and Buddhists and others also indialge in similar boasts, and feel flattered speaker speaking in high terms of the spiriteality of their religions. We have ourselves sometimes quoted such praise—we confess, with serious misgivings as to whether we were doing quite the right thing. For, though such praise sometimes encourages and stimulates, oftener it perhaps has a soporific and narcotic effect. Particularly, owing to our "slave mentality," when praise comes from Eurobean sources, we appear to be confirmed in our easy-going belief that all is right with our collective and individual lives and no reform, no improvement is needed. Hence it is ways vitally necessary for us to cultivate a critical and discriminating spirit. Neither ourselves nor the Europeans are infallible. **Thould** judge for ourselves whether that which is praised is really worthy of praise. and if it be worthy, whether we in our present-day intellectual social, moral and entritual condition and with our existing social customs and arrangements can claim that praise as bestowed on something which we can now call our very own.

It is one of the delusions engendered by the almost all-engrossing political sensation-mengering of many politicians that a people can be politically enslaved and remain so in spite of its being intellectually, morally, physically, socially and spiritually all that it abould be. The fact, however, is that the different aspects of a people's inner and outer life are not water-tight compartments: they are interdependent and interact on one

another.

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When we hear our ancestors or their faith and wisdom and spirituality praised, we should consider that praise to be an exhortation addressed to us to be worthy of our ancestors and of the eulogy bestowed on them.

in Literature, the Arts and the Political Beckwardness and Progress

The Indian Daily Mail of February 21 (second dak edition) contains a leading article on the poet Rabindranath Tagore entitled An Apostle of World Peace". Quite rightly has he been so named. We also endorse the eticle. But we cannot identify ourselves

with the opinions expressed in its opening sentences, viz. :-

There is no more trite explanation of the back-wardness of India than that its political condition is a barrier to progress. Even granting that in industry and commerce success is controlled by political factors, none can contend that they stand in the way of advancement in literature, the arts and the sciences. Dr. Rabindranath Tagore, his brother (?) and Sir J. C. Bose have risen each in his own sphere to an international reputation. Indeed, own sphere to an international reputation. Indeed, Italy and Germany during the darkest days of their political history produced men who in the domain of arts, literature and science had no equals. More than one of the European peoples who secured their independence at the conclusion of the Great War have thrown up men and women, whose genius has given them an international reputation.

We do not say that progress in every other direction depends entirely on political progress: but we do assert that progress in any direction is generally dependent on progress in every other direction. We cannot here pause to prove our proposition, but we will simply ask a question or two. India is equal in area to Europe minus Russia, and Europe is mostly practically free, India not free. During the last 25 or 50 years, how many men of international reputation in literature, art and science has Europe minus Russia produced, and how many such men has India produced? Nay, leaving aside such a big Western area let us take comparatively small regions like England, France, Norway, Denmark, Italy, etc. During the period named above, how many men of international reputation has each of these small countries produced, and how many has India produced? Some time ago, we had occasion to consult a voluminous list of original papers in chemistry contributed by chemists in different countries of the world, and we were humiliated to find how very few India's contributions were. Such or perhaps worse is the case in other branches of science. The Indian Daily Mail refers in the course of its article to the Nobel Prize. If the award of that prize be taken as a test, it will be found that it has gone to one Indian out of 320 millions of Indians only once and that Much smaller countries only for literature. than India have won it more than once for literature, science, etc. Leaving aside the case of a few exceptional men, progress of the body of the people in literature, art and science depends on ample educational facilities, including libraries, laboratories, museums, etc., and it is only a politically free people who can provide these for the selves adequately. We confess we

NOTES

not derive much comfort in our present backward intellectual condition from the repetition of the names of Tagore and Bose as a certain worthy old body was said to draw from the word Mesopotamia, though perhaps we have always written as much about them as any other journalist, and we hope not in unduly unappreciative terms.

Rabindranath Tagore's Return

Rabindranath Tagore returned to Bombay on the 18th and to Calcutta on the 23rd February last.

"In a special interview, which he gave a representative of The Indian Daily Mail, he explained the circumstances which led to his visit and stated some of his impressions, When he was in Kobe during his visit to Japan last year he was approached by the Ministers of Peru and Mexico with invitations from their respective Governments to visit those countries. The representative of the Government of Peru was particularly anxious that his visit should coincide with the centenary of South American independence and that he should take part in the celebrations. The event at which he was invited to be present as a representative not only of India but also of the whole of Asia was of such significance that he was obliged to accept the invitation in spite of his indifferent health.

health.
"He returned from his far eastern tour feeling greatly run down after his strenuous work in China greatly run down after his strenuous work in China greatly run down after his strenuous work in China and Japan. As the date of the centenary celebrations was approaching he was unable to stay in India long enough to regain his health. His friends and admirers were greatly perturbed at the prospect of a long journey and the risk which he was taking but he could not be persuaded to abandon the tour. He set out on his journey via Colombo. On reaching Marseilles he abandoned his original intention of staying for a time in Europe and failing to get a direct passage to Peru, proceeded to Buenos-Aires, the capital of the Argentine Republic. The reception accorded to him on his arrival there by the people and the Government was enthusiastic beyond description. He was greatly moved by the genuinepeople and the Government was enthusiastic beyond description. He was greatly moved by the genuineness of the hospitality shown to him. What was more remarkable and gratifying was the interest which the people of Argentine seemed to have taken in his works, almost all of which have been translated into Spanish. He got an idea of this even on board the steamer. For no sooner the passengers came to know of his presence than almost every one of them brought out some volume or other of

came to know of his presence than almost every one of them brought out some volume or other of his works in order to get his autograph on it.

His health became so bad at Buenos-Aires that the doctors who were consulted declined to permit him to undertake the journey to Peru either by land or by sea. He had therefore to leave South America greatly disappointed that he could not taifil his engagements. On his return he availed kimself of the invitation he had from Italy and went to Milan where he was enthusiastically welcomed by the people. He delivered some public lectures and faifilied several engagements. The strain of these functions was so great that he again that had not cancel his visit to Turin. Venice,

and the second second second

he set out to India and arrived in Bombay. He said that he had promised his Italian friends to visit their country again as soon as he was well enough. He also added that some friends were arranging to get a house for him near Lake Como in order to enable him to spend the summer months there there every year. In conclusion he observed that his health was still so bad that he would not be able to take part in any public engagements for some considerable time."

The Women of Egypt

The Woman Citizen of New York records .--

"The women of Egypt have issued an "Appeal to public opinion of the world" on behalf of Egypt in its present differences with Great

Britain.

"It is one of the most interesting facts in history that whenever a nation is in trouble with another, the women rally to its support and the government is overwilling to receive any favors or service the women can perform. The women of Egypt are following the example of the women of all nations in making this appeal. The questions involved, however, are between Egypt and Great Britain. Public opinion elsewhere can exert much pressure upon nations involved in difficulties, and doubtless will in this event. will in this event.

"The women of Egypt charge Great Britain with exercising tyranny in order that she may force the Egyptian Government to yield new rights over Egypt and the Sudan. These women appeal to public opinion to come to the aid of the "cradle of civilization," which they call the "Hyphen between the Orient and the Occident". They declare that assistance to the "Hyphen" will facilitate good relations between East and West and bring nearer the peace of the world."

Indian Ladies' Acadamic Distinctions

Last month we had the pleasure to record the academic distinction won by Nirmala Bose. In this issue we are pleased to record the achievement of a married Hindu lady named Sunitibala Chanda, who was married in 1912, and has passed all her University examinations since then, taking the M. A. degree of the Calcutta University in Indian Vernaculars and standing second in order of merit. We also read in Stridharma:

It is noteworthy that a Muslim lady Furuhk Sultan Muayidzada has stood first in the list in the subject of Persian in the M. A. Degree examination of the Calcutta University. She is the daughter of His Eminence Aga Muayedul Islam, Editor of the well-known weekly journal Habiul Mathin. Though brought up in purdah, she has had a brilliant Unit-versity career. She is accomplished both in Orienal and Western languages, knowing Arabic, Persian, Urdu, French and English. Her eldest sister Beguin Sultan, stood first in the Praliminary Law examination and her younger sister Khawer Sultan secured first-class Honours in History in the B. A. examination.

d. . .

the Convocation of the Hindu University, state, areat ampliance was given to a lady, Miss Adhicari who received her M. A. degree.

The S. B. Harra, has the unique honour of becoming a member of the Senate of a University. She senator of the Patna University and she practise in the High Court as a Vakil. She has also been exist a member of the Syndicate of the University at the High Court as a Vakil. She has also been exist a member of the Syndicate of the University at the Hadhabal. B. A., Zemindarni of Coomaramanian, in her election six months ago, for the Syndicate of the University of Madras.

The Age of Consent Bill

The Select Committee on the Age of Con-Bill has proposed to lower the age of fixed in the Bill, to 13 years in the married girls. We are entirely New As India serves :-

Fourteen is low enough to wreck the bodies of harfortunate girls who become mothers at that harf no words can be strong enough to condemn motionity the heartlessness of husbands who can strice their child-wives to the Moloch of their the even a lower age than that. To talk of contain the case of a child of thirteen is a frightful set language. We should have imagined that have for married girls might have been made 14 the age for their arronger grounds than the age for their even stronger grounds than the age for their married sisters; for violation of the latter has chances of being brought to the notice of the than compulsion of wives...Marriage or no mar-te, the cruelty of forcing motherhood on a ten-piri unfit for it is the same.

CHILD-MOTHERHOOD

that in the case of the female population is that in the case of the female population is a sudden leap upwards of the number of the at the age of 15. The only factor to account it is the giving birth to children. If we could be suffered by girl-mothers in delivery, the case of some, and the permant weakening of the hody and the consequent the degeneracy of the children born of such the children, and of the race-stock due to the birth of a children, and of the race-stock due to the birth of a children, and the effect also of the training the children, and the mothers, who can possibly to notions on the subject, perhaps the public science would awake.

Physiologically no age lower than sixteen the case of married girls ought to be the the age of consent to sexual life in the age of their husbands, and in the case may person who is not related to a girl her husband, the age of consent should be for said, say 18 or 21.

low an Indian Nationality Can be

history of Aurangzib which Professor

now complete. The fifth and last volume has been published. Its publication at this time, when the problem of Hindu-Moslem unity is being discussed, is very opportune. For just as Akbar has been generally looked. upon by historians as a conscious or unconscious builder-up of an Indian nationality, his greatgrandson Aurangzib has been considered as the destroyer in that age of all hopes of the growth of a united Indian nation. The history of his life should, therefore, have its lessons to teach us who are now seeking to solve the problem of

nation-building.

As Professor Jadunath Sarkar is not engaged in the game of politics but is only a critical onlooker of informed and mature judgment, his words should carry weight. Contempolitics may warp our judgment, but the student of history, which is in one of its aspects the politics of the past, is in a position to take a more dispassionate view of things. That Professor Jadunath Sarkar is competent and qualified to take such a view appears incidentally from the that the Hindus in Maharashtra have sometimes complained that he is biassed in favour of the Persian historical records left mostly by Musalman writers, whereas Moslems and some interested Anglo-Indians have complained that he is prejudiced against Musalmans and is in favour of Hindus!

Professor Sarkar has done full justice to the character of Aurangzib. He has dwelt on his courage and coolness and his learning

and self-preparation.

"In addition to possessing constitutional courage and coolness, he had early in life chosen the peruls and labour of kingship as his vocation and prepared himself for his sovereign office by self-reverence, self-knowledge, and self-control. Unlike other sons of monarchs, Aurangzib was a

Unlike other sons of monarchs, Aurangzib was a widely read and accurate scholar, and he kept up his love of books to his dying day."

"Besides book-learning, Aurangzib had from his boyhood cultivated control of speech and action, and tact in dealing with others; and even the dizzy eminence of the Peacock Throne and lordship over 'nine hundred thousand horsemen' did not intoxicate him into losing the curb over his tongue, temper and heart for a single day during an exceptionally long life. As a prince, his tast. an exceptionally long life. As a prince, his tast, sagacity and humility made the highest bobles of his father's Court his friends; and as Emperor he displayed the same qualities in a degree which would have been remarkable in a subject. No wonder his contemporaries called him the days is in purple.

Of Auranguib's industry, moral punt and simplicity of life, his historian writes

"His private life, dress, food and recreating were all extremely simple, but well ordered

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was absolutely free from vice and even from the more important pleasures of the idle rich. The number of his wives fell short even of the Quranic allowance of four, and he was scrupulously faithful to wedded love. The only delicacies he relished,—the reader will smile to hear,—were the acid fruit corinda (Carissa carandas) and a sort of chewing gum called Khardak.

"His industry in administration was marvellous."

These few extracts from Professor Sarkar's description of Aurangzib's character and habits, show that he has not written of him as a carping critic but as one who appreciates the subject of his voluminous work to the full. Such a historian has devoted the last chapter of his work, chapter lxiii, to the theme "Aurangzib and Indian Nationality". We cannot here either reproduce or summarise that chapter, shall reproduce the last section thereof, entitled, "The significance of Aurangzib's reign: how an Indian nationality can be formed" :-

"The detailed study of this long and strenuous reign of fifty years that we have pursued through five volumes, therefore, drives one truth home into our minds. If India is ever to be the home of a nation able to keep peace within and guard the frontiers, develop the economic resources of the country and promote art and science, then both Hinduism and Islam must die and be born again. Each of these creeds must pass through a rigorous vigil and penance, each must be purified and rejuvenated under the sway of reason and science. That such a rebirth of Islam is not impossible, has been demonstrated in our own days by the conqueror of Smyrna. Ghazi Mustafa Kamal Pasha has proved that the greatest Muslim State of the age can secularise its constitution, abolish polygamy and the servile seclusion of women, grant political equality to all creeds, and yet not cease to be a land of Islam. "The detailed study of this long and strenuous

"But Aurangzib did not attempt such an ideal, even though his subjects formed a very composite population, even though the Indian world lay at his feet and he had no European rivals hungrily watching to destroy his kingdom. On the contrary, he deliberately undid the beginnings of such a national and rational policy which Akbar had

a national and rational policy which makes as to foot.

"History when rightly read is a justification of Providence, a revelation of a great purpose fulfilled in time." The failure of an ideal Muslim king like Aurangaib with all the advantages he possessed at his accession and his high moral character and training,—is, therefore, the clearest proof the world can afford of the eternal truth that there cannot be a great or lasting empire without a great people,

The English conquest of the Mughal empire is only part of the inevitable domination of all Africa and Asia by the European nations, which is only another way of saying that the progressive races are suppliming the conservative ones, just as enternative families are constantly replacing alegny at the families are constantly replacing alegny at the families. Sarkar's Mughal administration of the families of the f

that no people can be great unless it learns to form a compact nation with equal rights and opportunities for all,—a nation the component parts of which are homogeneous, agreeing in all essential points of life and thought, but freely tolerating individual differences in minor points and private life, recognising individual liberty as the basis of communal liberty,—a nation whose administration is solely bent upon promoting national, as opposed to provincial or sectarian interests, and a society which pursues knowledge without fears, without cessation, without bounds. It is only in that full light of goodness and truth that an Indian nationality can grew to the full height of its being." its being."

Professor Sarkar has no doubt pointed out in his work how and to what extent Aurangzibhimself and Muslim society made the fusion of Hindus and Muhanimadans and the consequent birth of an Indian nationality impossible. But he has also shown how, owing tothe condition of Hindu society too, such a consummation became an impossibility. Take. for instance, the following paragraphs among others descriptive of the Hindus, from his

"The Hindus of mediaeval India presented an equally unhappy spectacle. They could not possibly equally unhappy spectacle. They could not possibly form a nation, or even one compact sect. A social solidarity like that of the Muhammadanswas inconceivable among a people divided intocountless mutually exclusive castes, with their rancorous disputes about rights to the sacred thread and the Vedic chant, access to public water supplies, besides touchability, and in Southern India also approachability. And time and prosperity seemed only to aggravate these differences. Caste grows by fission, and the multiplication of new subcastes was in active progress through the operation of internal forces during Muhammadan rule, dividing and weakening Hindu society still further. A Hindu revival like the empire of the Peshwas, instead of uniting them only embittered caste bickerings by intensifying orthodoxy, leading to a stricter repression of the lower castes by the forces of the State, and provoking more wide-spread and organised caste feuds, like those between the different subdivisions of the Deccani Brahmans or between the only two literate and well-to-do castes of Maharashtra, viz., the Brahmans and the Prabhus.

"No enlightened or patriotic priesthood arose to save the Hindu peoples. The separatist tendenty is as strong in their religion as in their society."

"No enlightened or patriotic priesthood arose to save the Hindu peoples. The separatist tendency is as strong in their religion as in their society and, indeed, an organised priesthood or State Church is opposed to the root principles of the Hindu scheme of salvation. Stray sheep running after stray shepherds fall easy victums to the quack and the voluptuary. Even if we pass over the degrading forms of man-worship that marked the religious practices of the Vallabhacharya, Kartabhaja and other sects of genu-adorers or the licentiousness promoted by temple-dancers (despited on muralis) and small prurient esoteric sects, and turn our eyes to the ordinary idol-worship of the millions, we find the priesthood bringing their worshippers down to the lowest intellectual level by holding up to their adoration a god who eats, aleeps, falls ill of fever takes.

regarded does for a week every year) or pursues stations deliances which a Nawab of Oudh might there is that Shah imitate in his own harem. Share was possible only outside the regular Hindu that followed by the masses, i. e., among the massel non-conforming sects, where men were respect to leave all things and follow truth: even there only during the first generators or two after their foundation, before they too many into gross gure-worship."

Sir Gokuldas Kahandas Parekh

By the death of Sir Gokuldas Parekh the country loses one of the stalwarts of the older generation. He led a simple unostentatious life and was noted for his quiet determined character. He was a man of solid attainments, and had made himself master of the land revenue question. It was not a little due to his efforts that ryots in the Bombay Presidency obtained some relief, mough at one time the Government of that province was unwilling to grant any remission of revenue even in times of famine. Sir Gokuldas was also an authority on excise and during the long period that he was a member of the legislative council of his province, he strenuously fought the people's battles egainst the drink and drugs traffic. He was deo well known for his labours in the cause of social reform.

Sir Ibrahim Rahimtoola

Rahimtoola to the presidential chair of the Bombay Legislative Council shows that the country is not so creed-ridden as to make it impossible for a man of tried ability and public apirit to be elected unanimously by men of all sects. This is a welcome sign. Would that public life in the Panjab and Bengal were like that in Bombay in this respect.

The Budgets of Bengal and Bombay

Of the taxes collected in Bengal, eleven across in round numbers are at its disposal. Of the taxes collected in Bombay, fifteen excres in round numbers are at its disposal. Bengal has a population of 47, 592, 462; Bengal has a population of 26, 757, 648. It is inhealth, enlightenment and prosperity of its inhealth, enlightenment and prosperity of its inhealth, enlightenment and prosperity of its inhealth, enlightenment and in the aggregate, much less than Bombay can. In fact, Bengal can spend per head of its population less than half of what Bombay can. Let Bengal is not inferior to Bombay entered. Nor is the total amount of the

revenues collected in Bengal less than that collected in Bombay. There is therefore, no just reason why Bengal should not have enough mouey for the improvement of its health, education, agriculture, industries, etc. We are not advocating the principle of robbing Peter to pay Paul. What we say is that the Central Government should cut down some of its extravagant expenditure and leave to all provinces an equitable share of the revenues collected therein. It is, neither just nor humane that the people of Bengal should die of malaria, Kala-azar, tuberculosis, etc., while crores of revenue raised here are spent in building a new Delhi and in Frontier expeditions, etc., which may be quite necessary, but certainly not more necessary than saving millions of people in Bengah com-preventible death and debilitation, that the spread of education, or than the improvement of agriculture and the establishment of inew, and revival of old, industries.

Production and the Taxation Enquiry

Though owing to the many curious proposals made by some witnesses for bringing more money to the public treasury, the taxation enquiry seems at times to usurp the function of a variety entertainment, it is to be hoped that the main conditions precedent to the raising of the taxable capacity of the people will be steadily kept in view. People can pay more taxes only if they are more prosperous, and they can be more prosperous only if there be greater production. The first thing necessary, therefore, is to ascertain the relative productivity of India, to find out the causes of low production, to take steps to remove those causes, and to bring about conditions which will ensure greater production.

In doing all this the members of the Committee and the witnesses appearing before will receive much help from Professor Dr. Rajani Kanta Das's new book, Production India (Visva-bharati Bookshop, in Cornwallis Street, Calcutta). It is a comparative study in national productivity with special reference to the prosperity material welfare of the people. How the productivity of India has grown within recent years and how it compares at present with that of other countries and affects the presperity of the people, form the subject matter of this study. Resources, Industrial and Productivity are the main heads which the author considers

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Under resources, arable land, forests, fisheries, mines, etc., are dealt with. Under industries he has dealt with forestry, fishing, mining, agriculture, manufacture, transport, banking and commerce. Under productivity, growth, condition, wastage and prosperity are dealt

The book contains 105 tables compiled from various sources many of which are not available in India. In fact, practically all the work was done in the Bibliotheque de la Direction de la Statisque Generale de la France in Paris.

His conclusion is that the fundamental cause of India's poverty is her industrial inefficiency. This must not be mistaken for the alleged inefficiency of individual workers, due, it is said, to our racial inferiority. In his work on "Factory Labour in India" author has refuted the prevalent notion that three factory employees in India are equal to one in Great Britain, on the ground that there does not exist the equality of working conditions for such comparison. In another work of his, "Hindustani Workers on the Pacific Coast", the author produces evidence from American and Canadian employers to show that Indian workers in California and British Columbia are as good as Chinese, Japanese, American and Canadian workers. The inability of India to produce all that it is possible for her to do is due to causes other than racial, etc., which can and ought to be discovered and removed.

Sir Mahomed Yusuf's Marine School.

Under the caption "a remarkable institution", The Bombay Chronicle has published the following note and has thereby drawn public attention to a really very useful insti-

"Within an hour's sail of Bombay is a picturesque "Within an hour's sail of Bombay is a picturesque little island of the name of Novha, a possession of Sir Mahomed Yusuf, the well-known Muslim philanthropist. Modesty is a virtue invented by the ugly, and it is a pity that Sir Mahomed should be content to leave his excellent work unadvertised. He maintains a Marine School on the island where boys are given elementary lessons in navigation and seamanship. Besides the Marine School the visitor will find a number of industrial institutions where boys are taught useful orafts and trained to be will find a number of industrial institutions where boys are taught useful crafts and trained to become efficient units of society. All over the island there is the evidence of method, neatness and discipline and Sir Ibrahim Ruhimtoola who presided over the Prize Distribution spoke on behalf of all the guests when he expressed his pleasant surprise at the efficient management of the whose enterprise. It is a work of benevolence upon which his Mahomed spends a sum of one lakh is

over and above the large capital expenditure home by Sir Mahomed for organising the schools and equipping them with all the paraphernalia of vocational culture. It is to be hoped that the Government will endeavour to help him in his ambition to extend the courses by the grant of a training ship. The work is wholly disinterested in its character and the boys require better scope of scientific preparation enabling them to aspire to all the prizes of a nautical career. To Sir Leslie Wilson, the benefactor ought to be wellknown because Sir Mahomed gave the endowment for the establishment of the Islamus College of Andheri whose-foundation-stone was laid by the Governor of Bombay. We hope the work on Novha Island will be encouraged and that it will be possible for the nautical school to gain wider scope of usefulness-through the good offices of Sir Leshe Wilson."

The Communal Craze.

On the 28th of January last the Governor of the Punjab received addresses of welcome from some public bodies in Lahore, and before proceeding to deal with matters of local interest discussed in the addresses, he indicated that he had one remark to make regarding them.

"I notice", said His Excellency, "that some of these addresses are worded in a somewhat unusual tone of acerbity in regard to the communal matter. This is somewhat astonishing to me since I am not aware of any incident in your recent history such as the outbreak of communal disturbances which would warrant this display of feelings, nor indeed am I aware how far it can be justified on other grounds. Both Hindus and Mahomadans have complained to me of inadequate representation in your local bodies. They cannot both be right. I beg of you to give less thought to these things and to-bend yourselves to the task of improving your own communities within their own sphere, for the real solution of communal differences lies rather in bringing each community to a level with its neighbours in point of intellectual and material advances. than in attempts to obtain political advantages for one section of the public over another. That is a word of friendly warning to all. It is no benefit to the administration of this country to see the great communities disunit d. Our object (and it should be yours also) is to see a common and harmonious advance throughout the province, benefiting all communities alike and working to its general better-ment without distinction of sect or creed."

Recruitment of Sikhs in the Army.

The Hindustan Times of Delhi has published a secret memorandum issued by the Adjutant-General in India regarding the recruitment of Sikhs in the army. According to that memorandum, "the recruitment Sikhs for the Army will be entirely closed in villages which have taken an active part in the Akali movement," and "no Sikh will be admitted to the Army, who has, either wy himself, or through his family, been in any

This is no doubt meant to crush the Akali organisation."
This is no doubt meant to crush the Akali thosement. But from news received from the Funjab up to date it does not appear that the organisation is about to collapse, though the memorandum was issued more than six months ago. The movement will yet take a good deal of crushing, it seems; and the order can only stiffen the back of a community which has survived the terrible persecution of the Mughals and has seen their downfall.

Rajer samay kaji, kaj phuralei paji", so runs a Bengali adage, which means, "one is considered a very useful man so long as you want to get something done by him; but want that thing has been done, the man is dubbed a rascal. The Sikhs stood by the British Government during the Sepoy war; and have fought the battles of the British empire in many quarters of the globe, imping to extend and consolidate it. But now that they have become politically and atherwise self-conscious and therefore self-respecting and self-assertive, the only form which political gratitude can take is to shut them out from military careers.

There are other communities, e g, the Telengas, the Bengalis, which fought for the East India Company, but which subsequently, with the spread of education and growth of patriotism among them, have been classed as

mon-military.

First Separate Railway Budget

The Railway Budget for 1925-26 presented last month by the Commerce and Railway member, is the first separate railway budget.

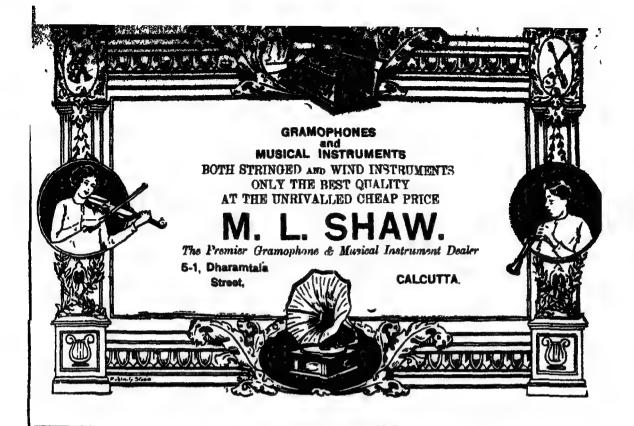
It provides for the construction of over two thousand miles of new lines. As railways have not been an unmixed good in India, we cannot welcome this programme of extension without knowing where the lines will be laid, what will be the alignment, whether they will kill water-ways by competition, whether sufficient care will be taken not to obstruct natural drainage, and so the good which railways have done and the denied. But they have in many a region helped to kill indigenous industries, have made many tracts malarious, and have been the means of rapid spread of some spidemics. So though we must keep pace

with the times by having all the improved means of transport and communication which other countries have, we must guard against the evils noted above.

Sir Charles Innes's observations on the Indianisation of the superior and subordinate railway staff constituted a lame defence of the present state of things. That "it is only in recent years that Indians have joined the gazetted ranks of railway officers in any number" and therefore it would take time for them to rise to high posts, is obvious; but it was not the fault of Indians that they were not from the very beginning given facilities for adequate training and opportunities for joining these superior ranks.

To class Anglo-Indians as Indians and then argue that "to a very large extent the subordinate railway service is already Indianised in that the posts are largely held by Anglo-Indians" is an example of unconscious (?) humour. These men are Indians when it is necessary to consider them so. But when they had to be given reserved accommodation in railways, or to be enlisted as volunteers, etc., they were classed with Europeans.

Sir Charles tried to justify the reduction of 1st and 2nd class fares and the non-reduction of third class fares, on the ground that owing to the enhanced fares there was a decline both in 1st and 2nd class passengers and in earnings, but that, in spite of third class fares, there was increased a progressive increase both in passengers and earnings. But this only shows that many of the upper class passengers travel for pleasure, but that third class passengers travel of necessity and also that increase in upper class fares had compelled many to travel who would not otherwise have done so. The railway administration ought not to take advantage of the necessities of poor men and penalise them therefor. It is no excuse to say that the railways would not be able to cope with the increased traffic if third class fares were reduced. Why are and were not more 3rd class carriages built by extending the present workshops and opening new ones? Instead of opening new lines, the Railway Board ought first to remove the inconveniences of third class passengers in the lines already open, because it is chiefly they who maintain the railways.



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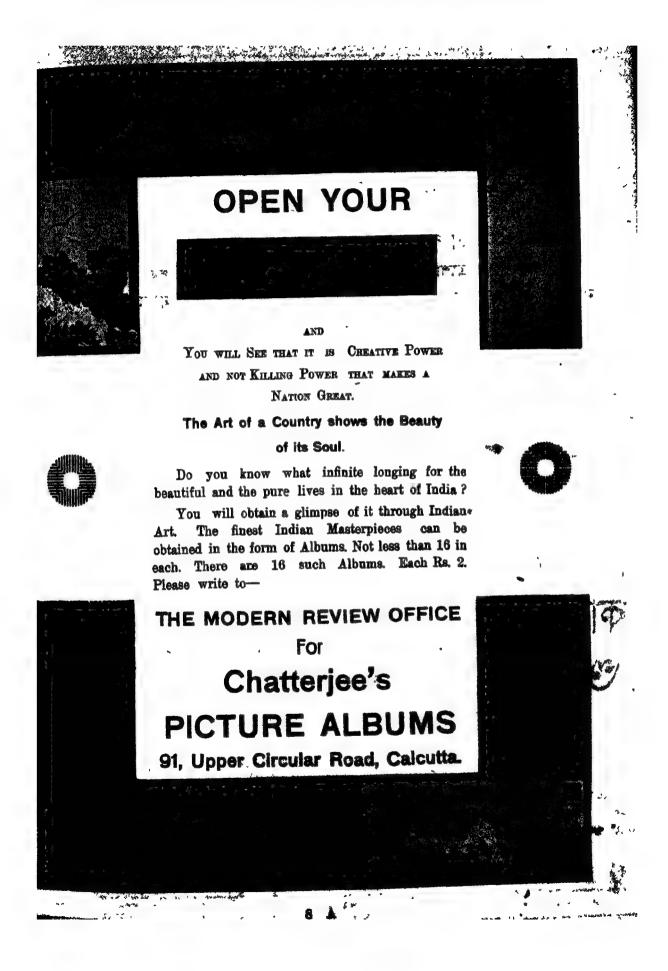
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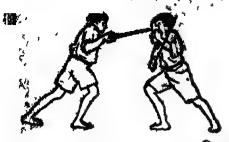
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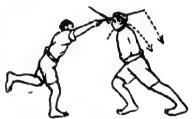
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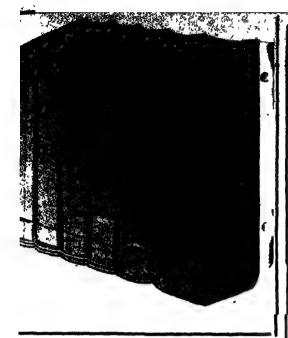
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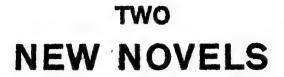
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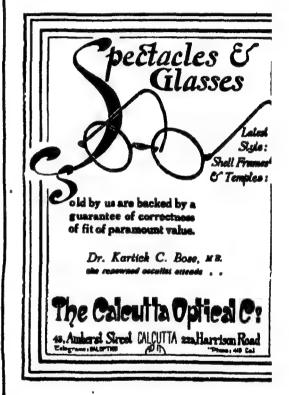
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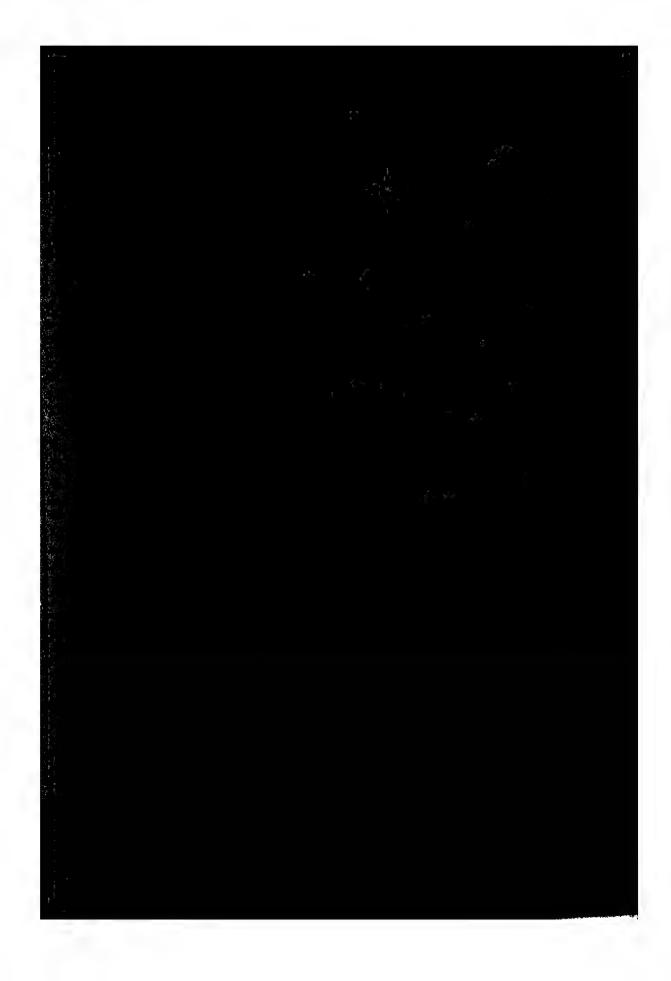
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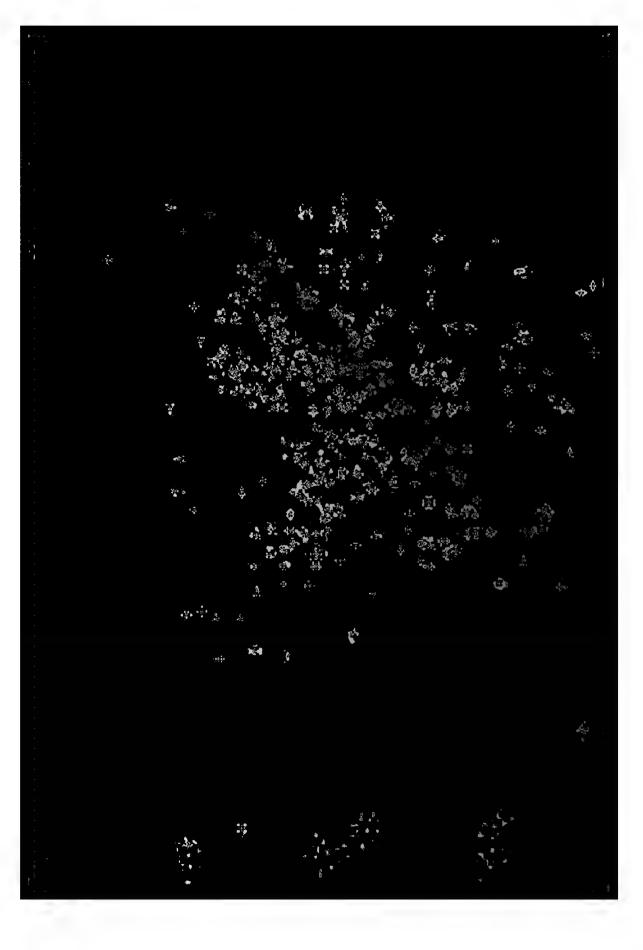
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"WELFARE" for March, 1925, is full of very interesting and instructive matter.

First comes an article on "How Electricity is Produced," by Prof. S. R. M. Naidu, F. R.; is illustrated with eight original drawings. In it he explains, among other things, the drawings which Alternating Current machines possess over Direct Current machines.

The second article, on "Our Elementary and Middle School Teachers," has been notice iready in the "Indian Periodicals" section of this Review. In it the writer incidentally call the interpretary of the work turned out by men, who are ill-paid, ill-fed, ill-clothed ill-attended whilst laid up," suggest means for improving their condition, and for obtaining services of our best men for teaching work.

"Collegiate Education in Travancore" is an attractively written article illustrated with

*Collegiate Education in Travancore" is an attractively written article illustrated wit neatly reproduced photographs. It tells us how education, both among men and women made great progress in Travancore and how a University is in sight.

Mr. Doongersee Dharamsee writes on "Manures" in this number with his usual wealth information. He describes all the different kinds of natural and artifical manures and their particular uses, has much to say on the exports of fertilisers to foreign countries, and their particular uses, has much to say on the exports of fertilisers to foreign countries, and their this drain on India's soil fertilisers has not attracted the attention of politicians. Will the Legislative Assembly," he asks, "care to stand against the fetish of free trade and the country from degeneration? There is not a single reason against stopping export the fertilisers, which are of immense value for the enrichment of the soil."

Mr. B. Ramachandra Rao, M.A., L.T., F.R.E.S., continues his Valuable and informing series repers on "The Economics of Leather Trade and Industry" with special reference to Bengal. In this issue he writes on the export trade of raw hides and skins. The series to be continued, and ought to be read generally by all interested in the industries and same received in the industries and business.

Viresalingam of Andhradesa achieved supreme distinction in the spheres of literature social reform. Mr. K. Iswara Dutt, B.A., contributes an enthusiastic article on his career which is sure to inspire others possessed of similar aspirations with the ardent desire to go do like-wise. The article is illustrated with a striking portrait of the "Vidyasagar of South" and a picture of the high school founded by him at Rajamundry.

How Ferocious Beasts are Caught for the Zoo," by Mr. K. P. Appaji Rao, is a stirring second of how wild animals like lions, tigers, zebras, giraffes, buffaloes, antelopes, jaguars, stippopotamuses, elephants, rhinoceroses, crocodiles, etc., are caught. Young and old will it of enthralling interest.

The "A few Words on Child-Welfare" Dr. Sudhansu Kumar Gupta, M.B., writes in detail of the mother on the eve of confinement. (ii) confinement, (iii) care of the new-born (iv) infant-feeding, (v) why a child cries, and gives scientific advice on each head.

Nagore, the Medina of the South," by Mr. R. Veeraraghava Iyengar, is a description of Medican place of pilgrimage near Negapatam in the Madras Presidency. Here stands the somb of Saint Miran Shaib, revered by Hindu Moslem alike. Four pictures add to the stand of the atticle, in which there is an account of a Moslem festival similar to the Hindu the Fatra. The picture of the decorated car is fine. The place "may truly be said to be standing symbol of the Hindu-Moslem unity characteristic of this place."

The Struggle at Vykom" in an inspiring way. By quoting the Upanishads, and by citing the authorities of Dwijendranath Tagore, Rabindranath Tagore, Swami Vivekananda, and Mahatma Gandhi, he drives home the truth that 'Tat

(Continued from previous page)

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Readers' Guide to WELFARE' For March, 1925.

tvam asi'—Thou art That—means that God is present in each one of us. "The Divine spirit is within us, even as our own spirit. God is in the 'untouchable', as well as in the caste Hindu. To reject the untouchable is therefore to reject God. This is the tremendous issue, which has to be faced. I would ask those friends here, who are objecting to the presence of these unfortunate people, the 'untouchables', "What! Will you reject God?"

In his article on "Compulsory Military Training in Universities," Mr. C. V. H. Rao. B.A., discusses the pros and cons of such training.

"In Private" is a story by Miss E. M. Megraw from which we learn that children should never be corrected in the presence of others.

In one of the early issues in the first year of WELFARE, Mr. Kedarnath Chatterjee, B.SC. (Lond.), A.R.C.S. (Lond.), wrote about the manufacture of medicines from Indian medicinal plants, etc. In the present issue Mr. V. S. Chinnaswmay, B.A., dwells on the same subject, drawing attention to the export of the raw materials from India in large quantities and suggesting the manufacture of drugs therefrom and carrying on organised research work side by side.

In "Child Culture" Miss Leva E. Bliss shows how truth, originality and beauty appeal to childhood as to the maturer mind "It does not need a creative artist, but it does need an artist soul to awaken these responses in childhood and when awakened, they are among the highest factors in child development."

Mr. L. N. Gubil, gives an account of "A Tour on the West Coast" Calicut, Tellicherry and Cannanore receive his attention. Says he. "Prof. Geddes, the Town-planning expert, was very much struck by the peculiar beauty of the Palghat villages and recommended them as an excellent model for a garden city" The writer pronounces a well-merited enlogium on the natural beauty of Malabar, its historical importance, and the intelligence of its people. But, says he, "unless Malabar cures her social sores and removes the ban of untouchability from her miserable and degraded children, her future is not likely to be anything great or glorious."

After these SIXTEEN articles, we have the "Do You Know?" section, containing News and Information in brief, selected from various periodicals. The present issue contains the following items: Fatigue and its Prevention, New Finish for Cotton Threads, Head Light in Lighted Streets, A New Sugar Substitute, India's Trade with Norway, Leprosy Campaign, Bengal's Views on Foreign Capital for India, Competition in Textiles, Water Hyacinth, and Punjab Agriculture.

In "Our Point of View", there are three Notes by Mr. Ramananda Chatterjee on "What our Rulers cost us", "The Religious Issue in Politics", and "British and Indian Voters", and one Note on "Should we Have Foreign Capital" by Mr. Ashoke Chatterjee.

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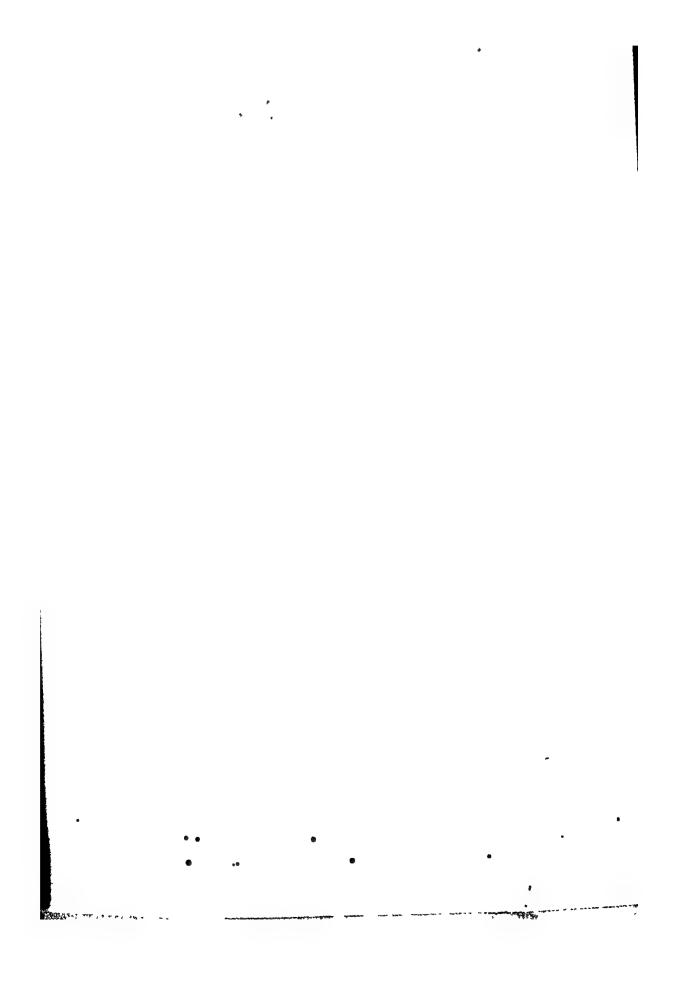
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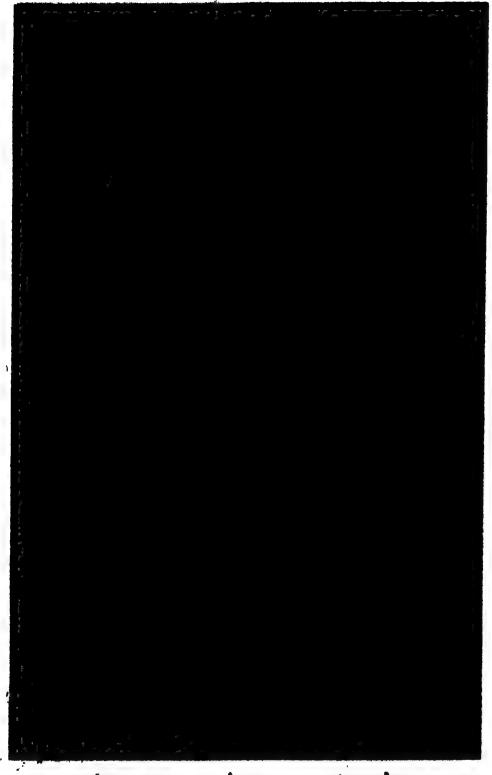
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THE MODERN REVIEW

, XXXVII. NO. 4

APRIL, 1925.

WHOLE NO 220

THE PLACE OF SCIENCE

(Farewell Lecture Delivered in Japan)

By RABINDRANATH TAGORE

want to forget the formal conventions of the present-day world and the modern aspects of its people, and to gine myself back in those days when the it of India travelled across distances and its nest in the warm heart of your ple I wish I could realise that spirit it within me and accept your welcome the same manner. Unfortunately I have that genius, Possibly times have changed, sibly you are not ready to welcome an alism that has nothing to do with efficient and, what is called in modern language, or less'

When those pilgrims in ancient days came iring their ideas from one country to ther, they had at the same time a gift of npathy and simplicity of mind which made possible for them to understand the genius

the people among whom they travelled cause they understood this genius, it div opened to them its wealth of beauty, aniversal wealth which every visitor m outside could appreciate.

It is possible that you had no direct inmunication with India, but through Korea China, India's gift reached you. But the total this gift was accepted by it people shows that their genius in harmony with what was brought to also that the manner of offering it to you not at all discordant with your own way of and thought and your self-respect. This he most important thing in the communication of truth.

When some missionaries bring their truth to a strange land, unless they bring it in the form of homage, it is not accepted and should not be. The giver must have the feeling of respect towards him to whom he offers the best that he has. This giving should never be in the spirit of a donor, who has come into touch with some indigent beggar I feel certain that in those ancient days, the messengers of truth did not come with the modern missionary spirit, with the consciousness of sectarian superiority. They came humbly, because bearers of truth should be humble concerning the truth which is immensely greater than themselves

Missionaries from all parts of the world still come to-day, but they rarely have any respect for the people among whom they travel They often malign them and exaggerate their defects, or what they imagine to to be defects. When they come in this spirit of superciliousness, they can never understand, truly, the people whom they desire to help Their task should be to realise the greatness of the human soul and to find the presence of the spirit of man in the innermost shrine of the country which they Their message choose for their mission should be offered in a spirit of sacrifice and service and not in the unctuous manner of doing one's duty.

I feel certain that in those old days there was that spirit. They were simple people and their heart overflowed with the truth that they,

Be like children who instinctively believe in the future. Never give truth a name that implies ridicule and then laugh at it. If you think that it is clever to say that strife and greed are eternally true, and not goodness, you trample under your contempt the very seed of life.

But the seed is there, it is living. What is wrong, is your refusal to irrigate your life with faith. Your land is the land of the rising sun; let it always have the

freshness of the morning light. Never grov tired of truth and languid at heart. In the freshness of light and life will be born your power and a voice which will usher in the future of salvation.

With these words of farewell I set out for home carrying with me beautiful memories of my stay among you and also of something I have realized during my stay which brings me the deepest

satisfaction

THEORIES OF MONEY OLD AND NEW

By BENOY KUMAR SARKAR

T

THEORETICALLY the most important problem in the theory of money is the question of the relation between money and price, the amount of money and the price-schedule, in other words, the quantita-

tive aspect of money

The eternal law is well known that supply and demand determine the prices of all markets—whether of goods and labour or stocks and currencies. This, however, although analyzed by economists in all its details with special reference to the elasticity and rigidity of goods and monies, is not enough. Two more questions remain yet to be attacked. First, how do the goods stand in relation to one another? In other words, what is the theory of price-relation? In the second place, what is absolute price, i.e., how does money stand in relation to all commodities?

An equally important problem in the theory of money is that bearing on price as a function of deferred payment. This however is but an aspect of the larger question of

ioans.

How is debt contracted in gold marks previous to the Great War or in silver talers previous to 1870 to be repaid in Germany to-day? The fall, of the paper-mark compared to the par of 1913 is well known. The value of the gold mark, compared to the silver taler of 1870 had also fallen two-thirds. In German courts of justice the prevailing judgment has been to the effect that the debts

are to be paid back in the currency obtaining on the day of payment. The law of debts does not recognize the changes in the purchasing power or value of the money. In other words loans according to the state or Governmental practice are not "real" but "nominal"

If the loans can be conceded to nominal what then is the unit of value. What then is money. These and other questions are discussed in a volume of about 400 pages entitled Allgemeine Geldlehre (General Principles of Money) by Professor Ernst Wagemann of Berlin (published, 1923,

by H R. Engelmann, Berlin).

The book is essentially a contribution to the analysis of economic concepts. Every term that has been employed in economics since the birth of the science specially in the related fields of money and price has received a critical and constructive treatment at the hands of the author. One is once more led to the conviction that philosophy, and in so far as the science of money has a philosophic bearing, is fundamentally a structure of definitions.

In recent times economics has grown more and more into a discipline in facts and figures. For all practical purposes one need not go beyond the reports of banks and factories, the statistics of prices, wages, interest and discount, or the bulletins on exports and imports in order to master the mechanism of the forces and laws that regulate economic development. • Wagefiann has to his credit

h a descriptive and statistical work, for mple, the one on Chile entitled Wirtschaftsfassung der Republik Chile. But the hor's present work on money like Inflation Detlation by Yves-Guyot and Raffalovich the Societe d'Economic Politique of Paris il the more valuable since it emphasises part that pure theory has always played in still playing in banking currency and letary problems.

II

Several circumstances have contributed to revolution in the attitude of science to problem of money during the last three four decades.

In the first place, as is well known, gether now phenomena have presented msolves before students of money in and ough the tremendous development of notebank accounts

Certain special incidents have also called notice For instance, during the seventies the last century both in Austria and sia, while the silver currency was depreing, the paper money seemed hardly to be cted by the circumstance This curious maly had to be attacked by theorists as a el case.

In the meantime, in sociology, in jurisdence, in general economics as well as in er branches of human science new tendenhave manifested themselves. Their impact the nature of money could hardly be sted with success, says Wagemann

Then came the great war, with its worlde economic readjustments. One has had opportunity to observe on a telescopic hemispheroidal scale the monetary facts relations such as cannot fail to endow science with objectivity and precision, never they may have been needed.

Paper money and inflation, these are the legacies of the war which are patent n to the layman. In addition there has en an interesting problem. During the period, although the production of gold off, the world prices in terms of gold did fail to rise! And this rise has taken to two to three hundred per cent in a Vears.

When one remembers how it took de-es for prices to reach the same heights ler the influence of the constantly reasing production of gold and silver after discovery of America, one wonders if relations between money and economic isactions or between gold and money

have not undergone a thorough transformation in recent years. One is therefore led to ask indeed with Wicksell, Hahn, Wagemann and other theorists if gold can still be conceded the old role as the material for money.

Then there remain the great facts of inter-allied war-debts to America and German payments to the allies reparation theory of money has to tackle these problems independently of their bearing on politics

and general economic development.

One of the latest contributions—theoretical albeit—to the problem is furnished in J.M Keynes' Tract on Monetary Reform, which is being highly appraised by "German Science" (cf Welt-uirtschaftliches Archir, Kiel). The author begins with the hypothesis that gold standard has virtually been abandoned everywhere and establishes the thesis that so far as England is concerned it should be unwise to icturn to the gold standard. In regard to the United States, we are told that for the past two years this country has pretended to maintain a gold standard. In fact, it has established, a dollar standard, and, instead of ensuring that the value of the dollar shall conform to that of gold, it makes provision, at great expense, that the value of gold shall conform to that of the dollar

Anthropological data bearing on economic development as well as historical stat stics of our own times are thus co-operating to inaugurate a transvaluation of values in the interpretation of money For one thing, the majesty of gold and with it the superstition of mankind regarding the metallic basis of money has been profoundly shaken not only among the masses in Central Europe and Soviet Russia, but also among philosophers and money-politicians. The analyses of monetary theories such as we find in Wagemann's treatise will therefore be of extraordinary significance in the understanding of modern culture and the trend of philosophical reconstruction.

In the question of money, says Knapp, human beings are naturally "metallists," i e. they are disposed to identifying money with gold. But the scientist is forced to be a "nominalist" because it is not generally possible to define the "unit of value" as a certain "amount of metal". Thus comes the paradox: Money has validity but no .value.

In all civilized States, the "unit of value" has long grown into something nominal. It

A reduced property was a property or the

is a historically defined idea which belongs as a part to the legal system of the land.

According to German theorists the publication, in 1905 of Die Staatliche Theorie des Geldes (The Political Theory of Money) in which Kuapp makes the above statement constitutes a landmark in the history of monetary theories

Since then, several important publications, e. g. Benedixen's Das Wesen des Geldes (1908, The Nature of Money), Singer's Das Geld als Zeichen (1920, Money as Sign) and others have contributed to develop the

core of Knapp's contentions.

Nominalism as a theory, such as is being propagated in prevailing economic circles in Germany to-day, adumbrates two simple propositions

1. Gold - goods

2. Money - sign of value

In German science, this, however, is not a novelty. Historians can point back even to the philosopher Kant who in 1797 taught that money is but a means to an end and that it has no value in itself. Among specific economists may be cited Adam Mueller in whose Versuch einer neuen Theorie des Geldes (1816, Attempt at a New Theory of Money) occur the concept that a piece of metal begomes a coin not because of its "localisation", i.e., marriage or association with the law of a country In other words, it is, the fiat of the State that dubs metal money "No state, no money."

In the same strain Hufeland had pronounced in Die Lehre som Geld und Geldumlauf (1819, The Theory of Money and Circulation of Money) that money is but goods which have "value ouly for exchange". This value of money as medium of exchange however, does not depend on the price of the metal itself nor on its value as a commodity for consumption but "on a social fact". Oppenheim's Natur des Geldes (1855, Nature of Money), also establishes the same thought that money is independent of its metallic

content.

In all "dignified" volumes such as Roscher' Grundlagen der Nationaloekonomic (1854, Principles of Political Economy) such ideas were treated as mere curios of science. On the other hand, even in socialistic revolutionary economics they formed but the butt of ridicule, for instance, in Karl Marx's Das Kapital (1867).

All the same, the nominalistic tendency

has ever and ever reappeared. Heyn's Papier-waehrung mit Goldreserve fuer den Auslandsverkehr (1894) Paper-money with Goldreserve for Foreign Transactions) and other contributions have been well digested by Knapp And Mark's Das Gold nicht mehr Geld (1897, Gold no longer Money) has not been less suggestive and convincing to the systematizer of the new theory.

17

According to Professor Wagemann the new theory is trying to construct a synthesis out of two conflicting theories, namely symbolism and metallism. In the first place the contention of nominalists that gold is not equivalent to money, but is only goods, has been the idea of the metallists as opposed to that of the symbolists. Secondly, the nominalist theory of money as being nothing but a sign is a cardinal point in the thinking of the symbolists but quite at variance with that of the metallists, according to whom money has an inner value, i.e.

The entire symbolist position may be

thus indicated

money - gold - symbol of value.

Symbolistic tendencies are to be found in Bodin's Les livres de la republique (1568), Locke's Some considerations of the consequences of the lovering of interest and raising the value of money (1691), Law's Memores sur les banques (1705), Just's Staatswilschaft (1758), Stevant's Inquiry into the Principles of Political Economy (1767). These and other writings of the "mercantile" school are the representatives of symbolism

school are the representatives of symbolism Among the "metallists" in money are to be mentioned the entire "classical" school beginning with Adam Smith, Ricaido, Seniol. Mill and including Walker, Jevons Keynes Leroy-Beaulieu, Diehi, Laughlin, Wagner and others. Karl Marx and his followers, as well as to a certain extent the historical and Austrian schools are representatives of metal-

lism

According to metallists the philosophy of money would consist of the two following equations:

money = gold

gold money -goods
But have the nominalists succeeded in overpowering the antitheses? Wagemann thinks that they have not, especially since the "economic theory" of money has not

men placed as yet on a firm basis. To this ask, however, his own studies address themclves, and we are promised a second volume d the present treatise.

In the phenomena of money there are wo concepts. One is the legal, viz, that he State compels obligations to be discharged hough certain media The other concept , economic So far as the legal aspect is oncerned, Wagemann concedes that Knapp an be accepted by everybody. But the conomic aspect of money has been virtually reglected by Knapp And his followers, instead of supplementing him, have only rendered he theory untenable. For instance, when defmann in his Geld and Gold (1916) leclares that money is nothing but a psychoogical abstraction which is even independent of the State and draws its existence olely from the circumstances of exchanges, he theorist bids adieu not only to the noblem of value but also to the whole conjecture of social life.

In mercantile thought, so far a theory of noney is discernible, for instance, in Stuart's Inquiry, money is essentially a symbol. But he picture of mercantilism with which tudents are familiar in Adam Smith's work, ramely that money is identical with wealth s really a *degenerate* form of mercantile hought, says Wagemann. The process of regeneration by which a symbol is taken to e equivalent to the fact, the sign to the

essence, in other words, the "materializing" of a symbol is psychologically quite a normal phenomenon and has played a great part in the early culture history of all nations, as anthropology teaches us The concept that money - wealth is according to Wagemann but part of the same consciousness which produced, for instance, the dogma of transubstantiation, the realism of medicival scholastics, and the doctrine of the State being identified with the person bearing the crown (L'etat c'est mor).

If the materializing of the symbol turned out to be the extreme to which the mercantilists were running, the danger of metallism has lain in the direction in which the theorist is tempted to consider money as a certain lump (in weight) of gold Whenever the metallist thinks of money, he can hardly resist envisaging, first, some solid piece of metal passing from hand to hand, and secondly. something like a tape or a 10d which serves as a unit of measure. For, otherwise he cannot conceive the mechanism by which prices are adjusted.

It must be acknowledged that it is on the theory that the money and currency as well as note banks of all modern States have been founded The theory has played the same role in socio-economic life and political science as the atomic theory in chemistry and the theory of ether in physics But like both these theories, this is only a fiction, says Wagemann, although it has been quite fruitful as a working hypothesis.

"SANNYASI" IN CHINA

I) \BINDRANATH Tagor's play "Sannyasi" (English version of Prakitir Pratisodha') was recently performed in China at the Summer Theatre by the Sansi Tayuanfu chool of Foreign Languages.

The subject-mater of the play is as

· House

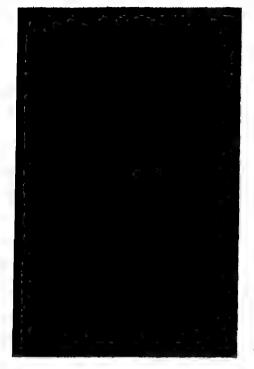
A certain Sannyasi who had renounced world sits outside a cave, contemplating he nature of the Universe, . At one time the odd was wetted with his tears, so cruel it and to him. So he took the oath that he would avenge himself of her, and with that ind in view he took shelter in the darkness d the cave. Now he was free from fear and

desire and his reason was shining clear Master of his own self, he is now exulting over his mastery of the- world too.

In the Second Scene the Sannyasi sits by the roadside watching the crowd and pondering over their conduct. A villager enters the scene with two women The old man says "There are fools who judge men by their outside" To this the first woman replies 'How sad' we have been watching your outside from our infancy. It is just the same all through these years.

Village Elder -- Lake the morning sun First woman ----- Yes, like the morning sun

in its shining boldness

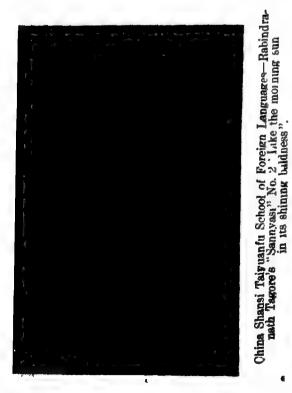


China Shansi Tayuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi." No. 1 Sannyan.

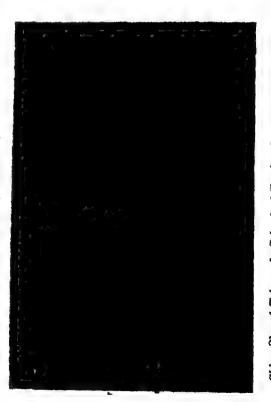


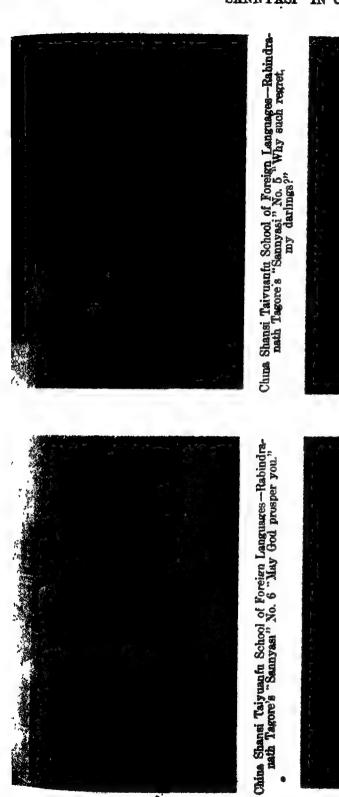
China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyası". No. 3. "I will drive my ploughahare over his household."

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China Shansi Tayuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyası" No 4-"Neither? Well, that scunds satisfactory"



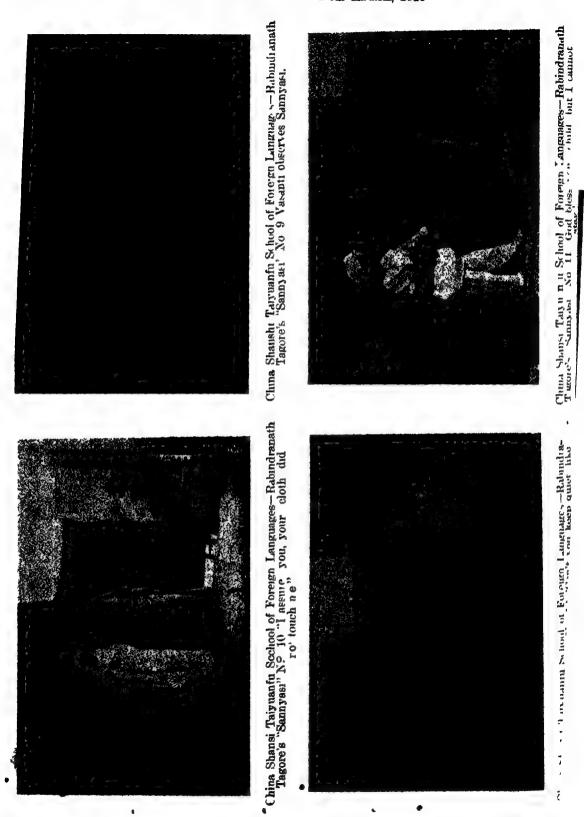


ath China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. ?" Move away. Don't you see the Minister's son is coming?"

Chira Shansi Taivuanfu School of Formen Languages—Rahandranath Tazores Sannyan' No. 8 Vasanti

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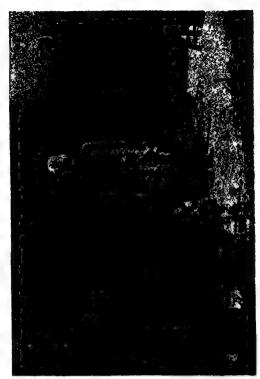


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China Shansi Taivuanfu School of Foreign Languages—Rabindranath Tagore's "Sannvasi" No. 13 "I swear by your beard, my brother I am as alive as any of you."

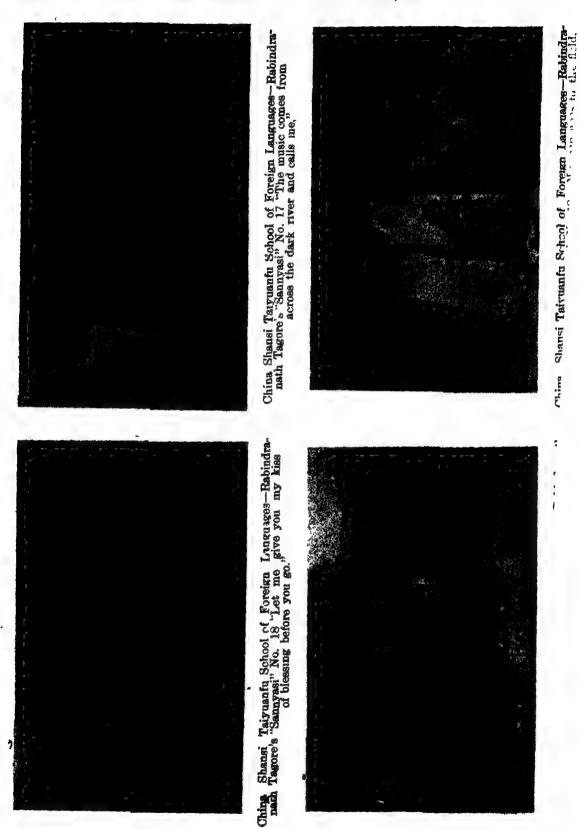
China Shansi Taiyuanfu School of Foreign Languages—Rabundranath Tagore's 'Sannyası' No. 14 "Let me explain it to you.

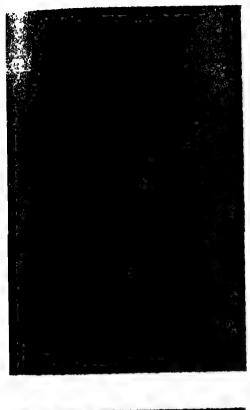


China Shansi Taiyu infu School of Foreign Languages—Rabindranath Tagore's "Sannyasi" No. 15 "Father, this creeper trailing on the grassis my creeper."



China Shana Taivuanfu School of Foreign Lazurgas -Rabin lazurazath Tagares, Sannyasi, No. 16 'No. no. the beautiful is mere phantasy."



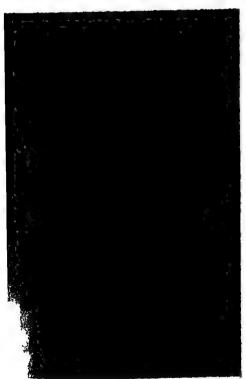


China Shanat Tayunnfu S-hool of Foreign Languages—Rabindranath Tagores "Sannyast No 21 "That light is the last farewell look of our past days upon their parting guest

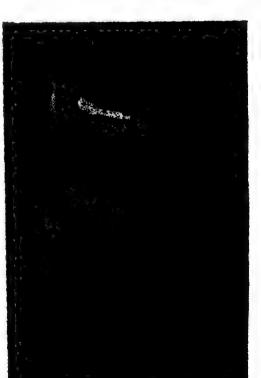
China Shansi Taiyuanfu School of Forcian Langauges—Rahndranath Tagore's "Sannyası" No. 22 'She has left her village and we are glad.



China Shansı Taıyuanfu School of Foreign Languages.—Rabindranath Tagore's "Sannyasi" No. 23 "But we are sure that she is not the bride for our prince."



China Shansi Tayuanfu School of Foreign Lauguages—Rabindra-nath Tagore's "Sannyası" No. 24 "Raghu's daughter? She is dead."





China Shansi Taiyuanfu School of Foreign Languages—Rabindranath Tagore's "Sannyası" No. 25. Behind the stage

With their exit enter three villagers. The first villager has been insulted and he is frothing and fretting for revenge. The others go on whetting his wrath and he bursts out with one of his plans of revenge——"I will drive my ploughshare over his household."

They go out and in come two students disputing with each other the success of their respective professors in a certain debate. The point at issue was whether the subtle was the outcome of the gross or the origin of the

gross. The first student then asks the Sannyasi, "which is the original, the subtle or the gross." Sannyasi answers—"Neither." This is helpful to the self-complacence of the second student and he accordingly says: "Neither, well, that sounds satisfactory."

They depart and two flower girls make their appearance, singing. They are pining for their lovers and regretting that the garlands are not ready. A wayfarer who is intimate with them remarks:—

Why such regret, my darilngs? When the garlands are ready, the necks will not be wanting.

After some other jokes they go out of the stage and

in comes an old beggar abegging. May God prosper you" he says in the act of begging. A soldier follows shortly and rebukes the beggar thus:—

Move away. Don't you see the Minister's son is coming?

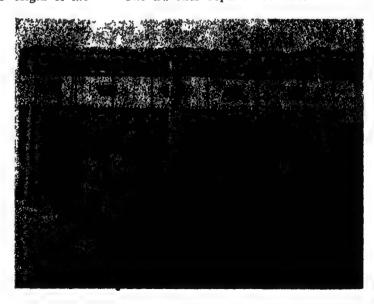
The Sannyasi watches these sights of common life and reflects:

Can I ever again shrink back into the smallness of these creatures and become one of them? No, I am free

At this point, enters the girl Vasanti daughter of out casted Raghu. Her very touch is pollution to other people After meeting with rebuffs from common people she sees the

Sannyasi. When about to approach him, she is met by a village woman who upbraids her for having touched her cloth-end. The grigently protests, "I assureyou, your cloth-end did not touch me" While engaged in conversation about the ways of the world, ther are met by a traveller who wants some shelter Vasanti offers to take him to her hut, bu when he comes to know that she is Raghu daughter, he declines the offer thus:—

"God bless you, child, but I cannot stay."
The traveller departs but some men com



China Shanzi Taiyuanfu School of Fereigh Languages—Rabindranath Tagore's "Sannyasi" No. 26. The Summer Theatre

bearing some one on a bed. Binde the eaver was sleeping as one dead and by way f fun these people were taking him away as

to the burning ground. Binde wakes up pent Upon this he is told to keep quiet like Il decent dead people. They still pretend not believe him. At this Binde says "I swear your beard, my brother, I am as alive s any of you."

The Sannvasi was watching all these scenes rom common life. The gul in the meantime ad fallen asleep, with her arm beneath her ead The Sannvasi thinks of fleeing from her n that condition, but desists from doing so, hinking it would be an act of cowardice, and he gul also wakes up with the apprehension Lat she has been deserted already

Then enters a young woman, followed by nea The woman protests that they should not speak to her of love, because men have icarts of stone. One of the men then asks he others..-

'Let me expl in it to you. She said, we nen have hearts of stone, didn't she? Well, said in answer, if our hearts were truly of tone, how could Cupid's darts damage them? ron understand?"

The rest of the Scene is occupied with the conversation between the Sannyasi and the rul The latter tries to attract the mind of he former to the beauties of the world She monts to a creeper and says

"Father, this creeper trailing on the grass, seking some tree to twine itself round is ny Creeper try "

Met with these blandishments of beauty, he Sannyası cries out .-

"No, no, the beautiful is mere phantasy." Touring the creeper he rises up and consinced that he has not been able to rise above he appeal to the senses, he suddenly runs way from there, leaving the girl alone

The next scene reveals the Sannyasi, sitthe upon a boulder in a mountain path. A and of shepherd girls passes by singing .-

The music comes from across the dark the and calls me.

The beauty of the evening touches his in id and he begins to think of the little girl it is whom he has fled away. Another girl it lattered clothes enters the stage. Her litter gathers sticks from the forest and she ind no mother. She hastens to meet her father in search of whom she came there.

The Sannyasi, whose mind has now begun to respond to the call of earthly love and affection says to her:-

"Let me give you my kiss of blessing before you go."

After her departure, a mother enters the scene with two children, remonstrating with them for not having grown as fat as those of her neighbour. The Sannyasi becomes interested in her relations and how she spends her days. In reponse to one such question of his, the mother replies .-

My man goes to the field, and I have my

house to look after

They go away after having taken the blessings of the Sannyasi and are followed by two men friends to each other who are about to part after having gone some distance away from their home. One of them says to the other —

"Can you see that faint glimmer of the water in the dark ?"

The light of their own homes is burning there and they take farewell of that last glimpse of light, remarking:-

"That light is the last farewell look of our past days upon their parting guest."

All these tender scenes from life have their effect on the mind of the Sannyasi and stir memories of the little girl from whom he tore himself away

The last scene shows the Sannyasi in the village path. He has now come back to the world which he once renounced. The girl whom he had deserted appears to him as the embodiment of the world and he goes about seeking her. He meets a village elder and asks the latter if he knows where Raghu's daughter is. The elder replies .-

"She has left the village, and we are glad," and then moves on. A crowd of villagers enters with their prattle of the prospective marriage of the king's son. The Sannyasi asks them also about Raghu's daughter. They cannot tell where she has gone and one of them jocosely remarks -

"But we are sure that she is not the

bride for our prince.

A woman enters last with his son who the blessings She wants sick. child the the Sannyasi by throwing at his feet, and is told that he is no longer a Sannyasi and does not like to be mocked with such salutation. He says that he is seeking his lest world back. He

asks her if he knows Raghu's daughter. The woman replies, "Raghu's daughter? She is dead."

But the Sannyasi refuses to believe that she is dead. Her death would be death to all and she can never be dead.



ANGLO-FRENCH RIVALRY IN SOUTH-EAST ASIA

By TARAKNATH DAS, M.A., PH.D.

I CHINA

N all the intricacies of international relations between Western nations and the Orient during the nineteenth century, two broad eatures become at once manifest. Suropean nations on general principle coperated amongst themselves against the)mental nations, particularly in China. to nforce their demands to secure commercial nd other privileges. This might be termed s the Principle of European Concert against he Orient The other mode of operation is ather complicated. The European nations, although agreeing to assert their supramacy wer the people of the Orient at times, gurrelled imongst themselves, because of mutual ealousy and other reasons. This policy may 10 termed as Rivalry among the European Vations on Oriental Questions To defeat heir rivals, the Western powers often sided with the Oriental rulers, but this co-operaion has been invariably utilised to promote heir own interest.

Many instances could be offered to verify he application of the theory of European Concert in the affairs of the Orient, partiularly China. The Opium War against China probably the most indefensible act that has happened in the history of international norality*. But it is a fact that not even

* "Onum was introduced into China in the airteenth century by the Arabs, but its use was onfined exclusively to medicinal purposes, as in onined exclusively to medicinal purposes, as in lost other countries, and when the European ships exan to visit the East, it had no importance as serchandise. As late as 1773, when the Portuguese vere supplanted in the supremacy of the narket by the English, the importation of the rug had never exceeded 200 chests annually. As result of the victory of Clive at Plassy, the ontain East India Company secured exclusive mylege of opium cultivation. Three years after he East India Company obtained this monopoly, is importation to China increased fivefold, and in 1790 it had mounted up to 4000 chests or twenty-orient. Houghton Miffin (N. Y.), 1903, pages 64-65. As early as 1800 the Chinese Government tried of stop the curse of opium traffic. "In 1870, the limit step was taken and the Emperor Kianking studies of pount from abroad, and cultivation of poppy at one European Government on friendly terms

home" (Morse: International Relations of the Chinese Empire, Vol. I., Page 175). For the first 20 years of the prohibition. no attention was paid to the edict (Ibid, page 177). "The supply came exclusively from India and every chest bore upon it the stamp of the East India Company, as its sale in India was a Government monopoly. The trade was encouraged by the Company, regardless of the fact that it had been made unlawful by imperial edict, and British ships were mainly used in its transportation, although those of other nationalities were to a limited extent engaged in it. Between 1830 to 1830, the importation to China had risen to 17,000 chests, and smuggling was conducted along the coast from Tientsm to Hianan." (Fourtation had become so open and so notorious that the opium, which had in previous years been smuggled into the province from Lintin, at the mouth of the river, was now being brought into the foreign factories, and its introduction effected with the knowledge of the officials." (Ibid., page 67-68) China objected to this contraband trade (Encyclopadaia Britannia, Vol. 20, 1911, page 130) and it resulted in an Opium War, waged by the British Government without declaration of war and in violation of International Law. "In the opening up of China to Repopeum merchants and missionaries an important stride was made in 1840 when the so-called Opium War was waged by Great Britain against China. It grow out of a quarrel between the Chinese Government, which had prohibited the importation of opium, and the British traders at Canton, who insisted on smuggling opium from India into China." (Hayes, Carlton. W: Political and Social History of Europe, Vol. 2, pages 562-564) And after the war for him to the British (Vide Montgonery Martin's Obium policy has done more harm to China than anything the other powers have done to her pecause it has degenerated the manhood and womanhood of the great people. Prof. Ross of the University of Wisconsin, holds that over \$4,000,000,000 worth of opium has been said by the Brit home" (Morse: International Relations of the Chinese

with China sided with her or gave her moral

support*

The Opium War (1840-42) was really a stepping stone towards further penetration in China by the Western powers; and the successful Arrow War. of 1856 which followed in its wake helped the European nations to realise that they could extract valuable concessions from China. In fact, it is after the Gnium War that the concessions of extraterritoriality were extracted from China. And undoubtedly there was a concerted European action in this matter. The British success in acquiring Hongkong and a large indemnity as a result of the Opium War, really spurred the French and the Spaniards to attack and annex Indo-China on the pretext of punishing the people for their attitude against the missionaries. Prof. Gibbon writes:

"Until the Far East became commercially attractive to the French and they saw the British deriving

on the consumption of foreign and native opium, that the value of the land given over to the production of native opium, were it plauted with wheat or other useful crops, would yield to the Chinese people an annual return in the neighbourhood of \$100.000,000; that the average earning capanood of \$100.000,000; that the average earning capacity of the millions who were addicted to the habit of opium smoking was reduced to one-quarter, resulting in an annual loss in productive power of nearly \$300,000,000, or a total loss to China of about \$550, 000,000. In this calculation, no account is taken of the capital loss involved?

Hearings before the Committee on Foreign Affairs, House of Representatives, Sixty-Seventh Congress. Fourth Session on the Resolutions H. J. Res. 430 and H. J. Res. 453. Washington Govt. Printing Office 1923, page 84.

* Of course, the opinion of America was opposed

to Opium trade.
The attitude of the American people had been well expressed by Caleb Cushing in his speech regarding the situation in the House of Representatives, March 16, 1840. He condemned the British policy in the following unmistakable terms: "But Ged forbid that I should entertain the idea of co-operating with the British Government in the purecose, if purpose it has, of upholding the base cupi-dity and violence and high-handed infraction of all The York Macmillan, 1923, page 104-105.

The York Macmillan, 1923, page 104-105.

The man like John Oning Adams and others.

New York Macmilian, 1923, page 104-105.

But men like John Quincy Adams and others held that Britain was fighting on behalf of all Western powers to force China to recognise the equality of Western nations before China and renounce "Kow Tow". The Opium trade was merely kan incident, (Ibid., p. 107) So far as the efficial action of the United States was concerned, the did not take any positive stand in favour of China against Great Britain.

advantages from the possession of Hongkong, the anti-Christian attitude of the Coachin-Chinese did not trouble Paris...... In 1858, when the French combined with the British against China, a Franco-Spanish fleet captured the Port of Tourane, In 1858 the French seized Saigon, opposed by the Anamese, war followed with their country; and in 1862 Anam concluded a treaty with France and Spain, recognizing the cession of three provinces of Coachin China to France, promised security to French and Spanish missionaries, and agreed to pay an indemnity to the two powers...... In 1863, Cambodia accepted the protectorate of France, and in 1867 the other provinces of Coachin China left in 1867 the other provinces of Coachin China left to Anam by the Treaty of 1862 were annexed."

In fact, Great Britain was the staunchest supporter of French aggression in China during this period and the two nations cooperated in this attempt at extracting various concessions from China. We find that availing herself of the co-operation with Great Britain in the Crimean war (1854-1856) which had just drawn to its close at that time she (France) proposed to Great Britain that the two Allies should continue their co-operation and make war in common on China, to which the British readily assented. primary motive of the French was to protect Catholic missionaries in China; that of Great Britain to obtain treaty revision." At this time, the unfortunate Lorcha-Arrow incident occurred and the two powers declared war or China

"The war would have commenced earlier, had not the Indian Mutiny intervened on May 13, 1857 which necessitated the temporary diversion of British land forces. The naval warfare, however, began in the summer of 1857. The Allies won the war. As a consequence, Great Br tun concluded the treaty of Tienssin, June 26, 1858; Franco June 37; Russia on June 13: and the United States of June 18 These four treaties were, in general approximately the same and because of the most approximately the same, and because of the most favored nation clause, the privileges conceded to one were extended to all."

* Gibbons, Herbert Adams: An Introduction World Politics, N. Y. Century Co. 1922, page 60. † Bau, M. J. Foreign Relations of China (New York City. Fleming H. Revell Co.,) Revised and Enlarged Edition. 1922, pages 11-12.

It is very interesting to note that very shortly after the conclusion of the Crimean War, Russi Supported Britain against China. "The efforts of the English Ministers to pave the way for a political understanding with Russia, have found shape during the (Grand Duke Constantine's) visit in 1850 in some remarkable declarations. Practically however, it is only on the Chinese question that this revival of mutual confidence has hitherto made itself manifest. England has communicated Lore Eligin's instructions to the Cabinet of St. Peters burg, and accompanied the communication of the with the request to support the mission at Peking The Russian Cabinet has sent a reply counted i triendly terms of thanks. They will most withing

In 1860, the Anglo-French forces took king and burnt the Summer Palace. here was no opposition to this by any propean power, because others were busy carrying out the policy of dismemberment other Asiatic nations in India, Turkey, ersia and China. Further signs of European ncert in China are evident when we find at after the Sino-Japanese War (1895), the propean nations did not allow victorious pan to take any continental possessions of una. But immediately after this, they emselves started to partition China by tablishing spheres of influence and leasing rritories. Further evidence of concerted tion of European powers against China can found in the way they carried on the ppression of the Boxer Uprising (I am not holding the Boxer Uprising) with abominae excesses; there was no protest from any e of the nations. On the other hand, they, concert, agreed to impose an exhorbitant demnity and exacted control of maritime istoms as guarantee.*

The greed and rivalries of powers innding Japan divided China into so many heres of influence. After the Sino-Japanese ur. France, Russia and Germany championed e cause of China against Japan and forced e latter to give up the Latung peninsula ded to her by China by the first treaty of umonoseki. It was really a combination ie to rivalry of one group of powers against e other, not only to acquire a dominat-g influence over China, but to secure furer territories ousting the latter. Japan tried secure Anglo-American support against Franco-Russian-German combination ainst her; but England and America, though posed to Franco-Russian-German policy in nna, did not extend any aid to Japan. It av be said that although Great Britain and merica preferred the policy of opendoor in

pport the efforts of England in favour of European de and their fellow-Christians.....

China they did not oppose the doctrine of spheres of influence.*

We have noted that at the middle of the nineteenth century there was actual co-operation between France and Great Britain against China. But we are soon to discover and Great Britain that there existed a strong rivalry between France and Great Britain in Eastern Asia during the latter part of the nineteenth century. The germ of this rivalry lay the greed of the two nations to get as much territory as possible under their control. But the actual conflict of interest did not originate suddenly in Asia. France and Great Britain joined with the heathen and "unspeakable Turks" against Russia in the Crimean War † It was because of the expansionist policy of France under Napoleon III and the British efforts to check it that a new rivalry began. The most significant incident that brought about the climax of the Anglo-French rivalry in world politics after the middle of the nineteenth century was the French attempt to build the Suez Canal. It was opened in 1869. And through the clever manipulation of British statesmanship, the French-built canal was brought under British control in 1875 through the purchase of the Khedive's shares of stock. The reflex of the Anglo-French rivalry spread

* Tomimas, Shutaro: The Open Door Policy and the Territorial Integrity of China (New York. A. G. Seler), 1919, pages 47-49.

Palmerston's Foreign Policy regarding the Crimean war can be summed up as follows:—It would be a mistake, however, to count Palmerston among the blind enemies of Russia. He was now nearly seventy years old, and was anxious to become at length Prime Minister, and during his life-time, if possible, to have peace in the East. His efforts, of course, did not go to the length of flunching on a war of extermination against Russia. He merely hoped with Napoleon's assistance, to curb Russian ambition for fifty years, as he said, meaning in reality for his own life-time. For the independence of Turkey he cared nothing, only seemed to him advisable, especially as there was then no Suez Canal, to have a sentry on the Bosphothen no Suez Canal, to have a sentry on the Bospho-rus who could guard that passage in the interests

rus who could guard that passage in the interests of England"

St. Petersburg and London in the Years 1852-1864; Reminiscences of Count Charles Frederick Vitzthum von Eckstaed, late Saxon Minister at the Court of St. James, edited by Henry Reeve, C. B. D. C. L.- Vol. 1, London, Longmans, Green & Co., 1887. page 69.

"Nothing was more erroneous than to think that Napoleon III had consented to pull the chestnut out of the fire for England in the East. On the contrary he outwitted the English and made them involuntarily subservient to his aims (re-shaping Europe on Napoleonic plan after humiliation of Russia). Ibid, page 70.

St. Petersburg and London in the Years 52-1864; Reminiscences of Count Charles ederick Vitzthum von Eckstaedt, Late Saxon inster at the Court of St James, edited by Henry eve, C.B., D.C.L. Vol. 2; London, Longmans Green Co., 1887, p. 222.

We find the European Concert active even ring the World War. When the Allied Powers ere anxious to lead china to War against Gerany, they made an agreement with Japan proseng her the German rights in Shantung seibly avoid establishing asprecedent of retroces n of the leaded territories to China. n of the leased territories to China.

all over the world and particularly wherever they had contiguous colonial empires; since hen, any efforts at colonial expansion by France was looked upon with suspicion by the British and vice versa.*

The Anglo-French rivalry in the eighties of the nineteenth century was so acute that Lord Salisbury would not have been sorry at all to see another Franco-German War. anding of course in favor of Germany. Salisbury in a reply to a letter to Lord Lyons, who was at that time British Ambasandor at Paris, wrote on July 20, 1887:—

"I am afraid the temper of the French will not make the settlement of the Egyptian Question nore easy. I do not know how we are to devise a middle term that will satisfy them. We cannot leave the Khedive to take his chance of foreign attack or native riot. The French refuse to let us attack or native riot. attack or native riot. The French refuse to let us exercise the necessary power of defence, unless we do it by continuing our military occupation. I see nothing for it, but to sit still and drift awhile, a little further on in the history of Europe the conditions may be changed, and we may be able to get some agreement arrived at which will justify evacuation. Our relations with France are not pleasant at present. There are five or six different places where we are at odds: 1. She has destroyed the Convention at Constantinople. 2. She will allow no Press law to pass. 3. She is trying to back out of the arrangement on the Somali Cast. 4. She still occupies the New Hebrides. 5. She destroys our fishing tackles, etc., 6. She is trying to elbow us out of at least two unpronounceable places on the West at least two unpronounceable places on the West Coast of Africa. Can you wonder that there is, to my eyes, a silver lining even to the great black cloud of a Franco-German War?"

The significance of the conflict of colonial empires of Great Britain and France in .- the Far East at this period can be fully realised when we find that during the period of 1862 to 1885 through aggression and force of arms France acquired from China sovereignty over Coachin-China and established protectorate over Cambodia and Anam including Tonkin, comprising the entire eastern half of the Indo-Chinese peninsula. The British Government on the other hand after completing the conquest of India marched eastward to destroy the sovereignty of South Western China

with all the persistency of British expansi Burma was annexed completely step by a as a counter-measure against French exp. sion in the Far East.*

It seems certain that altho, the Fran Russian secret alliance which came into ex tence about 1892 was directed against 6 many, yet it had a decided bearing on Fran Russian policy against Great Britain. 1 was so because France and Russia bar common interest against Great Brite France was humiliated in the affairs Egypt. She had always regarded that coun as a dependency, and could not forget t the Suez Canal had been constructed w French capital in the teeth of English oppo tion. An attempt at dual control was d troyed by the bombardment of Alexand and the suppression of Arabi Pasha's rebelli (1882). Thenceforward England ruled supre in Egypt; and her rival smarted under check which her own want of resolution b producedt.

Russia was in need of an assurance th there would not occur another combinati against her led by Great Britain or Germa as it was the case during the Crimean W England for a century had stood in the w of Russia realizing her traditional wa water policy.

"She it was who had prevented Russia frenjoying the fruits of her victory over Turkey the war of 1878. She held the key to the Pers Gulf and stopped her progress southwards Central Asia. France had similar grievances again her, not only in Asia, but in the Levant and Egy Russia and France, in short, had a common enem Hence, their reapproachment.

The British attitude against the France Russian Alliance was so acute that she w willing to extend support to the Trip Alliance.

"The New Triple Alliance received moral supp from England, owing to her rivalry with Rus and France in the East, and the two powers who it appeared to menace instructively drew clost together. Their union was cemented by financ considerations which weigh as heavily with Stal as with individuals."**

Anglo-French relations during the perio of the conclusion of the Dual Alliance between

^{*} One of the principal characteristics of the givalries of colonial imperialisms is that, should there arise a question of dispute in one part of the world, it spreads in other parts of the world in the satagonists often trying to take advantage of the world following the one another in any part of the world, following the

maxim "every means is fair in case of war".

Vide Economic Imperalism and International
Relations during the Last Fifty Years, by Prof.
Achille Vialiste, New York, Macmillan & Co. 1923.

[†] Barclay, Sir Thomas: Thirty Years' Anglo-French Reminiscences; (1870-1906)—New York Houghton Mifflin, 1914 pp. 91-92.

^{*} Hays, Carlton: History of Modern Euro, Vol. II, New York. Macmillan & Co. 1917, pp. 56

[†] Skrine, Francis Henry. The Expansion Russia (1815-1900). Pp. 297-98.

[§] Barclay, Sir Thomas; Thirty Year's Anglo-Fren Reminiscences, p. 11.

^{**} Skrine, Francis Henry: The Responsion Russia (1815-1900), p. 29.

France and Russia and the Anglo-French Entente were tense on various occasions. One of the causes of these tensions is the vigorous fort of the Third Republic to establish a ast colonial empire. This effort found definite xpressions in South-Eastern Asia. France ot only challenged British supremacy in outh China, but in Upper Burma and Siam. the French twice before tried to found an impire oversea to rival that of Great Britain once in India and once in Canada. Indochina represents the third attempt.* These wo nations were on the verge of war, because Great Britain did not like the French ncroachment in South Eastern Asia, which night eventually be a menace to India.†

The attitude of many French statesmen of weight, at that time, was that it was in Asia once more where would be decided the destines of the world. In Asia would be founded great empires. Whoever succeeded In making his voice heeded in the Far East would be able also to speak in dominating accents to Europe "Be Asiatic—there has the future."\$

This attitude of the French statesmen was in direct conflict with British interestin the Far East.

"In 1893 out of the 3340 vessels that passed hrough the Suez Canal, no fewer than 2400 were 3ritish, while the next on the list came the Germans with 270, the French with 190, and the Dutch with 80. This gives an idea of the extent to which here existed British ascendency in Eastern waters. here existed British ascendency in Eastern waters. daintenance of this supremacy was vital, not nerely for the sake of our Empire, but for the matenance of the British people. It was only in he East, and especially in the Far East, that the british exerted to keep and to create open markets or her manufactures. So British feeling was that Every port, every town and every village that easses into French or Russian hands, is an outlet out to Manchester, Bradford or Bombay."**

The spirit of Anglo-French rivalry grew litter when the French, after the annexation of Tongking and the establishment of a Protectorate over Anam and the signing of be Franco-Chinese Treaty of Tiensin in June 1885, imposed differential duties in favor

of France and against English goods.* The British Government saw in the French action of differential treatment to British entering by land route and also in securing railroad concessions monopolistic measures aimed to hurt British interests. The British Government started to counteract the situation by demanding from China counter-concessions to be granted to England. She thus secured a series of concessions in the regions near by. Great Britain started her new march towards South Eastern China by annexation of Burma, which was confirmed by the so-called O'Connor Convention of July

24, 1886.
"By the article II, China agreed that in all matters whatever appertanting to the authority and rule which England is exercising in Burma, Eng-land shall be free to do whatever she deems fit and proper."+

In 1890 Great Britain annexed Sikkim.

which was a subtributary to China.

On March 1, 1894 Great Britain signed the Anglo-Chinese Treaty, which fixed the boundary between Burma and China, transferring to the latter the territory east of the Mekong River. Great Britain specially stipulated that the territory turned over to China should remain under Chinese sovereignty. This measure was adopted by Great Britain because of the French aggressions in Siam and the signing of the Franco-Siamese treaty in 1893 by which France extended her frontier to the Mekong. The British plan failed because on June 20, 1895 China signed a treaty with France by which the territory turned over by Great Britain was acquired by France with special mining rights and concessions for building railways in the Kiangsi and Yunan provinces. Great Britain potested against this. However, she instead of holding to the principle of "no special privilege for any power in China" demanded special concessions for herself as a matter of compensation, thus introducing the abominable doctrine of "sphere of influence".

^{*} Norman, Henry: Peoples and Politics of the East. London, T. Finner Unwin. 1895, p. 519. † Ronaldshay, Lord; Wandering Student in the Fast, Vol. I, London, 1908, pp. 305-306.

^{§ (}a) Prince Henry d'Orleans; "Around Tonkin". 394, p. 426. (b) Norman, Henry: Peoples and Politics of the Far East, p. 599:

Carson, Lord; The Problems of the Far East, P. 415-416.

^{*} Mayers, W. F.: Treaties between the Empire of China and Foreign Powers, Shanghai, 1897,

p. 239. † (a) Overlack, T. W.: Foreign Financial Control in China, New York, Macanillan & Co. 1919, pages

⁽b) For O'Connor Convention see, British Parliamentary Papers, China No 5 (1886) C. 4861. mentary Papers, China No 5 (1886) C. 4861.

(c) For further agreements of 8186, 1890, 1893.

1894 and 1897 see Mayers, pp. 251 ff and also Rockhill's Treaties and Conventions 1-7 and also Dr. MacMurray's China Treaties.

§ Gibbons, Herbert Adams: An Intenduction to World Politics, New York, Century & Co. 1922, p. 141.

SALAN SALAN MANAGEMENT AND A PROPERTY WAS AND THE PARTY OF THE PARTY O In 1896 France and England by the conrenting of London agreed to respect the in-dependence of the valley of Menam and of Bangkok, the capital of Siam. This did not stop Anglo-French rivalry in this region, but both these powers did their best to increase their territory at the expense of others, especially over Yunan which, as the only route to the Upper Yangtze, must be kept open to both."

Franco-British rivalry in South-Eastern Asia, particularly China, became one of the doctrine of "sphere of influence" in China. The Russian march from the North and the German occupation of Kiaochao later merely accentuated the movement, which was already in full 'swing in South-Eastern Asia The meaning of "sphere of influence" is not so simple. Its establishment meant a step towards dismemberment and destruction of terriborial integrity of the State upon which it is mosed with a benevolent motive.

*Stuart, Graham.: French Foreign Tew York, Century Co. 1921, page 15. Policy,

22. (a) Lord Curzon in the Romanes Lecture on Frontiers" in 1907 has defined the "sphere of affuence" as follows:—

"A sphere of influence is a less developed form f protectorate, but it is more developed than a sphere of interest. It implies a stage at which no atterior Power but one may assert itself in he territory so described, but in which the degree f responsibilty assumed by the latter may vary reatly with the needs or temptations of the case. he native Government as a rule is left undisturbed: rdeed, its unabated sovereignty sometimes is specically reaffirmed, but commercial exploitation ad political influence are regarded as the peculiar cht of the interested Power."

Fraser, Lovat: India Under Curxon And After.

endon. Heinemar. 1911, p. 129,

(b) The total area of the Chinese Republic is bout 4,300,000 square miles. Of this about 80 per ent used to be regarded as "spheres of influence" of ifferent powers. As Soviet Russia claims to have bandoned her share. Treaties and Conventions topted at the Washington Conference in 1923, topted at the Washington Conference in 1923, as definitely checked any further progress of the sphere of influence, although it is not certain in the powers have given up their acquired whis in those regions.

"Spheres of influence" in China were distributional progressions as follows:—

rest Powers Spheres of Influence percenters.

Spheres of Influence rest Powers percenand their areas tage of the Chinese Republic.

Szechwan 218.000 sq.miles Tibet 535,000 ... Provinces along Yangtse palley 362,000 .

Total 1,116,000 sq. miles 27.8 p.

After the Sino-Farances War Frances was reaping a great harvest of concession for building railroads, exclusive leaseholds in ninety-nine years on the bay of Kwang-Chon Wan and various other mining concession in China, particularly in the Yunan regio adioining to the place ear-marked as the British field of commercial and political activities. This was regarded by Great Britain as a menace to her commercial and political supremacy in South China The China Association in a letter to Lord Salis bury went to the root of the matter.

Holding the opinion that these several railways are so many political stakes driven into region which an endeavor will be made one day to encurele by a cordon. The Association has noted with great regret the admission of the French in a province which constitutes the hinterland of Hong-

The French viewed the British policy with gre t suspicion They held that Loid Curzon, between 1898-1901, tried to carry out the policy that between the Suez Canal and the Yangtze valley there must not be any other influence but that of the British The vigorous policy towards Afghanistan, the Persian Gulf, and aggressive attitude towards China through Tibet, plans to see what can be done to connect Calcutta with Peking by way of land route and through the British sphere of influence, all these are 50 many factors to corroborate the French view.+

France established herself in Cochin-China with two clear-cut objectives; first territo rial acquisition, and second to secure Chinese trade. When they found that the River Mekong would not serve as a trade-

Russia Mongolia 1,000,000 sq. miles Singkiang 548,000 ... 3-4Manchuria 273,000 ...

Total 1,821.000 sq. miles Yunan France 1,46,700 sq. miles South Japan 90,000 sq. miles Manchuria Eastern Inner

 Mongolia
 Fukien 50,000 46.000

Total 186,000 sq. miles Germany Shantung 55,000 sq. miles

Total 79.1 p.c. -----Das, Taraknath : Is Japan a Menace To Asia? Shanghai, 1917. Page 36. Shanghai, 1917.

* Sargent , A. J.: Anglo-Chinese Commerce and Diplomacy. London, 1907.

† Berard. Victor: Iga Rivolte de L'Asie, 1914.

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e to capture the Chinese market, they led their attention to Tongking, in which on it seemed possible that the Red River lid form the easiest means of access to trade of Yunan as well as that of the ms and Laos. Similar consideration would m to have been at the bottom of the tish policy in the Far East.

Whatever happens, we are told, Great Britain it have possession of the trade of the Yangtzeng and if China is to be divided into spheres of nence, this valley must be ear-marked as British. V. of course, the Yangtse is one of the most allous regions in the world; but why should at Britain have laid any special claim to its merce on that account? It was in great asure because the recent acquisition in Burma I brought her in close proximity with the upper ters of that river, and because it might be hoped connect Rangoon on the lower Irrawady with distant Shanghai by a continuous water commication. A Railway was earnestly advocated in Burma to Yunan, and a line was actually

commenced by way of Konloon on the Salween River. On the other hand (in 1901) M. Doumer obtained the sanction of his Government to carrying the French line from Tonking into China. But there remains yet another possible means of access available into these provinces, over and above the regular Chinese lines of communication from Canton by the Yangtze, and that is the rests through the Laos and Shan States from Bangkok and Menam and Meping."*

There is not the least doubt that the question of control of South Chinese trade and trade-routes by land, rivers and seas was one of the principal causes of the friction between France and England. This rivalry continued until the Anglo-French Entente came into existence because of the mutual fear of Germany. The Asian people, particularly China, suffered from both European concert as well as European rivalry. (To be concluded).

* Campbell, J. G D.: Siam in the Twentieth Century, London, Edward Arnold, 1902, pp. 22-23.

CHEMICAL RESEARCH IN INDIAN UNIVERSITIES

BY PROFESSOR BAWA KARTAR SINGH, M.A., (CANTAB), D.N., I.E.S.

INCE the outbreak of the Great War, the need for Research in chemical science is being greatly felt, and it is now held that it is the duty the University Colleges not only to instruct men is various subjects of study but also to imbue them is the enthusiasm and initiative which only a aning in research can impart. In other words, is the first duty of a University to advance nowledge, its second duty to impart it. This has sen fully realised by the British Universities, and even the old conservative University of Camridge has found itself compelled to recognise this spect of its functions and has, therefore, established numerous institutes for research and postraduate studies, and instituted degrees of Ph. D. [919) and of M. Litt, and M. Sc. (1920). These emarkable changes, be it noted, have been introduced during a period of acute financial stress.

The Universities of India, however, with a few Xeentons do not seem to have done anything to-

The Universities of India, however, with a few xceptions do not seem to have done anything towards the development of research. This is borne in the second comment of research. This is borne in the second commissioner with the Government of India, in his written evidence before the Chemical Services Committee, stated among other things that a College Professor has often hardly any time for essarch, and the chief Professors, who may be styled University Professors will be largely in the same position." In reviewing this evidence, Professor J. F. Thorpe, F. R. S., of the Imperial College if Science and Technology, London, says, "these statements with the second statements with the second statements with the second second statements with the second se

of the fact that hitherto real University work in India has been almost non-existent, and it is regretable that such a state of affairs should be acquiesced in by those in charge of the educational policy of the country The Professors of Chemistry would have to be relieved of some of their routine work and could then devote an appreciable amount of time to train their senior students in methods of rescarch." [Report of the Chemical Service, Committee, 1920, pp. 33-34].

their routine work and could then devote an appreciable amount of time to train their senior students in methods of rescarch." [Report of the Chemical Service, Committee, 1920, pp. 33-34].

In a paper "Chemical Research in India" read on the 2nd May, 1924, before the Royal Society of Arts, London, Professor Thorpe further deals with this aspect of the subject, and adds "it is significant that no chemist in India holds the Fellowship of the Royal Society. As a matter of fact, the amount of new chemical knowledge emanating from India is exceedingly small, and out of all proportion to the number of University teachers and students, and the size and equipment of University Chemical laboratories." This indictment from a great chemical authority in England deserves serious consideration both by the educational authorities and the teachers of Chemistry in this country. The need for reorganisation, is, therefore, urgent. It is true that certain facilities in this direction have been provided by the Universities of Calcutta and Dacos and the Indian Institute of Science, Bangalore, but the majority of other Universities are still lamentably behind time, while cour own University of Patna has done nothing as yet in this respect.

to be alive to the need for research and post-practicate teaching, and it is hoped that when the Central University at Patna is established, the authorities will remove this reproach, so far as the Patna Centre is concerned.

The case of affiliated Colleges outside Patna needs separate treatment. It is not possible to develop them into Universities in the near future, develop them into Universities in the near future, but to bring them up to modern requirements in respect of chemical teaching, it is imperative that they should be properly equipped with apparatus and reference books, and provided with research schelarships in order to encourage the intensive stady of some branches of Chemistry, so that the teachers in such Colleges may keep up and develop the spirit of research, and may not lose touch with a growing science like that of Chemistry.

The prosecution of research by teachers at the Central University and in affiliated Colleges outside Patra, will favourably react on their teaching, and

the association with them of advanced students by the institution of research scholarships will also furnish the province with a band of trained chemfurnish the province with a band or trained chemists to be employed later on as successful teachers and investigators in our Colleges, or in factories based on chemical knowledge. Intellectually India will occupy a higher position in the estimation of the chemical world, and at the same time a large number of trained chemists will be available to develop her natural resources, as the result of the ground take her place in the front rank which she would take her place in the front rank of Industrial Communities and would benefit by all the advantages that it implies.

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It is therefore, appealed to the authorities incharge of the education of the province as well as to the members of the Legislative Council to interest themselves in the advancement of chemical learning in the province with which the well-being and prosperity of the country is so indissolubly

THE DACCA MUSLIN INDUSTRY*

By J. C SINHA, W. A.

Head of the Department of Economics, Dacca University.

THE subject of this paper is the old mushin industry of Dacca and its neighbourhood. I shall not deal in this article with the muslins produced here with British yarn. Comparatively speaking, these are coarser stuffs and their problems are somewhat different. Though well known. rether difficult to define scientifically. The distinction between it and ordinary cotton goods called 'calico', has never been accurately stated. The difference between the two is a matter of degree only as regards the fineness of texture. One writer naively defines muslin as fine calico and calico as coarse muslin. The etymology of the word does not help us in this matter. 'Muslin', as is well known, is derived from Mosul, a town in Mesopotamis where cloths of gold and silver were called Mosolins. The term had therefore originally a quite different meaning from what it has now.

The industry at Dacca came into prominence when this town became the capital of Bengal at the beginning of the seventeenth

century. Before this period Dacca does not appear to have been a place of any political or commercial importance and naturally we do not come across any reference to the muslin industry of this place prior to the reign of Jehangir. But the muslin of Eastern Bengal in general, dates from remote antiquity, at least two thousand years from to-day. The earliest apparent reference is in Kautilya's Arthasastra which alludes to the fine cotton fabrics of Vanga or Eastern Bengal. The muslin called Gangitiki in the Pervpluss of the Erythrocan Sea, an anonymous publication of the 1st century A.D. most probably came from East Bengal. Sulaiman, the Arab traveller who visited India in the ninth century, seems also to refer to the fine muslins of Eastern Bengal when he remarks that "cotton fabrics made in the hingdom of Rahmi (which has been identified with East Bengal) are so fine and delicate that a dress made of it, may pass through a signet ring". In Marco Polo's days (A. D. 1294-95), the chief centres of cotton weaving in India were Gujerat, Cambay, Telingana, Malabar and Bengal. Ralph Fitch the Binglish traveller who visited India three containes

^{*} A public lecture delivered at the Dacca University on February 26, 1925.

er (1583) describes Sonargaon, which about 13 miles south-east from Dacca "as own where there is the best and est cloth made in all India". About the me time, Abul Fazl writes "the Sarkar of nargaon produces a species of muslin very

e and in great quantity".*

But the muslins of this part of Bengal d not yet attained the world-wide celebrity nich they later on enjoyed. Their subsetent development was mainly due to the tronage of the Imperial and Vice-regal purts and the increased demand for them the European traders. When Tavernier sited Dacca in 1666, both the Dutch and e Fnglish had factories there. The French ade with Dacca began sixty years later. he English first exported the Dacca muslins England about the year 1666 and by the ear 1675 the fashion of wearing these fine uffs, whether the costlier fabrics of Dacca r the cheaper muslins from other parts of the ountry became pretty general in England. Ve learn from the Draries of Streynsham laster (1675-1680) that bosides Dacca, muslin as produced at that time at Santipur, Maldah ad Hughli. But this industry was not onfined to the province of Bengal alone. wen at the beginning of the seventeenth century, very fine cotton goods were produced at Agra, at Sironj in Malwa, at Broach, Baroda and Navsari in Gujerat †

But the finest and best muslins were certainly produced at Dacca which received such poetic names as ab-i-rawan or running water (because if placed in a stream it could scarcely be seen), baft hawa or woven air (because if thrown in the air it would flaat like a cloud) and shab-nam or evening dew which took its name from the fact that when pread on the ground it could scarcely be distinguished from the dew on the grass. If Homer's description of Vulcan's net could be

suitably applied to any fine fabric made by poor mortals, it was applicable only to the Dacca-muslin.

"Whose texture even the search of gods deceives, Thin as the filmy threads the spider weaves."

Wonderful stories have been recorded about the extreme fineness, transparency and great beauty of these cotton stuffs.

"The Hindoos" writes Rolts (in his Considerations on India Affairs, 1772 A. D.) "amuse us with two stories, as instances of the fineness of this muslin i.e. ab-i-rawan. One, that Emperor Aurangzeb was angry with his daughter for showing her skin through her clothes whereupon the young princess remonstrated in her justification that she had seven jamahs or suits on; and another, that in Nabob Allaverdy Khawn's time a weaver was chastised and turned out of the city of Dacca for his neglect, in not preventing his cow from eating up a piece of abrooan which he had spread and carelessly left on the ground."

What were the causes of this excellence of the Dacca muslins? According to some writers, it was due to the superior quality of the Dacca cotton. The opinions recorded about the habitat, special qualities and even the vernacular name of this cotton are conflicting. Some writers like Sir Charles D'oyly, have remarked that muslin cotton grew on the low lands subject to annual inundation. But the majority of writers are of opinion that the land selected for this cotton was "high and dry".

With regard to the tract where it grew there is also difference of opinion. Mr. Bebt the East India Company's Commercial Resident at Dacca says that the finest wasted grown to the north and east of Dacca and that the cotton grown to the south considered inferior. Mr. Taylor, the angle of the Topography and Statistics of Daca also writes that

"The northern division of the district production of it bordering upon the Mexna and Berham pooter, in Sunergong, Capassia, Toke and Jungle baree in which this article was chiefly cultivate in former times."

But in his paper, "On the Supply of Cotton from British India (1827)," Mr George Tucker remarks that the favourity site of the muslin cotton "seems to be the high banks of the Ganges and its tributary streams". In the midst of such conflicting

^{*} Ain-i-Akbari. Jarret's Ed. Vol. II, p. 124.

[†] Prof J. N. Sarkar's Industries in Mughal India, Modern Review, June 1922.

S Lest the above description be treated as mere oriental hyperbole, I would like to point out that early in January 1925, I saw a piece of genuine Dacca muslin in the house of Messrs Nitaicharan Shyambandu Basak of Nawabpur, Dacca. This piece was made about fifty years ago. Its dimensions are 10 yds. by 1 yd. and its weight 7th tolas only. The present owner of this muslin told me that it would pass through a ring and if spread on a green grass field early in the morning when the dew had not dried up, it would scarcely be visible. The piece is so fine and transparent that I believe what he said is true.

^{*} Homer's Odyssey, translated by Alexande Pope, Book viii, p. 123.

[†] Roughly speaking, the north and the east c Dages constitute its high lands.

The name 'Capassia' probably suggests the

evidence it is difficult to point out the exact region where the muslin cotton grew, but in any case it was certain that it was entirely

the produce of the Dacca district.

Even the vernacular name of this cotton is well-nigh forgotten. Mr. George Tucker and a host of other writers have spoken of the finest of Dacca cotton as bairati kapas, but Mr. Bebb calls it photee. Mr Krishna Kumar Basak, now an old man of eighty, of Lalchand Mukim's Lane, Nawabpur, Dacca, who himself wove muslin in his younger days told me that photee was the name of muslin cotton.*

The views held about the special qualities of this cotton are less contradictory. Dr. Rexburgh in his Flora Indica gives a graphic description. The plant which produced this cotton differed, according to him, from the common cotton plant of Bengal in the following particulars:

Tirstly, in its being more erect with fewer branches and the lobes of the leaves more

pranches and the lobes of the leaves more pointed;
Secondly, in the whole plant being tinged of reddish colour, even the petioles and nerves of the leaves and being less pubescent;
Thirdly, in having the peduncles which support the flowers longer, and the exterior margin of the petals tinged with red;
Fourthly, in the staple of the cotton being langer, much finer and softer."

We learn further from the letter of the Commercial Resident of Dacca dated the 30th November, 1800 that this cotton plant ... was an annual one and that two crops were raised, one in April-May and the other in September-October. The former yielded the finest produce. The seeds of the cotton were kept with the wool on them during the rainy season and in order to preserve them from damp, they were put into an earthen jar, smeared inside with ghee or oil. This vessel, with its mouth closed up, was generally hung from the roof over the spot where the fire was kindled. All authoritative evidences is against the view that the Dacca cotton was a long-stapled

tree cotton.* In fact, all the early writers like Buchanan-Hamilton, Bebb, Tucker, Rox. burgh and Taylor allude to the muslin cotton as a short-stapled annual plant. One of its special characteristics was that the wool adhered "most tenaciously to the It was thus quite a distinct variety from deva kapas, in the case of which the seeds are naked and not covered with lint,+

Wherein lay the superiority of the Dacca cotton? As might be expected, its staple was in fact longer and its fibre more fine and silky than that of any other variety of Indian cotton. But it was certainly inferior to American cotton as regards the length of the staple and the fineness of fibre. The staple of the Sea Island cotton has more than double the length of the best Dacca cotton and the filaments of the latter were considerably thicker. The shortness of the staple of the Dacca cotton, though quite suitable for spinning the most delicate handspun yarn, was unsuitable for spinning. The Dacca spinners, on the other hand, failed to spin yarn out of the best American cottôn. In 1811, the Conmercial Resident sent a certain quantity of the Sea Island cotton to the different manufacturing stations connected with the Dacca factory. But the spinners could not work it into thread and claimed that the local fibre was superior for that purpose. This to have been due to the greater elasticity of the fibres of the Dacca cotton, which was capable of receiving more twists or turns in the process of spinning than the American cotton. One special quality attributed to the Dacca cotton by Mr. Bebb was that the thread made from it, did not swell after bleaching. But this was due more to the quality of the water used in bleaching, rather than to any special property of the cotton The yarn spun at Dumroy 8 which was reported by Mr. Bebb in 1788 to swell very much, was, in Taylor's days, found to swell the least, if bleached at Dacca, "but the reverse, if the water of Dumroy" was used in the process.

In fact, the excellence of the Dacoa

^{*}I am indebted for my introduction to this old man to Mr. Radha Gobinda Basak, Lecturer in Sanskrit, Dacca University, who has kindly helped me in my enquiry into this industry.

[†] I showed Mr. K. K. Basak a coloured pic-cture of the Dacca cotton plant as given in Watt's Wild and Cultivated Cotton Plants of the World. This is a photographic reproduction of the Kew Gardens copy of Roxburgh's original illustration. Mr. Basak told me that it was a true picture of the photes cotton plant.

^{*} The term "long staple" is here used in the sense of having the measurement of more than % the of an inch.

t For this information I am indebted to Mr. Dwijadas Dutt of "the Government Agricultural Farm at Manipur, Dacca.

S Dumroy to the present village of Discursia about 20 miles to the north-west of Discursin the Manickgunj subdivision of this district. A COL

dins was due not so much to the special lities of the cotton used as to the superior l in spinning and weaving. The process spinning was somewhat different from that lowed in the case of ordinary handspun ead. In the case of cotton to be spun o muslin yarn, the dallun cathee and not 3 cherkee or gin, was used for separating e seeds from the wool. The former instruant was simply an iron rod rolled upon a t wooden board. It was said to injure e fibre less than the gin. The next step as to tease the cotton with a small bamboo w with a string made of catgut or mooga Ik The cotton used for the finest thread, as carded with the dried jaw-bone of the bal fish before it was teased. After these rocesses of carding and teasing, the cotton as spread upon the smooth surface of the ried skin of Cheetul or Cuchia fish and olled up into a small cylindrical case. This 788 held in hand during the process of pinning.*

Coarser yarns were spun on the spining wheel or Charka as they are done now, out fine yarns from 100 counts† and above, vere spun on the lukua or spindle. uhua was not thicker than a stout needle, rom ten to fourteen inches in length. There was attached near its lower point, a small ball of unbaked clay to give it suffiment weight in turning. A certain degree of noisture, combined with a temperature of about 82 degrees, was the condition of the atmosphere best suited for the carrying on of this operation. The spinners generally worked from early dawn to 9 or 10 o'clock in the morning and from 3 or 4 o'clock in the afternoon till half an hour before sunset. The finest yarn was spun early in the morning before the rising sun dissipated the dew on the grass. When the air was unusually dry, it was spun over a shallow vessel of water. The evaporation from the water imported the necessary moisture to the cotton to enable the spinner to form it into thread.

charka only a year ago.

§ Forbes Watson—The Testile Manufactures and the Costumes of the People of India (London, 1866).

The spinning of the finest yarn required such a delicacy of touch that it was confined to the women* of a few families of Dacca and its neighbourhood. These female spinners had acquired skill thaough the hereditary continuance of this particular occupation for generations. About fifty Vears finest thread was made at Dhamrai. TMr. Wise wrote in 1883 that the few katanis or female spinners of muslin yarn in East Bengal, were to be found at that time only at Dhamrai. Fifteen years later, Mr. N. N. Banerjea remarked in his Monograph on the Cotton Fabrics of Bengal, "it is reported, though not with certainty that there are only two persons at Dhamrai still living who can spin fine thread which was formerly used in the manufacture of muslins." I have made recent enquiries and it appears that the generation of women who spun the yarn of the finest fabrics has passed away.

About the fineness of the Dacca yarn, it is sufficient to say that a skein measured in the presence of Mr. Taylor in 1846 was upwards of 250 miles to the pound of cotton, t, e., the yarn was of more than 520 counts. Even as late as 1883, as reported by Mr. Wise, 1 rate or 2 grains of the finest thread spun at Dhamrai measured 70 yards. Thus the yarn was of 290 counts. It may be observed that the yarn used in an ordinary dhootie of 5 yds. × 44 inches, manufactured in the Bombay mills, the retail price of which would now be about Rs. 2-8 as is, from 20 to 24 counts only. Dacca yarn was at least 20 to 25 times finer.

It is often believed that our handspin yarn was finer than any ever produced by

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^{*} James Taylor—A Sketch of the Topography and Statistics of Dacca (Calcutta, 1840), p. 167.

† Counts denote the fineness of the yarn. One hundred counts means that 100 hanks of \$40 yards of yarn are equal to 1 lb. avoirdupois s. c., 7000 grains troy in weight. Therefore the higher the counts, the finer was the yarn. According to Taylor, yarn about 30's was spun on tukus. This is evidently a mistake. As Mr. K. K. Basak told me, the yarn spun with tukus was not below 100's. I myself saw yarn of about 50's, spun with charks only a year ago.

^{*} According to Taylor, the finest thread was spun by women under thirty years of age. But Mr. K. Basak told me that fifty years ago when women was often the finest. In his opinion, elderly women sometimes failed to spin very fine yarn, not because their fingers had not sufficient yarn, not because their eyesight was defective. Good eye-sight, he said, was as important as the delicacy of touch. This is also the view of another gentleman connected with the cloth trade of this town. This point is noted by Taylor also who remarks "at 40 their sight is generally impaired." and they are incapable of spinning very fine thread."
The modern Bengali girl, with her defective eyesight, can therefore never hope to spin muslin

[†] See footnote ante.

[§] I have arrived at the number of counts from the following calculation: x hanks of 840 yds. each .

=1 alb. in weight =250 × 1760 yds. . x = 523 . the

number of counts is 523.

machinery even in England. This however is controverted by many who base their objection merely on the number of counts. The finest Dacca yarn did not exceed 550 counts but the machine-spun yarn of a piece of powerloom-woven muslin which was exhibited in the International Exhibition of 1862, was stated to have been of 700 counts manufacturer of this piece however admitted that his yarn "was too imperfect for any purpose, except to fix the limits of fineness at which" machine-spun yarn could be woven by the power-loom. Regarding another such specimen of machine-made muslin of 440 counts, Forbes Watson remarked that a comparison of this with a piece of Dacca muslin of which the yarn was calculated to have been of 406 counts only, it was clear, though it may sound paradoxical, that the Dacca piece was finer. The average diameter of the yarn of the former piece was 00222 inch while that of the latter was .001526 part of an inch. This must have been due to the fact that the Dacca threads spun by hand, received more twists in the process of spinning and was more compressed than machine-spun yarn. The greater number of twists received per unch of yarn explains also the superior durability of the Dacca muslins.

It has also been said by many writers that handspun yarn had another special quality, viz., that it became stronger and finer after bleaching, whereas the reverse was the case with regard to machine-made yarn. But the latter had two advantages. It was cheaper and of more uniform thickness The lack of uniformity of thickness of the handspun thread was however not wholly a disadvantage as the transparency of the Dacca muslins was ascribed to this factor. In fact, the real disadvantage of the handspun yarn was that it was so costly and involved so much trouble in procuring the thread of a certain quality. Taylor writes that two-thirds of the time occupied in preparing fine muslins, were spent in searching for suitable thread in the different marts of the district. Considering the time and skill required in spinning very fine yarn, it is but natural that it was so costly. According to Taylor,* the maximum quantity of very fine yarn which a spinner could make in one month, devoting the whole

morning to the spindle, was only 1/2 a tola or 90 grains (troy). This gives a daily output of 3 grains only. In spite of the rude appliances used, this infinite patience taken and the delicacy of touch were the real causes of the excellence of the Dacca yarn which machine-spun thread has failed to attain even to this day with the same

the second of th

quality of raw material.

The same causes were responsible, in addition to the fine quality of the yarn used, for the fame of the "wind-woven" fabrics of to what is generally Contrary supposed, the actual processes of weaving the Dacca muslins and the appliances used were much the same as those used in the case of the fine handloom products of to-day In the manufacture of fine muslins, the shuttle used was however considerably lighter Not far off from the Nawabpur Road in this town, I found the weavers carrying of practically all the processes of weaving described by Taylor more than seventy year ago It is not therefore necessary to describe all these processes There is only one poin that deserves mention, viz., that a certain degree of atmospheric moisture was necessary for weaving fine muslins When it rained heavily and the air was very moist, a slow fire was kept under the loom. In very dry and hot weather, it was sometimes necessary during the operation of weaving, to place beneath the extended yarns of the warp n the loom, a few shallow vessels of water. The evaporation imparted the necessary moisture to the yarn and prevented them from breaking This practice gave rise to the erroneou notion that the Dacca muslin was sometime woven under water.

The time required for weaving a piece of muslin of the usual dimensions of 20 yard ×1 yard necessarily depended on the qualit of the fabric and the skill of the weave This skill was due partly to natural aptitud and hereditary instruction and partly t specialisation of work. There were at leas eighteen chief varieties of plain and figure muslins. The weavers of different manufac turing stations of the Dacca district confine themselves to certain kinds of these fabric

^{*} A Description and Historical Account of the Cotton Manufacture of Dacca in Bengal by a Former Resident of Dacca. (London, 1851) u.c. h. 3. From internal evidence it is clear that this book was written by Mr. James Taylor, the author of the Topography and Statistics of Dacca.

^{*} Mr. K. K. Basak's estimate is much lower Fifty years ago, a female spinner working to hours in the morning and one hour in the after non, could, in his opinion, spin only 3 annas 33% grains of yarn every month, i.e., 1 grain yarn per day.

[†] I am indebted for this information to Mr. K. Basak. So far as I know, this fact is not mention by Taylor or any other writer.

1 spite of the economy caused by such calisation and division of labour, the calisation and reaving of very fine muslins took many nonths. In Taylor's days a half piece (i.e. 0 yards × 1 yard) of the finest variety of nuslin, weighing about 4 1/2 ounces or 2000 rains (troy) could not be woven in less than ve months. We have already seen that the mantity of the finest Dacca yarn which ould be spun in a day by one person, was hiee grains only. It took therefore about no years for one person to spin the required uantity A half piece thus represented at east 21/2 years' labour of one person!

a free for

It is therefore not at all surprising that the rice of mulmul khas, the generic name of the mest of Dacca muslins, was at the rate of lupees 10 per square yard in the sixties of the ast century.* But Rupees 10 of those days equivalent to at least Rs 30 of to-day he general index number of Indian prices which was only 90 in 1861 rose to 281 in 1926 Taylor writes that in Jehangir's days he price of a piece of ab-v-rawan, measuring 10 cubits × 2 cubits and weighing only 5 siccas or 900 grains, was Rupees 400, while the amdanee or figured muslin which has aptly seen called the chef-d'anvre of the Indian veaver, manufactured for Emperor Aurangeb cost Rupees 250. Even as late as 1776, he best jamdanee manufactured at Dacca lost Rupees 450 per piece. The purchasing ower of the rupee in those days was much ugher than at the present time. These price juotations will therefore show that the Dacca muslin which attained celebrity throughout the civilised world was a highly artistic product—an article of luxury which met the demands of kings and nobles and not of ordinary customers.

It is but natural that at a place where the art of weaving attained such a high standard the subsidiary industry of bleaching should also make a remarkable progress. Complaint against the present race of Indian dhobies is now almost universal. The American humourist defines the *dhobi* "as a person who breaks stones with shirts". Lest their costly dresses be spoiled by the *dhobi*, our fashionable aristocrats sometimes send their clothes to Europe for washing. But the art of bleaching reached a state of perfection in the different cloth-weaving centres of India, especially of East Bengal at a time when it was in quite a backward condition in Europe. Even as late as the middle of the eighteenth century,

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this art was so little understood in Great Britain that nearly all the linens manufactured there, were sent to Holland for bleaching. This bleaching process was an elaborate one and took from six to eight months! It was the discovery of chlorine in 1774 which revolutionized the bleaching industry of Europe.

But at least two centuries before this date Eastern Bengal was famous for its successful bleaching of cotton goods. Catarsoonda in Sonargong is mentioned by Abul Fazl for the bleaching properties of its water A · similar property was attributed, in Taylor's days, to the water in the neighbourhood of Dacca from Narinda to Tezgong. But the superior quality of bleaching for which this town became famous, was due not merely to the special properties of the water but also to the good quality of the soap* used and to the skill of the dhobe In fact man and nature combined to contribute to progress of Dacca muslin and all the subsidiary industries dependent on it.

What was the real cause of the decline of this fine industry? It is sometimes suggested that the tariff policy followed in England during the eighteenth and the beginning of the nineteenth century was responsible for its decline. The common belief that the Dacca muslins were prohibited altogether from the English market by certain Acts of the British Parliament is not strictly accurate The Act of 1700 prohibited the import of Indian silk manufactures and certain kinds of calicoes for home consumption in England. Though this Act was not directed against finer fabrics, certain classes of Dacca muslins appear to have been prohibited by this Act, for, as we have already said, there was no well-defined line, dividing fine calicoes from coarse muslins. Another Act passed by the British Legislature twenty years later, prohibited the use of printed calicoes in England, whether printed in England or elsewhere. The import of certain kinds of Indian muslins which were not prohibited, was subjected to a 15 p. c. duty—a duty which was further raised during the war with France till it reached 44 p. c. in 1813. These import duties and prohibitions no doubt affected the sale of Dacca muslins in England. It must however be borne in mind that England was

^{*} Forbes Watson-op cit p. 75.

^{*} Even at the present time, the soap manufactured at Dacca, called mite sarum, is the best of its kind. Formerly the Dacca soap was an article of export to different parts of India, Busson Jedda etc.

certainly a far less important market than the Indian home market

As Taylor writes in his Descriptive and Historical Account of the Cotton Manufactures of Dacca, the finest muslins.

"formed but a small portion of the goods former-after that date generally about one hundred and fifty half pieces, at the rate of Rupes 100 per whole piece, were included in the investment Occasionally a few pieces of the finest sort found their way to Englandbut the quantity thus exported, appears to have been inconsiderable." Thus the tariff policy of England cannot be regarded as the main cause of the decline of the Dacca

There is a wide-spread belief that the decline of this industry was due to the cutting off of the weavers' thumbs by the English East India Company. The following dialogue was reported in a certain Madras daily paper on the 30th of January, 1922, as occurring in a village in the district of Guntur. Those who took part, are said to have been a Deputy Inspector General of Police, a District Superintendent of Police and S, a Congress volun-

D. I. G. "Where did you get the cloths you have been wearing? Are they not rough?
S. They were woven with the charka-yarn pro-

duced in our village.

D. I. G. These clothes are not good. The foreign cloth is good and light. Is it not?

S. Our clothes also would have been good and light, had it not been for your people, who cut off

the thumbs of our weavers.

D. I. G. Where have our people done that 'S. At Dacca.

D. I. G. (Turning towards the District Superintendent) Is it true?

D. I. G. (Turning towards the District Superintendent) Is it true?

S. P. It is so written in history. It is true"

Some of the old weavers and persons connected with the present muslin trade of Dacca and some of my own students in this University firmly believe this story of the weavers' thumb to be true. The latter told me that they saw a pictorial representation of this incident in an Exhibition held here a few years ago. But I have searched in vain for any evidence in support of this view. In the early records of the English East India Company and all the publications of this period which I have been able to consult, there is nothing to substantiate it. Of course, this negative evidence, coming from what may be regarded as an interested quarter, is not of any great value. But I cannot believe the story, on the simple ground that it was against the economic interest of the East

India Company to maim the weavers of this country. The sins of the Company against the weavers might have been many, but they were certainly not so foolish as to kill the goose that laid the golden eggs for them.

In their letter dated the 1st March, 1783. the Court of Directors, referring to the newly-started muslin production at Manchester observed:

"We doubt not therefore that you will exer yourselves to the utmost in causing the manufac turers at Bengal to pay every attention not only to an improvement of the fabric of muslins but alot a reduction of the prices as on both the on and the other will depend very much our future success in this article.

This instruction was repeated in subse quent commercial letters of the Court of Directors. In the light of this evidence it is not at all probable that the Company cut of the weavers' thumbs. This story appears to have arisen out of a passage in Bolts' Const derations on India Affairs, quoted in Dutt's Economic History that the winders of raw silk cut off their thumbs to prevent their being forced to wind silk.

It is true that during the early days of the East India Company there was consider able oppression on the weavers in Bengal But this oppression was due not to any desire to crush the indigenous cotton indutry but to the Company's anxiety to purchase the largest amount of Indian handloom products at the cheapest price. A natural conse quence of this was the advance of money to the weavers by the Company's gomastahs and the exercise of the right of pre-emption with regard to the purchase of Indian cottor goods. Bolts describes at great length the oppression of the Company's gomastabs,

"who arbitrarily decided the quantity of good each weaver was to deliver, the prices he was to receive, while his name being on a register, he was no permitted to work for any one but his own gomastah. When the annual supply was ready, the Jachandar or appraiser fixed the price of the good but the rascality was beyond imagination and prices were often 15 p. c. to 40 p. c. below the market price."

Bolts, is spite of his grudget against the

* Extracts from the Commercial letters from the Court of Directors, (1765-1796) Vol. I. p. 211 (pre served in the Bengal Secretariat Record Room).

† William Bolts, a junior servant of the English East India Company arrived in Bengal in 1760 and resigned the Company's service in 1766. Within these six years, he amassed a considerable fortune by taking part induty-free inland trade. In 1768 he was deported to England by the English authorities in Bengal. Four years later he published his Considerations on India Affairs which forms a par of his campaign against the East India Company.

nglish East India Company, does not seem have exaggerated the true state of things, ecause his statement is corroborated by ther contemporary writers including Governor regist. Instances of such oppression are pentioned also in the records of the English last India Company.* The incident that courred at Dacca in 1767, quoted by Mr. VISO in his Notes on the Races, Castes and vades of Eastern Bengal, gives a vivid idea f the state of things.

r - min

"M1 Thomas Kelsall, Chief of Dacca, being inrmed that a certain weaver was suspected of ding muslins to the French Factory, ordered him he served but he found shelter with the Frenchis relatives, however were imprisoned and beaten id their houses pillaged. Upon this the weaver we himself up to the Diwan who ordered him to tlogged, after which be was confined in the storged, after which be was commed in the ctory for eleven days during which time the eans fleecedhim. By Mr. Kelsall's order his head as shaved his face blackened with lime and ink in deing mounted on an oxt, he was paraded nough Nawabpur. After three more days the censed was forwarded to the Nawab for trial who nding no fault, discharged him."

It is not therefore denied that there was ppression on the weavers during the early ays of John Company, but the writings of ernier and Abbe Raynal prove that the ondition of some of the best weavers of the ountry was no better than that of slaves wen in pre-British times. The Abbe, a French nan who cannot be accused of any bias owards the English Company, remarks.

"It was a misfortune to them (the Dacca weavers) o appear too dexterous because they were then areed to work only for the Government which aid them ill and kept them in a sort of captivity."

It must however be admitted that the ppression on the weavers in pre-British imes was never so wide-spread and sysematic as under early British rule But he fact that the decline of the Dacca indusry began since the death of Emperor Amangzib shows that the oppression on the weavers during the Company's rule was but minor cause of this decline.

Was the decay of our industry then due o the Industrial Revolution in England luring the latter half of the eighteenth entury? Crompton's mule was invented in England in 1779 and by the year 1824, British yarn was first imported into Dacca district. Taylor gives a comparative statement* of the prices of handspun and English yarn from 30 to 200 counts and shows that the English thread was not only far cheaper but was also preferred "on account of its uniform size and the facility of obtaining any quantity of a particular quality" that was wanted. But comparatively speaking, these were coarser yarns. About the middle of the last century, as noted by Taylor in his Descriptive and Historical Account of the Cotton Manufactures of Dacca, the price of the finest handspun yarn of this town was Rupees 8 per tola, i.e. £31-2s. per lb. (avoir) at the prevailing exchange rate of 2 shillings per rupee The cost of 1 lb. of machine-spun varn of 700's, manufactured by Messrs. Holdsworth & Co, of Manchester at that time was only £3 less. But the apparently higher cost of the Dacca yarn was more than compensated by its special advantages which

have already been stated.

Even to-day the finest muslin and yarn of the Dacca standard cannot be economically produced in England by machinery In his letter dated the 30th October, 1924, Mr. B. Mouat Jones, the Principal of the College of Manchester, writes Technology, that "the finest counts spun at present in England is 420 Yarn finer can be produced, but there is no market for it Even 420's is not a commercial production in the ordinary sense The amount made is small." Mr. Jones further adds "the finest counts from which muslin is manufactured in England commercially, are about 180's twist+ and 220's weft." It should also be noted that mechanical weaving of yarns higher than the above counts, is difficult. Very fine yarn cannot stand the strain of machine-weaving and snap too often in the process. The difficulty may of course be avoided in future by further perfections of mechanical weaving. But the real difficulty is economic. Machine production does not pay unless it is carried on in a large scale But very fine Dacca muslin was always made to order, chiefly for persons of rank and wealth in India It was a highly artistic product, catering to a very limited demand. To say that the finer type of Dacca muslins has been killed by machine competition is as incorrect as to say that the famous Cashmere shawl industry has been. ruined by cheap German stuffs or that photography has ruined oil-painting.

^{*} For example, in the Extract of Consultations lated the 12th April 1778 in the Commercial etters (1765-1796) Vol L, of the Bengal Secretariat

[†] This is evidently a mistake. On such occasions the culprit was mounted not on an ox but on an

^{*} Taylor's Topography p 171. t i.e warp yarn.

It is true that there were many subsidiary causes, both external and internal, which affected adversely the muslin industry of Dacca. The British tariffs of the eighteenth and the first quarter of the nineteenth century, the outbreak of the French Revolution, the Milan and Berlin decrees of Napoleon, the Industrial Revolution in England, the general insecurity of this country after the death of Aurangzib, the oppression on the weavers and monopolistic control under early British rule, the Great Famine of 1770, the artificial encouragement of English manufactures by low import duties with the right of entrance to the furthest part of India free from any transit duty and the heavy transit duty on Indian manufactures with no drawback of such duty on their export—all these factors have been partly responsible for the decline of the muslin industry. But the real cause at work, especially in the case of the finest fabrics of Dacca, was the lack of patronage of the imperial and vice-regal courts. With the advent of British rule this patronage came to an end and the muslin industry naturally declined

The foregoing discussion affords an answer to the question whether it is now possible to revive this industry So far as can be known from local enquiry, the cotton plant out of which the muslin yarn was spun is no longer cultivated in any part of this district. But two stray plants corresponding to the description and drawing of Dr. Boxburgh, have been recently discovered by to the description and drawing the Agricultural Department of the Government of Bengal in Rangpur and Mymensing districts. This variety is now being reared in the Agricultural Farm at Manipur, Dacca under the supervision of Mr. Dwnadas Dutt Mr. Dutt was kind enough to show me the plants and explain their peculiarities. This raises some hope that it may still be possible to revive the cultivation of muslin cotton in Bengal if there arises a demand for it.

But, as has already been said, the

excellence of the Dacca muslins was not so much to the quality of the c used as to the skill in spinning and wea With regard to hand-spinning, it has said that the old race of katanis or fe spinners has passed away and the sk weavers of Dacca who actually prod muslins in olden times, are fast dying But I have been assured that if a der arises, the finest fabrics of the old days again be produced here.

In fact, if the demand revives and tinues, it will not be very difficult to a new race of spinners and weavers. the real trouble is that the demand for costly stuffs is not likely to revive. local gentleman who still carries on a trade in Kasida or embroideries tolc unless we have again the Badshah and Nawab, there is no future for the indi Nothing is impossible under the sun, bu can hardly be expected that Viceroys Governors of the present day would themselves in the famous Dacca fa Not until this happens, will our aristocrac velling in furs and broadcloth in this climate. take any interest in art industry

The poet has no doubt referred t

periodical recurrence of fashion.

"Fashion in all our gesterings Fashions in our attyre, Which (as the wyse have thought) do cum And goe in the circled gyre."

But I may be pardoned if I ent little hope that this exquisite work of once the pride of our people, the admir of our friends and the despair of imi which made the name of this small pr cial town known in the remotest corne the civilised world, will ever again its ancient glory.

^{*} I am indebted for this quotation to the on Fashion in the Economic Journal Vc p. 465 footnote.

MEMOIRS OF OLD DELHI

By C. F. ANDREWS

CHAPTER V

The Advent of Liberalism

F we wish to understand what was happening in India in the years succeeding the Mutiny, we have to divert our attention for host time from India to England and to study e events that were taking place there in the litical world. For on this change in the iglish situation a very great deal depended India itself.

England had passed through a very ubled and stormy time during the critical ars from 1850 to 1860. The earlier enusiasm, which had been aroused by the issing of the Reform Acts, twenty years rlier, had been subsiding, and some of the oist of the old abuses had crept back into e administration. The Crimean War of 54, which preceded the Indian Mutiny by ree years, is now regarded by historians as owing the mismanagement of public affairs; it clearly ought never to have been fought all Even at the very time, the sober nd of England soon began to realise that me one had blundered'. The later revelany of gross incompetency in hospital and dical matters, which came to light through ss Florence Nightingale's report, had a furr salutary effect upon English public opiin In the same way the Indian Mutiny elf, which took the English people entireby surprise, gave a severe shock to stolid itish complacency. It was realised that w in India, as before in the Crimea, some) had blundered?

Thus England herself was at last in a astened mood and prepared for a drastic orm in the home administration, and a ingo in Indian policy. Therefore, as the nury advanced, the Liberals came more I more into power, and the last thirty its of the century migh well be called the adstonian Age' in British political life.

It would be hard to overestimate the insince and weight that the name of Mr. id-tone carried among Indians who had inkly accepted the new learning. Perhaps would even be true to say that no Englishn's name before or since had ever exer-

cised such an attraction for the cultured classes in India. When I first arrived in India in March 1904, I found in the North the whole educated community maintaining its unshaken faith in the supreme greatness of all Mr. Gladstone's political ideals. The Boer War, which had just been fought, had been instinctively condemned and disliked; but they could point to it as an entire reversal of the Gladstonian policy, and they could show that Gladstone himself. at the end of his great career as a statesman, had thrown aside every other interest in order to seek to obtain Home Rule for Ireland, and had even sacrificed his party unity in order to gain his end. They could say with force, that Gladstone believed in human liberty and practised as a politician what he professed. There was clearly much truth in all this; and educated India was right in its main contention. At the same time there was exaggeration in the lines with which they drew the picture of Mr. Gladstone's liberal achievements.

It must be remembered that moral idealism in politics, whenever it has been practised has always held the Indian mind and delighted the Indian heart. To hear Munshi Zaka Ullah talk about Mr. Gladstone, and to watch the chorus of approval with which. his words were received, evening by evening, in the Library at Delhi, was one of the things that taught me most concerning the mind and thought of that generation which had grown old since the Mutiny and recovered to the full its fundamental belief in the goodwill of Great Britain. The moral supremacy of Gladstone, his goodness as a man, his religious character, his pure Christian life, had wrought this transformation. If he had been'a mere politician, however clever and able, he could not possibly have effected what he did. With Munshi Zaka Ullah, especially it was the moral values that told. Mr. Gladstone was a man of God. That was worth all the rest put together.

One other extremely important factor, that held fast the imagination of these Indian idealists, was the vivid picture continually held up before their eyes of the virtues of ...

Queen Victoria, the Good. We know now. that, just as in the case of Mr. Gladstone, so here too the picture was overdrawn. For Queen Victoria's moral goodness, geniune as it was, had a narrowness about it that was painfully evident to those who knew her best and came in closest contact with her But she too had a devoutly religious character, and a firm trust in God's guidance of human events, and she was quite fearless and open in speaking about it She also possessed, as a woman, those domestic virtues, which India prizes most highly of all She had been entirely devoted to her husband and had kept a life-long widowhood in his remembrance All this made her great in the estimation of a man like Zaka Üllah In his book describing the history of her reign, he records all this at great length

But there was something or more. It was believed all over India, that Queen Victoria, the Good, had been responsible, most of all, for the prevention of further bloodshed after the Mutiny was over and that she herself had sent out her own royal command to Lord Canning, her Vice-regent, to that effect. She was also given the credit for the actual drafting of that truly remarkable and memorable 'Queen's Proclamation' of 1858, which announced for the first time in words, that were un-mistakably plain, and were given under the Royal Seal, that complete religious neutrality and racial equality were the principles on which her Indian Empire was founded. There has never been signed and sealed a more important document than that in the history of British rule in India: and leaders of Indian thought, like Munshi Zaka Ullah, were right in laying stress upon it and calling it the Magna Charta of Indian free-

Tennyson, by his poetry, did much to strengthen this idea of the immaculate virtue of the English Queen. His allusions to her, scattered throughout his poems, were learnt off by heart and quoted on all occasions. This was specially true of the lines at the beginning of the Idylls of the King.

Of all the Victorian poets, Tennyson was by far the most popular in India last century. Queen Victoria's name, owing in part to this poetic representation of liberal goodness, became gradually ranked by Zaka Ullah side by side with those of King Asoka and Akbar the Great. This became an axiom of all his historical thinking. He was never tired of referring to it in his writings and in his conversation. All this was a

very strange interpretation of history to me when I came out fresh from England. For Asoka and Akbar lived and died in this country, and themselves were the authors and originators of their own policies, while the very title, Empress of India, was recognised in England to have been little more than a clever device of Disraeli, who knew how to flatter as a statesman and when to do it, and how to impose upon the weakness of an elderly amiable Queen in a way that would give him influence over her.

Lord Ripon, in India itself, as the century advanced, was the figure round whose head the halo of British Liberalism was placed He completed on the spot to the Indian mind of that older generation the ideal set forward by the twin names of Queen Victoria and Mr Gladstone For it needs to be carefully understood, when dealing with India of the last century, that the perfect Liberalism of Queen Victoria was taken for granted Idealists, like Zaka Ullah, little realised what a downright Tory

in many things the old Queen was, and how

much she disliked Gladstone!

Lord Ripon, was known in India to be a deeply religious man who at a great cost had remained faithful and true to his conscience and his religion. It was remembered that he never began the day's work without being present at divine worship were everywhere current concerning his complete devotion to religion. His private life was known to be in keeping with his religious faith Added to all this, which was rightly important in Indian eyes, Lord Ripon had made himself supremely unpopular as Vicerry of India, among his own English people, because he had openly taken the Indian side in his great struggle over the Ilbert Bill to uphold the ideal of the Queen's Proclamation and to maintain strict equality before the law of the land between Indian and European. This had been the one fact in his vicerovalty which had profoundly stirred the Indian imagination, and he was duly and worthily respected for it. No Viceroy either before or since, had ever had such an impressive farewell from Indians themselves, on leaving the shores of India, as Lord Ripon.

If things in India towards the close of the last century are to be seen in their proper focus, there is one further point of importance to be noticed. Herbert Spencer, as a philosopher and a man of science combined, maintained among educated Indians

n simost undivided rule as the exponent f the special Nineteenth Century scientific heory of the universe called Evolution. the one word 'evolution' seemed to sum up or them, at that time, the whole trend of modern science and to explain both the brigin of the world and the history of mankind. While there was an undoubted ruth in all this, nevertheless, far more ciedit was given to Herbert Spencer's exposition of it than the facts deserved Here again, as with Gladstonian Liberalism. and the character of Queen Viotoria, exaggerated views were held. I was startled to find at Delhi, how entirely men's minds had become absorbed and obsessed by Herbert Spencer's doctrines, and what implicit faith was placed in them, as though they were infallible

It was not till I came down to Bengal, in 1906, that I tound those who were frankly critical of Spencer and Gladstone alike, and had thrown off once and for all the yoke of humble tutelage to shifting English political and philosophical ideas. There was something refreshing in this after the atmosphere of unreality at Delhi. For leaders there would have to face the truth of things sooner or later. That was apparent to me from the first.

Nevertheless, if we are apt to-day to feel surprised at the meek acceptance, on the part of educated people in the North of India, of this moral and spiritual domination from a distant country like England, when, at the very time, whole regions of thought were lying unexplored in their own books and at their own doors, we must remember how strangely new the Western learning was, and how altogether fascinating and absorbing must have been the scientific side of it at the outset. For it brought the imagination of those, who thus studied it for the first tine and watched the verification of its experiments, almost completely under its sway. Educated Indians, in this respect, did not stand alone. There were those in England, and in Europe and America, also, who submitted without question to its dictations. The psychology of the times demanded it. But in India things went deeper, because of her political subjection.

Tel to prove the point that I would make and show that their acceptance of Herbert Spencer's doctrine was not primarly due to any special slave mentality in India, we have only to look at Japan during the same period. In spite of all her pride in her own

national traditions and her own stoutly upheld and cherished independence, she was at one time as completely under the sway of Herbert Spencer as ever India was. Nor did educated Japan throw off the yoks of Spencer's system of philosophy at a much earlier date than educated India. Indeed, when the change of thought came about, the decline and fall of the evolutionary theory, with its one supreme dogma of 'survival of the fittest', was as much a world phenomenon as its triumphant rise to power in previous years. The only difference has been that educated Indians who had learnt the doctrine somewhat late, have clung to it longer.

When, therefore, it is fully realised that Munshi Zaka Ullah was essentially a man of thought rather than a man of action; that he lived in the world of ideas rather than in the world of practical affairs, then it does not appear difficult to understand how the strain caused by the horror of what he witnessed with his own eyes at the close of the Mutiny, gradually became less and less acute and at length passed entirely from his conscious, waking thoughts in that new atmosphere of Liberalism which Gladstone and Lord Ripon represented to his own mind.

All this was made easier still for him owing to one noticeable trait in his own character which comes up before us again and again as we study carefully his life. Zaka Ullah, as I have tried to explain, was to the very depth of his being a hero-worshipper, whose spiritual nature always depended on having some personality to serve with devotion He could hardly any more exist without an atmosphere of lovalty to some person about him than a fish without water, or a man can breathe without air. The parallel I have drawn is scarcely too strong; and even if a slight exaggeration is there, the fact remains. His nature craved for some rerson to idealise and he found what he needed in the Liberal School of English political life.

I shall write more fully on this subject when I record some of his conversations in a later chapter and there may be some repetition; but Queen Victoria, William Gladstone, Lord Ripon—these filled the vacant spaces of his mind and formed a gallery of portraits, corresponding to that ideal vision of the new Western learning, which had inspired him in his younger days. I would emphasise also the fact, that most of the

educated Indians of that time, who had received a similar education, thought in a

similar manner.

It is probably true to say, that his personal devotion to Sir Syed Ahmed Khan helped him most of all towards the new perspective. For personal loyalty to Sir Syed Ahmed Khan necessarily involved personal loyalty to the British Liberals; because Sir Syed Ahmed had based all his hopes upon them. As a practical man, he had stood out in the field of action, just as Zaka Ullah had done in the field of thought He had definitely offered the right hand of friendship to the British Liberals and had asked them to help him in the College which he had founded for Muhammadan students at Aligarh. Thus had begun what was called among Musalmans the Aligarh Movement; Zaka Ullah and Nazir Ahmed were both alike drawn into it from the very first. It was in connection with this new Institution at Aligarh that new loyalties began to be built up in Zaka Ullah's mind and heart As the years went by, he was able to give them full scope, even in the midst of all his official and literary work For everyone of these things pointed manifestly to one end, namely, the encouragement of the new Western learning in the North of India by every means in his power.

The Education Department of the Government of India was at that time in its early stages of development. Men of high character had come out from England to take part in the work. The place given to celebrated Indian scholars was also one of freedom and responsibility. There is no sign in his letters or correspondence that Zaka Ullah found the ties of Government Service irksome at that time In Allahabad, as a Professor, he built up a reputation for learning and scholarship on the one hand and for sympathy and affection for his stu-

dents on the other. This made the parallel between his position and that of Maulvi Iman Baksh at Delhi in earlier years, which was often drawn, very close indeed. He had the same gift of inspiration; and year by year the students rallied round him and sought his moral and spiritual guidance as well as his intellectual help. He was their true friend, and devoted himself untiringly to their service whenever they needed his and They knew they could at all times look to him for counsel and advice

At the same time, whenever he was free from lecture work in the College, the work of translation and the preparation of new Urdu text-books in science and mathematics which he had already taken up, occupied the greater part of his leisure. It was only on Sundays, which he kept entirely apart, that he was able to offer himself unreservedly to the students, as he fully wished to do He was given, at the College, a professorship in Vernacular and Oriental Literature; and this made his work of Urdu text-book publication in direct line with his work as a professor He had also to take classes in Arabic and Persian, and not infrequently in Science and Mathematics, owing to the smallness of the staff

As his young family grew up around him at Allahabad, his old cheerfulness and brightness returned. He was known among his intimate friends almost as much for his wit and good humour as for his scholarship and learning. But he remained shy and bashful in public, nervous to a degree and retiring In private life, however, in the bosom of his own family, he was as happy and talkative as a child. His circle of friends increased and the years went quietly past until he retired, in 1887, in order to give up the whole of his time to his literary work.

(To be continued.)



"CHRISTIAN MISSION AND ORIENTAL CIVILIZATIONS".

(A REVIEW)

N the foreword, Dr Robert E. Park says that from the point of view here suggested, foreign missions, even for the layman, assume mortance equal to that of foreign trade or foreign onties." It is a fact well known to the natives Asla and Africa that the Bible is only the pre-usor of the merchant and the gunboat. The esent volume, big as it is, is to be followed by other bearing more directly on pro-missionary operandism. Here in this volume, intended with for the lay reader, "anti-missionary and untal reactions" have been noticed in some detail. r which the author speaks applogetically in the searce Mr. Paul, the South Indian Nationalist hristian, has been mentioned once or twice. Dr. iomaras wamy's denunciations of missionary meods have been quoted from, and Pandii Dava-ind's biography and Dr Farquhar's book on Modern eligions Movements in India have also been drawn pon It cannot, however, be said that the author as been betrayed into any sympathy for whatever uth there may be in anti-missionary criticisms. even for the nationalist movement within the nurch itself. A retired member of the Indian Civil ervice, Mr. Harcourt, in a very recent book pubhed by Messrs Longmans, has said: "One danger e Indian Christian church has certainly escaped 18 not anti-nationalThere could be no ture before a National Church in India which was nere feeble annexe or reflex of the church of the tropean." This point of view has evidently escaped the author, who writes his book mainly for the intellectual classes as a highly technical piece of sociological research, somewhat on the lines of William James's well-known work The Varieties of Religious Experience. The author's object seems to be to classify scientifically all the cultural reactions evoked by the various kinds of missionary activity, with a view to discover the most successful means of meeting and overcoming all hostile responses. The feelings and emotions of the neophyte the catacumen, the enquirer, the backshder, the sincere convert, the pseudo-convert, &c. have all been described in their own language, with a view to bring out the salient features in each case for missionary use in Asia and Africa. The revivalist and reform movements among the Japanese, Chinese and Indians, in which missionary Chinese and Indians, in which improved methods have been largely copied, have also been aspect of touched upon and in short, no aspect of missionary endeavour bearing on the success of Christian missions has been left untapped. One cannot but admire the wide reading of the author on the subject of his choice—not a very interesting or profitable field of study—and his arduous labours in the cause of missionary propagandism. Dr. Price knows that to achieve greater auccess, in the face of defensive and self-protective organizations

among Oriental creeds and religions, and the awakening of race consciousness and of a patriotic desire for culture-conservation among the Eastern nations, and a wider appreciation of the value of such conservation proceeding pare passe with a more intimate acquaintance with the serious defects of Christianity as a historical religion due to the progress of western education, the old methods of proselytization which are rapidly growing obsolete, must be abandoned and it is necessary to turn over a new chapter and devise fresh ways and means, and subtler, more intellectual and refined, and more insidious processes of conversion have to be called into requisition. It behaves Hindu missions to take note of this new development of the missionary method of attack, and forge new weapons for self-protection. The Mahomedan needs no warning. The author himself admits that "Islam is the one religion now existing which explicitly rejects Christianity." Besides, the numerone extracts from the Moslem World and the Islamic Review of Religions show that it is quite capable of taking care of itself, and even of carrying the war into the enemy's camp. Hinduism, not being a proselytizing religion, and not possessing the coherence and solidarity conferred on other religions by a rigid creed, is more defenceless, though it is more adapted to every stage of human development, including the highest that the philosophic imagination can attain. True, proselytization has not altogether been unknown to Hinduigm in the past. Besides the slow cultural process of Hinduizpast. Besides the slow cultural process of Hinduization among aboriginal races of which Lyall, Hunter and others have written, and the power of absorption revealed in earlier times in the case of Scythians and Huns, instances of wholesale conversions, like those inaugurated by the Great Sankara Acharya, are on record, and the Suddhimovement started by the Arya Samaj is nothing but its modern analogue. The mere numerical increase in the following of any religion has of course nothing to recommend it, if it is not accompanied by a change of heart and if that change panied by a change of heart and if that change is not for the better. To those Hindus who are convinced of the moral superiority of Christianity we have nothing to say. But we feel convinced that the vast majority of Hindus who have become Christians have changed their religion without an : dequate appreciation and understanding of the merits of either religion, and it is to people in this frame of mind that the Hindu Dharmasabhas and similar associations and Samajes may profitably address themselves. But to retain such doubting souls within the fold of the ancestral religion the Hindu religious organizations must liberalise themselves much more than they have intherto done with the exception of the Brahmo Sanaj and the possible exception of the Brahmo Sanaj to Hindusm (of which it is an offshoot, culturally, racially, historically, and ship an ally and philosophically) is simply mealculable. As Sir Roper Lethbridge has said. "When many a Hindu mind had been cleared of the superstitions

^{*} Christian Missions and Oriental Civilleations — A Study in Culture Contact: By Maurice T. Price, D. Sanghai, China, 1924, 472 578. G. A. Natesan & Co. Madras.

of ages, and prepared to receive the seed of the Grospel, in came Keshab, dispossessed the Christian missionary of the soil he had fitted for cultivation, and used it for his own purposes." But the more aggressive Arya Samaj has been the most successful in its propagandist efforts. A similarity of sentiments and ideals between philosophic Hindus, especially of the Vaishnavite persuasion, and Christians, particularly of the Roman Catholic Church, can easily be detected, and even some analogy between their ritualistic practices may be said to exist. The human mind is too complex and too profound to permit of being contined within the bounds of a simple creed to suit all soits in the bounds of a simple creed to suit all soits and conditions of men Religion is essentially a thing between man and his Maker, and every man worth the name has to come to some soit of a workable solution of the ultimate problems that press on him. People with a lackground of philosophic culture, like the Hindus and modern Europeans, can never be satisfied with a theory of religion which treats the eternal mystery as solved rengion which treats the eternal mystery as solved for ever, thus stifling human thought and endeavour for self-realization. They cannot, as other simpler, and for that very reason, more vigorous and unified peoples, treat it as a closed question, settled for them hundreds of years ago. Consequently, in spite of all that Christian missionaries may say to the contrary. Christianity is ceasing to be a higher creed in Europe and America, but as popular Hundusmin. contrary, Christianity is ceasing to be a living creed in Europe and America, just as popular Hinduism is ceasing to be so among the educated classes of Hindus. But as in the one case, so in the other, the cultural traditions of the religion are a vital force, and persist in all their strength in spite of the decay of orthodox faith. It is this cultural tie and not caste, as Dr. Price repeatedly suggests on the strength of missionary reports, which is the greatest obstacle to the spread of Christianity among the Hindus. The Mussalmans have no caste and yet admittedly Christianity has not succeeded in making any impression on them, whereas the mass-movements where the greatest triumphs of Indian missionaries are to be counted and the conversions from the depressed classes, the chosen field of ordinary missionary endeavour, have chosen field of ordinary missionary endeavour, have both been helped and not hindered by the exist-

both been helped and not hindered by the existence of the caste system among the Hindus

How effective and successful these mass-movements have been, and what an amount of missionary zeal they evoke, will appear from the following extract: "In considering mass-movement we must keep in mind at least these phases of the problem: (1) We are talking in terms of thousands. For example, in 1895 the converts in the Punjab India according to Robinson numbered 4,000; in 1901, 37,000; in 1911, 163,000. Mass-movements are continuing in various fields at the present time in the same way (2) These masses of people usually belong to the simpler culture groups, the lower classes, the poor, the oppressed, and the ostracised... The so-called mass-movements in different parts of India are resulting each year in turning a multitude of the outcastes each year in turning a multitude of the outcastes and of the members of the lower castes towards the Christian fold. The readiness of these oppressed masses to receive the Gospel and to accept Reprism is indeed impressive."...The Bishop of Madras...gives his counsel in the following words: "A mass-movement is an open door, and the church should press through it with all her mightwhen a mass movement has been once begun, it should be kept going. It creates a feeling of

unrest through the whole district that should be kept alive and never allowed to flag. When once

men's hearts begin to be stirred over a large area, then is the time vigorously to preach the Gospel to all classes in every village."

Among the high-caste Hindus, however, the missionary reports are unanimous that the results obtained are meagre. Their "culture heritage" is obtained are meagre. Their "culture heritage" is said to be the factor preventing their conversion. Here, if there is to be any conversion at all, no mass-movement can be expected, but "the individual must break away, must burst out tearing, as it were, the living tissue that binds him to his kin and sect." From the facts gathered together by the author, "the hypothesis is warranted that the response tends to be unfavourable to be indifference or opposition, when the individual concerned is an intimate member of a group with highly developed and complex culture. By complex culture groups we mean, in the light of the cases we have examined, those having the following features or culture. those having the following features or culture traits (I) a history, traditional and usually written, covering generations or centuries, (2) special rites or at least doctrines, customs, and taboos, growing out of this history and now consciously ascribed to it, (3) a sacred book or books; (4) a sense of group prestige that has survived conflict with a ther cultures. (5) and repully an appropriation with other cultures. (5) and usually an organization of leadership (outside of the immediate family) for preserving and passing on the culture and tradition.

Apart from hill-tribes and outcastes, who are more susceptible to Christianity, there are the abnore susceptible to Christianity, trefe are the abject poor and the illiterate among whom the complex culture characteristics have as the author truly says, little scope to develop themselves. They hardly feel "that they are the honoured custodians of a great tradition, that they have a prestige to maintain that has survived conflict, that prestige to maintain that has survived conflict, that they have a share in the organization for preserving or passing on their culture". The struggle which is now going on among the different castes of Hindus to gain a higher status, even to find a Hinduism which does not include Brahmanism, has not escaped the notice of the author. The 'philosophically buttressed' Buddhism of Japan or Hinduism of India has, according to the author, adopted or developed a new technique to meet the new situation, and so the exotic propagandist is less likely to be successful day by day. to be successful day by day.

behind certain mass movements toward Christianity—and they are of significant proportions. The
threat or torture of famine has been a very real
force in turning non-Christians toward the propagandists......The need of food compels non-Christians to make an initial approaching response to
missionaries". (2) "..... the healing of the sick
is often the means of leading to Christianity the
otherwise inaccessible heathen." "To the most
obstinate communities, the closed field, the medical
missionary is sert. In relieving pain, the doctor
arouses as a secondary tendency a direct confidence

uch overcomes suspicion and hatred.....the t, and often the only way by which a success-appeal can be made is by means of medical isions." "Western medical knowledge, applied the missionary physicians, has become the st dependable means of starting that series of ctions on the part of non-Christians (seeking dical and, having the satisfaction of substantial dical aid, being stirred to personal gratitude, refore becoming susceptible to the missionary's mpt to ingrapate himself, &c.) which ultimateweaken prejudice and opposition against missions every land." (3) Mission schools, especially ools for girls, and technical schools affording httes to Christian converts for vocational ning * (4) Love, ie, the desire to marry one niging to the Christian faith. (5) The desire for nomic or social advantage, the wish to prosper. But as already mentioned, the harvest time of 1st as already interiorded, the higher classes of findus and also among the Japanese and the burness as over as the author frankly admits. The thinese lady who said— You foreigners come with opium in one hand and Jesus in the other in 75) expressed the common attitude now prewaling among the higher classes of Asiatics to-wards Christian missions. "The educated Indian pow regards himself as a full-grown man, the equal in every respect of the cultured European. not to be set aside as an Asiatic, or as a member of a dark race," Consequently he resents the missionary's foolish concert as if he alone possessed a ticket to heaven. Islam everywhere has raised in adamentine wall against Christianity, and to try o explain this hostility by racial antipathy and say that "the conflicts of fourteen centuries have pened a blood-stained chasm between Moslems and Christians which very few Moslems have ever rossed", or allege that "it sanctions polygamy and universe no more leaves that ind imposes no moral or spiritual obligations that me imposes no moral or spiritual configations that re unwelcome to the unregenerate heart", is not o tell the whole truth. Some of the hardest and nost unanswerable attacks against Christianity lave been delivered by Moslem propagandist organizations. They have exposed the hollowness of his professions of his professions of his professions. 's professions of human brotherhood, its pious rauds such as charms, incantations, exorcisms and uracles, its blood-curdling penalties, its gross olytheism, its puerile myths and legends, the nparalleled brutality of its religious wars, its burning the whole struggle [for the emancipation of the slave of the control of the slave of the the slave I, the Church always ranged herself in the side of privilege and despotsm. She posed every movement of the worker for liberty action and freedom of conscience Now she

India is poorfor those who desire English India is poorfor those who desire English Incation for girls, it is still generally a case of it mission school, or nothing. The mission school subsidised by the contributions of the supporters missions all over the world, and can afford to fer the English education at less than cost price, he bribe is then accepted. Not till India refuses he thus pauperised by those whose aim is the estruction of her faiths, can she be free."

(Coomarswamy).

(Coomarswamy).

claims to have accomplished them. She opposed every discovery of science and every theory. Now she claims them as her own." Baron Tsuzuki of Japan rightly says: "the higher and educated classes Japan rightly says: the nighter and educated classes are not prone and receptive to the miraculous and supernatural. How can it be otherwise when Western missionaries preach us blind acceptance of all the miracles contained in the Bible, while Western teachers and professors teach us the supremacy of reason "" Dr. Price recognises this, and says. "Of late the historical derivation of the Rible and the results of higher and toyting." of the Bible, and the results of higher and textual criticism have been employed to weaken Christian influence. The periodicals of the non-christian religions are active and aggressive in publishing papers showing supposed (?) mistakes in the Bible and the conclusions of destructive criticism." One of these periodicals being this magazine, the author quotes the following exquisite myth about it "The Modern Review, perhaps the best and most represen-Modern Review, perhaps the best and most representative of the monthlies at present, frequently contains a good deal of bombast, the youthful graduates who speak and write on Hinduism have usually far too much of Vivekananda's swagger about them.' The articles on Swami Vivekananda in the May and June numbers of 1919 of this magazine are enough refutation of the charge brought against it, if any refutation were needed in the case of a magazine edited by a professed member of the Brahmo Samai, though the editor has never hesitated to defend all that is best in every religion, Hinduism included.

This brings us to the last aspect of missionary methods with which we propose to deal. As Dr. Coomaraswamy says: "The use of physical force is methods with which we proposed in Coomaraswamy says: "The use of physical force is now indeed rejected but all that money, social influence, educational bribery, and misrepresentation can effect, is treated as legitimate. With all this often combined great devotion and sincerity of purpose, the combination is dangerous in the extreme. There is no part of the Christian code of ethics more consistently ignored in missionary circles than the commandment, "Thou shalt not meighbour". The circles than the commandment, "Thou shalt not bear false witness against thy neighbour". The missionary is constitutionally incapable of realising the spiritual life of other peoples, and slander and misre-presentation are his usual stock-in-trade. He is guilty, in the words of the same learned writer of a relentless and systematic campaign of villification of all things Indian. I do not mean to say that the missionary qui'e deliberately falsifies the facts, on the contrary, he deceives himself as well as others. Thus he blackens India's name in all good faith, if one may call it so, and with the best intentions." Again. "it is a debated question whether there has ever been serious religious persecution in India; it is certain that it has been the regular practice of Buddhist, Hindu, and some Muhammadan rulers, not merely to tolerate, but to support all sects alike Such tolerance the missionary uses to spread his own intolerance."

The get-up, printing, and binding of the book leave nothing to be desired. The book is almost totally free from printing mistakes. In all these respects, it seems, Sanghai can well teach a lesson.

to the metropolis of India

2. 3

A MONUMENTAL WORK ON CENTRAL ASIAN ART

By PROFESSOR M. WINTERNITZ

URING the last thirty years the investigation of Central Asian antiquities has gradually become an important branch of Oriental studies. Proneer work had been done by Dr. Sven Hedin (1894 to 1896), and in the following years by some Russian and Finnish travellers. But it was not until 1900-1 that Dr. M. A. (now Sir Aurel) Stein undertook his first great archaeological and geographical expedition to the Southern and South-Western part of Eastern Turkistan, which brought to light the most astounding discoveries of monuments and documents, of an ancient civilisation that had been buried in the sands for centuries. A paper read by Dr. Stein at the international Congress of Orientalists, held at Hamburg in 1902, on the extraordinary results achieved by his expedition which shed a flood of light on the history of Asia, gave the impulse to carrying out the scheme, conceived already in 1899, of a German expedition to the North-Eastern part of Eastern Turkistan, the oasis of Turfan, to be sent out by the Ethnological Museum in Berlin. This first expedition was undertaken by Prof. A Gruenwedel and Dr. G Huth in 1902-3, and was followed by a second expedition of Dr. von Le Coq in 1904-5, a third one by Prof. Gruenwedel and Dr. v Le Coq in 1905-7, and a tourth one again by Dr. v. Le Cog in 1913-14. All these expeditions were also accompanied by the technical assistant of the Museum Mr Bartus.

The results of these Prussian Turfan expeditions were no less startling than those of Sir Aurel Stein's expeditions to Kashgar and Khotan. Numerous fragments of manuscripts were found, and quite a number of new scripts and new languages were discovered. The Tokharian had to be added to the group of Indo-Luropean languages, and more and more Eastern Turkistan was found to have been during the first eight centuries A. D., an important centre of culture in which Iranian, Indian, Turkish and Chinese tribes, and Buddhists, Nestorian Christians Manichaeans came into close contact with one another, and left traces of a strangely mixed civilisation. Numerous remnants of Buddhist monuments, temples, monasteries

with wall-paintings, terracottas, stucco-statu etc., discovered by the leaders of the Germ expeditions, bear witness of the time (t A D), when Hsuean Tsang, on his way India, came to Khocho, the capital of mode Turfan, and found there numbers of Buddh monasteries with many thousands of mon And along with the fragments of Buddh documents and the remnants of Buddh monuments there were also found fragmen of Manichaean books and book-rolls with fi miniatures, and remnants of Manichaean wa paintings and pictures painted on silk.

All these remnants of ancient Asian ci ture were doomed to decay and destructive when Prof Gruenwedel, the late Dr Hu and Dr v Le Coq came to save what st could be saved of these treasures. No these invaluable treasures are preserved the Ethnological Museum at Berlin, as many scholars are at work in decipherin the literary documents and in preservit reproducing and describing the monuments

The results of these labours are ben published under the title "Eigebnisse d preussischen Turfan-Expeditioner Kgl. (Results of the Royal Prussian Expeditions), and the latest of these publ cations is the monumental work by A. 16 Le Coq who had taken part in the thin last expeditions, on "Buddhist late-antiquart in Central Asia". (The full title is give in the note below)* The work consists. four parts, containing a large number of plates and learned introductions with full descriptions of the works of art, reproduced on the plates.

The first part is devoted to the Plastic Art, and contains 45 plates, of which 10 are in coloured heliotype. The art of eastern

^{*}A von Le Coq-die Buddhistische Spaetantike in Mittelasien.

^{1.} Tell, Die Plastik.

^{2.} Teil: Die Manichaeischen Miniaturen. 3. Teil: Die Wandmalereicn. 4. Teil: Atlas zu den Wan Imalereien. 1 Mappe

mit begleitendem Text.
Publishers: Dietrich Reimer (E:nst Vohsen)

A. G. in Berlin Sw. 48, Wilhelmstr. 29. 1922-1924
Size of Parts 1-3; 31×46 cm, Part 4: 50×60 cm.

1

Austan is called "buddhistische spaetanthat is, "buddhist late-antique art" author, because it is based on the whase of ancient Greek art. As it understand this mpossible to hout being somewhat familiar . Graeco-Buddhist art of Gandhara. the that has profixed to the specimens of istic art from Turkistan 17 plates showing ne specimens of Gandharan art from the ilm Museum. Gandhara was an Indian mily until the 10th or 11th century A D. en it became Iranian through the Mohamdan conquest and the Afghan invasion. conturies Gandhara was the very thresld of India and a centre of intellectual life Northern India In the last half of the cond century B C, Buddhism made great igness among the Hellenic and Hellenised jabitants of Gandhara And when, about 0 B C., Greek rule in Bactria had to e way to that of the Indo-Seythians, the ter adopted the culture of their subjects us it is that in the first century A D, we d a peculiar religious art which shows ery trace of Hellenic influence, and yet is noughly Buddhist and filled with Indian nit Look, for instance, at the wonderful age of Bodhisattva Avalokitesvara the Plate 3 it reminds us at once of many a eek statue, and yet as we look at the head using in a musing position against the hand, aim being supported by the knee, and the expression of the quite Indian face, haute recalls all the legends of the great tour who has firmly resolved to make r sourows of all creatures his own, and not wach Buddhahood until all beings in the uld are saved

this Graeco-Buddhist art of Gandhara which threek as well as Indian, has become the andation of the religious art of all Buddhist flows of Asia, including China and Japan dit is this very Central Asian Art, resented by so many beautiful specimens in volume, that forms the bridge from the of Gandhara to that of Eastern Asia

Most of the figures and heads found in itan are not sculptures, but products of modelling process For, as there was no elable stone, the material chiefly employed stucco or clay. Images of gods were rally made of clay. Much has been hoved, and there is danger that more of certain figures may succumb to the moment climate. Hence Dr. v. Le Coq is imposented as many figures as possible coloured heliotype. Special attention may

be drawn to the finely painted Bodhisattva heads (Plate 20), the beautiful Devata figures (Pl. 30 and 31), the fine Buddha heads and statues of wood (Pl. 42-44), and the richly decorated vessel made of red clay from Khotan.

The second part contains the Manichaean miniatures (11 illustrations and maps in the text, 10 heliotype plates, 6 of them in finest facsimile colour heliotype). In the introduction to this volume, the author gives a short account of Manichaeism, its teaching, its history, and of the life of Mani, the founder of this religion.

Manichaeism was founded by the Persian Mani about the middle of the third century A D It is a syncretistic religion with Zoroastrian, Christian, and Buddhist elements. and an admixture of popular Babylonian religion This syncretism was the reason for its spread in the East and in the West, but also the reason for much persecution from rival sects. Mani himself suffered the martyr's death, he was crucified (about 273 A. D) by order of the Persian King Bahram But Manichaean missionaries came to West and East Itan, Western and Eastern Turkistan, and as far as N W India, in later times also to China where we find Manichaean settlements in the 7th and 8th centuries About 2000 very small fragments of Manichaean manuscripts were found in Turfan Among these are two fragments of the legend of Barlaam and Joasaph, from which Dr v Le Coq concludes that it was the Manichaeans, and not the Christians, who brought the Buddha legend to Europe and transformed it into the legend of Bailaam and Joasaph, which indeed afterwards became a famous Christian legend The Manichaean fragments: of manuscripts are written in Iranian and in Turkish dialects. The former may belong to the 6th and 7th, the latter to the 8th and 9th centuries, when the Turkish Uighurs who had been converted to Manichaeism, ruled in Eastern Turkistan

Mani, however, was not only the founder of a religion, but also a great artist. He was fond of music and painting. And among the Persians he is best known, not as a religious man or a heretic, but as "Mani the Painter". He is said to have himself decorated temples with wall-paintings, and painted the miniatures for the book, containing his gospel, called Artang. Mani also invented a peculiar script, derived from Persian and Syrian, for his books. The writing of religious books was practised by the Mani-

chaeans as a fine art, the books had also artistic bindings, and were above all richly decorated with miniatures. Dr v Le Coq ascribes these Manichaean miniatures to great importance for the whole history of Asiatic art. It goes back to a Persian (Sassanian) school of painting which shows a mixture of Persian and late antique elements in its style. It was, however, also influenced by the Gandharan art of painting Some historians believe that Mani himself received his training in the ait of painting in the country of Bamiyan which is close to Gandhara. When in later times the Uighurs were superseded by the Mongols, these inherited the miniature painting which through them came to China Afterwards Mongol rulers again transferred it from China to Persia. Thus this art wandered from West to East and again from East to West Most probably, this Manichaean miniature painting is also the torerunner of the neo-Persian (Islamic) miniature painting Red, blue, and vellow are the most frequent colours used in our fragments, green also occurs frequently enough These are the same colours that prevail in the Indo-Persian school of the Moghul times

The Manichaean fragments are chiefly found in the ruins of Khocho. Most of them are very small tragments, poor remnants of what once must have been masterpieces of On Plate 1 a fragment of a wall-painting with the supposed portrait of Mani is reproduced which has the appearance of being enlarged from a miniature Interesting is also an illuminated book-roll reproduced on Plate 5, which is found among the Manichaean manuscript, but may be Buddbist (Under the Uighur rulers, Buddhists, Chrisand Manichaeans lived peacefully together, sometimes even using the same temples). The same plate shows fragments of an illuminated book-roll, of which happily two charming female heads are preserved Plate 6 reproduces fragments of a splendidly illuminated title page of Manichaean text, two fragments of a book-roll and of a book in Indian pothi form that may be Buddhist, and a fragment of the miniature of a Buddha, the subject being Buddhist, but the representation Manichaean The largest fragments are found on Plates 8a and 8b One of them shows a group consisting of what seem to be a Manichaean high priest in white robe, an Uighar king and nobles But strangely enough we see in the front part of the picture a group of Hindu gods, the first of

them being Ganesa, the second a god va boar's head (Vishnu's boar incarnation while the third has the appearance of Brahmin.

Parts III and IV belong to the same grow being both devoted to the uall-paintings ! third part contains (on 16 heliotype plat and 11 plates in finest coloured facsimi heliotype) a collection of small fragments wall-paintings, selected for their artist value or on account of their importance t the history of art The introduction (with number of illustrations in the text) treats the technique of the paintings and of t places where they were found These places a rums of temples, many of them cave-temple As in India, so in Eastern Turkistan al Buddhist temples are generally found in or of-the-way places, removed from the bust of the world, with a beautiful, often romant scenery, in places near rivers, rocks at glens with torrents coming down during t rains or snow-breaks The wall-paintings Buddhist temples show a gre variety of styles which, however, all back to a style of painting that agreed e actly with that of the Gandhara Sculpture From this style sprang the variations through which Buddhist art of painting passed on i way through Turkistan to China and Japa under continued new Indian and Persa influences

Thus Plate 5 reproduces pictures dragons painted on the door-vaults of a cay temple These dragons have their prototyp in Gandhara art, and the Chinese diagon derives its origin from them. On Plates 6 and 7 we find reproductions of interesting remnants of paintings from the walls of the same cave-temple. These walls were decorated with a complete series of pictures illustrating the life of the Buddha Unfortunately the paintings are much damaged, and some of them have been entirely destroyed. Scenes from the life of the Buddha are also represented on Plates 8, 9 and 10 The painting reproduced on the coloured Plate 8 shows the contest in the disc of the sword between the Bodhisattva and two Sakya youths. One of the finest and bost preserved pictures is that reproduced on Plate 12, representing the Parinirvana of the Buddha Plate 14 givi- a reproduction of one of those paintings which are generally found in the cells of the emples, representing the pious founder of he temple and their tamilies This painting from Bazaklık near Murtug represents the Uighur princes who founded the temple.

their families: three rows of women rows of men, some d laces showing distinctly Easterne Plate 17 shows the features time matkable figure of an aged Uighur men painted on a temple flag in beautiful plants Plate 21 is a cloured reproduction two sitting Buddhas with nimbus in autiful midescent colours, the face of the ne Buddha is damaged, but that of the hol is of charming expression Plate 22 nows a dragon in a lake in splendid colours lite 23 is an interesting scene from ill-painting in a small temple of Bazaklik presenting two women feeding cows. If 101 Grunwedel is right, this painting cant to illustrate the legend of Sujata who, ixious to offer to the Buddha some partidarly good milk, feeds (together with her ant Purna) 500 cows with the milk of 250 with the milk of 500 cows and so a and finally 8 cows with the milk of 16 iss, thus obtaining thick and sweet milk i the gift offered to the Buddha Plates and 25 are reproductions of fragments of door painted al fre co, the floor representing lake with beautiful lotuses and other mers, geese, snakes, dragons, etc., and (on (25) a fine picture of a winged water-stag Part IV, the Atlas of Wall-Paratings, is a attoho et 20 large-sized plates of producons every one of which shows how beautiful conginals must have been, before they The descriptions are given ere damaged a s parate fascicle

One of the finest paintings is reproduced Plate 6 from the Stupa wall in the hist ounder of the Maya cave-temple in Qual represents the distribution of the relies of Buddha, and is comparatively corred. We see princes riding on horses, of them on an elephant. Some of the 's are wonderfully expressive. Dr. v. Le makes it probable that the aimour, londs and quivers with which the princes 1 represented, are of Sassanian origin. A atming picture is that reproduced on Plate d a god (painted in white) and a female udharva (painted black-skinned), both in acful positions, the Gandharva playing on musical instrument Cerlings are cerally decorated with mountain sceneries. as floors generally are represented as Plates 13 and 14 show such mountain (10) 108 with Stupas, Buddhas and other A fresco-floor on Plate 16 again ints a lake with flowers of all kinds, swimming in it, and playing boys

An interesting painting, showing grisly pictures from hell, is reproduced on Plate 19

In a concluding note of the Introduction to Part III, Dr v Le Cog states his views about the ethnographical conditions and historical relations between East and West in Eastern Turkistan, at the time of the introduction of Buddhism and later. Eastern Turkistan was not an Indian country, as the name "Serindia", chosen by Sir Aurel Stein, would suggest Iranian peoples were settled in the towns and as peasants in the villages of the oases of the West But the ruling class in the oasis of khotan was Indian, perhaps mixed with Tibeto-Burman tubes The Tokharians were in earlier times, down to about the middle of the 5th century, settled in the cases of Kuchai, Kara-shahr and Turfan The Turkish Lighurs conquered the land in the middle of the 8th century Buddhist antique art came from Gandhara and the Punjab across Kashmii and the Pamir to Khotan, from Iranian countries across the Pathii and Mai to Yarkand and Kashgar, the one being a more Indian, the other a more framian variation of the same. The two streams of art met in Eastern Turkistan and gave use to that art which fertilized the artistic capacities of China and caused the splendid development of Chinese art under the Lang dynasty It seems, if Dr v Le Coq is right, that there was no high art in China before the Chinese came into contact with the Graeco-Buddhist art of Eastern Turkistan For though the Chinese juled in Eastern Turkistan, alreal: under the Han dynasty, neither sculpture nor painting of Eastern Turkistan shows any trace of Chinese influence in those early times before the beginning of the rule of the It remains to be seen whether Tang dynasty the experts on Chinese art will agree with these conclusions. Certainly do not all historians of art agree with our author in giving such prominence to the Hellenic influence, and are inclined to credit the artists of ancient India and the Far East with more originality

However that may be, this much is certain that the art of Eastern Turkistan is of immense importance for the whole history of Oriental art, unfortunately only remiants and runs of this art have been left. But we have to be thunkful to those courageous proneers to whom we owe not only the discovery, but also the preservation even of these remnants. There is little hope for the preservation of those monuments and documents which have not yet been secured by

excavations, and saved from utter destruction. For the present population of Eastern Turkistan, Mohammedan Turks under Chinese rule, do everything to destroy what may still be left of Buddhist monuments, partly from motives of superstition and religious fanaticism, partly from utilitarian motives on the part of professional diggers for treasures (gold, bronze, and timber), and even of peasants who have found the plaster of the painted walls of ancient temples to be the best manure exhausted fields, And still greater damage than has been done and is being done by the hand of man, was and is caused by the frequent earthquakes in those parts of the world

We have all the more reason to be thank ful to Dr. von Le Coq for the trouble he ha taken in selecting, reproducing and describing these rare remnants of ancient art, and to the publishers who have spared no cos. In bringing out this monumental work. In an important collection of materials for students of the history of Oriental art, but also the general educated public will be interested to see from these remnants of Central Asian art,—in which Greeks, Irani in Indians, Turks and Chinese have had some share in one way or other,—how thin the walls are that separate the nations of the world in the realm of the spirit.

ABRAHAM LINCOLN AS A PUBLIC SPEAKER

By Dr. SUDHINDRA BOSE

Lecturer in Political Science, State University of Iowa

JUST sixty-two years ago on this fourth week of September, Abraham Lincoln signed the Emancipation Proclamation, the document which set the African slaves free in America

This famous document is but a reflection of the political philosophy contained documents still more famous the Declaration Independence and of the Federal Constitution In the early period of the controversy between England and the American colonies, there was little opposition in America to the monarchical principle of government There was no thought of human equality. Slavery was justified as "God's punishment for sin and the right of Christians to rule over heathen peoples.

There were men who believed that government was from God, and that kings ruled by divine right To the American Loyalists, like some of the Moderates of India of today, the right of revolution was a "damnable doctrine, derived from Lucifer, the father of rebellion." The monarchs were a species of awe-inspiring little deities Whatever they said was taken for gospel—more or less, and mostly more. Gradually the monarchical ideas began to fade away. With the

progress of the War of Independence, then grew a strong republican sentiment. It was Stimulated specially by such works of Thomas Paine as Common Sense, The America Crisis, and The Rights of Man* He assaile the hereditary monarchy and the privilege. nobility. He laughed away the divine right of kings, and said that "one honest man was worth more than all the crowned ruffians that ever lived" As a result of government for self, instead of self-government, the aristociacy are not the farmers who work the land, and raise the produce, but are the mere consumers of the rent, and when compared with the active world are the drones, a seraglio of males" who live for lazy self-enjoyment "The aristocracy according to Edmund Burke, the worshipper of the old and traditional, "a the Corinthian capital of political society

^{*} Napoleon told Thomas Paine "That a status of gold ought to be erected to him in every attent the universe" He also assured that he always slept with a copy of *The Rights of Man* under his pillow.

It was Thomas Paine who first used the words

[†] Even though his views on India showed a streak of liberalism. Burke was essentially a Test

bitterly attacked the pompous generaprions of Burke. The base is still wanting, or oil out Thomas Paine, "and whenever a later chuse to act a Samson, not blind, but hold down will go the temple of Dagon, he tods and the Philistines." Even after his "hirteen States had become independent 1783; and the federal government was estabishe (1789), slavery was not considered



The Heroic Statue of Lincoln 20 ft High and Weighing 175 Tons, in the Lincoln Memorial at Washington

no impatible with the republican doctrine of natural equality. It was left for the Civil War (1861-1865) to make the slaves "forever ino." To President Lincoln belongs the coult of cleansing the Republic of the stain slavery

In Lincoln's Emancipation Proclamation.

too liberal America saw a new democracy

Foday Lincoln is remembered as an emanci
ton, a statesman, a speaker, a savior of his

ontry. He is indeed the god of American

tolatry

To be sure Washington is a large figure in

I the difference between Toryism and Liberalism will stated in Gladstone's motto at the entrince laboral Club; "The Principle of Toryism is of the people, qualified by fear, The pie of Liberalism is trust of the people qualiproduce."

American history Without him, there might not have been a United States. George Washington of the eighteenth century was not however, a typical American. "He was essentially", chronicles a historian, English gentleman. All his tastes, all his traditions and many of his associates and friendships ran back to the mother country America might have imported her Washington, full grown, from the old country She had to grow her own Lincoln. Lincoln is the representative and typical American the best embodiment of those ideals which are close to the heart of America typical', wrote Lord Bryce in an introduction to Specihes and Letters of Alnaham Lincoln. "in the fact that he sprang from the masses of the people, that he remained through his whole career a man of the people, that his chief desire was to be in accord with the beliefs and wishes of the people, that he never failed to trust in the people and to rely on their support." Lincoln is not only the typical and first American, but he is also one of the dozen permanently great figures of world history. He spoke not only for thes pecies American, but the genus man

Although Abraham Lincoln has been dead only a little over half a centure, he has already become an American tradition, a symbol of simple, big-hearted greatness As a visible proof of this, witness the vast output of Lincoln literature. It is sufficient of itself to constitute an excellent small library There have been written so far 4,000 volumes on this peciless American, and dozens of new Lincoln books are coming out of the press almost every year. Doubtless a few of his biographies are dull and hackneyed. but the new book on Lincoln by Dr Dodge is a work of very high and lasting ment* It is the only work at present which makes a searching and exhaustive study of all the speeches and writings of America's noblest citizen One rises from a reading of the volume with a great lift of the heart. Di Dodge has made the present and future students of Lincoln his debtors.

It is more than difficult for me to write a review of this book, because I took a course in Shakespeare with Professor Daniel Kilham Dodge, then the head of the English Department at the University of Illinois I am

^{*} Abraham Lincoln - Master of Words By Daniel Kilham Dodge, D. Appleton and Company New York and London, \$1.50.

afraid that my heart-felt gratitude and respect to the kindly, inspiring, and keen-minded teacher whose riches of thought I was privileged to share, would sway my judgment Nevertheless it is only fair to state the fact Morcover, this article does not presume to be a critical study of the delightful little

volume of Dr. Dodge

The story of Abraham Lincoln, who reached from the humblest log-cabin to the highest place in the gift of his countrymen, is extraordinary D. Dodge in the very opening chapter of the book makes some contrasts between Abrah im Lincoln and William Ewart Gladstone, both born in the same year, 1809 Gladstone the sen of a wealthy Liverpool merchant, attended the aristocratic Eton and Oxford and entered the British Parliament the same year in which Lincoln began his political career in the State of Illinois Lincoln's early life may be condensed into a single phrase of Gray's "The short and simple annals of the ElegyAbraham Lincoln was the son of a carpenter and a farmer. Illiterate and thriftless. While Gladstone was living in his father's luxurious mansion and classies, Lincoln was paying his way as a poor man, or navigating a flat-bottomed boat in the Mississippi All of Abraham's schooling combined would hardly make up more than a vear

Gladstone, the true blue bourgeois, won fame in his day not only as an orator, a statesman and a practitioner in the arts of Parliament, but also as a scholar With all the advantages that came from buth, wealth and education, he did not however, succeed in leaving a single piece of writing which has found a place in the world's literature. What of his speeches? Yes there are a few But, asks an English critic, "Who ever reads Gladstone's speeches?" They leave us cold. In Mr Gladstone's case it is quite a demonstrable fact that popularity is not immortality. He is, already, close to the cinderpath

that leads into oblivion

Lincoln, brought up on the edge of civilization with few books and fewer schools, never pretended to be a scholar. He never went to a college. Yet his life was deeply intellectual, and he is now conceded a place by the literary judgment of the world among the supreme masters of English prose style. Today his letter of condolence to Mrs. Bryby who lost five sons fighting for the Union, and his Gettysburg. Address are recognized as the finest specimens of the purest English.

While only a quarter of a century after h death, the writings and orations of Gladstor are all but forgotten, the works of Line are so pregnant with life that sixty years change in the mind and world have he robbed them of all their vitality, the virging of thought, even when they may lack finish technique. There is to be found at the moment on the walls of one of the colleg of Gladstone's own Oxford University to Lincoln letter to Bixby, which is the best model for its kind ever written in the English language.

The question is immediately suggested How could Lincoln, the comparatively un lettered country lawyer who came of roug ignorant, povery stricken stock, produthese classics of English language? Bo Professor Dodge and Professor (Abraham Limotn-A Universal Man) belie in the genius of Lincoln as the explanation of his achievements. Others, ascribe his su cess to industry which, like his infallil humor, never ran out. There are still other who maintain that the success of Lancoln w due to his strong ambition, character, dvi mic quality, the urgency of a message that he must convey All this may be true, but it seems to me that his power consisted largely in his enthusiasm to humanity. His soul vibrated in tune with the highest ideals of human betterment. He had an unusual stock of sympathy, which the late Professor G Stanley Hall rarely described in his icrecently published "Life and Confessions of " Psychologist" as "the power to feel with and for others". After all, Lincoln was a genius That is all we know, all we can know

The book before me is the most original biography of Lincton Original it is, undoubtedly, in many respects But it is not a biography in the ordinary sense of the term Dr Dodge calls it Master of Words. It presupposes a good deal of knowledge of the life and works of Lincoln. It gives only so much of his life, in a casual way, that it furnishes a background for Lincton as a man of letters and as an effective speaker.

"With words we govern men', said Diraeli And Lincoln swaved his audience by the masterly use of words. He knew how to array "the best words in their best order as Coleridge put it in another connection. But Lincoln was not a mere juggler of words. He never spoke just for the sake of speaking. He set before him higher standards in public speaking. Lincoln's beau ideal of an orater is to be found in the memorial



The Home of Abraham Lincoln at Springheld, Illinois - It is One of the Shrines of American Patriotism

ngy he delivered upon Henry Clay, a d American statesman Listen

At Clay's predominant sentiment, from first t was a deep devotion to the cause of human ty—a strong sympathy with the oppressed where and an aident wish for their elevation is him this was a primary and all-controlling ion. Subsidiary to this was the conduct of his leftle. He loved his country partly because as his own country, and mostly because it was a country, and be burned with a zeal for its inclined, prosperity and glory because he saw the the advancement, prosperity, and glory of an liberty, human right and human nature.

What Laucoln said in this oration on Clay, might have truthfully said of himself

Many of the latter-day orators, lacking in oth of thought, get on by purely adventius aids a sleek appearance, a musical ter, a power of dramatic gesture, and a gh-falutin' language. Lancoln possessed very at of these aids. His manners were plain is figure was tall, awkard, and ungainly to movements", describes the English pubist Lord Charnwood, "when he began to hak tather added to its ungainliness, and, ough to a trained actor his elocution emed perfect, his voice when he first open-I his mouth surprised and jarred upon his careis with a harsh note of curiously high the But it was the sort of oddity that thests attention, and people's attention once might, was apt to be held by the man's ansparent carnestness. Soon, as he lost ught of himself in his subject, his voice ad manner changed, deeper notes, of which friends record the beauty, rang out, the al eves kindled, and the tall, gaunt figure the strange gesture of the long, uplifted are acquired even a certain majesty" To the admary stranger, Lincoln might appear at first as "a very odd fish", but his hearers were impressed by the force of his personality, the soundness of his reasoning, and the irresistible honesty of his motives. He had that homely which comes from the knowledge of all froms of life and all shades of Character. Lancoln, more than any other orator of his time, scored his points by a happy combination of humor, classic re straint, and plain horse-sense

He avoided as a rule "purple patches", artificial decorations Classic quotation was in the language of Dr Johnson, "the

parole of literary men all over the world"
It might have been so in the British world of Pitt, Fox, Sheridan and Burke; but the tradition of Latin and Greek quotations passed away with Mr. teladistone. In vain will a student search through the speeches of Lincoln for classical quotations, similes, and tags. Simple in his life, he used the plain home-spun language of the plain people. Yet what can surpass the sheer beauty of the closing words of his Frist Inaugural Address.

"I am loath to close. We are not enemies but triends. We must not be enemies. Though passion may have strained at must not break our bonds of affection. The invita cords of memory stretching from every lattleheld and patriot grave to every fixing heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched as surely they will be by the better angels of our nature."

Lincoln, as has already been hinted, had a fine feeling for style, but its stiength lay in aptness, simplicity, and directness of language. For purity of diction the following sentences from the Second Inaugural Address are well worth memorizing.

"Fondly do we hope—tervently do we pray—that this mighty scounge of war may speedily pass away. Yet if tool wills that it continue until all the wealth piled by the bondman's two hundred and lifty years of unrequited toil shall be sunk and until every drop of blood drawn with the lash shall be pild by another drawn with the sword as was said three thousand ye us ago so it must be said. The Judgments of the Lord are true and infliteous altogether.

with malice toward none with charts for all with numbers in the right as God gives us to see the right, let us strive on to finish the work we are in to bind up the nation's wounds to care for him who shall have borne the battle, and, for his widow, and his orphan to do all which may

achieve and cherish a just and lasting peace among ourselves, and with all nations.

The most famous speech of Lincoln is the short address at the dedication of the National Cemetery at Gettysburg, which took about two minutes to deliver. "The English about two minutes to deliver. language", observes Dr Dodge, "had never before contained an address that to such a degree combined the qualities of beauty and brevity." The speech is a perfect gem. There is not in it the least touch of rhetoric It calmly states certain truths and principles in phrases so strong and simple and vivid that they instantly grip one's imagination. There is perhaps nothing like it in the whole range of English and American oratory To appreciate Lincoln as the supreme master of the magic of words, one need only read the following extract from the immortal Gettysburg Address

"The world will little note nor long remember what we say here, but it can never forget what they [the brave dead] did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from this honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion, that we here highly resolve that these dead shall not have died in vain that this nation under God, shall have a new birth of freedom and that government of the people by the people, and to the people shall not perish from the earth."

The Gettysburg Address, at any rate, is not likely to perish from the earth as long as English is spoken in any quarter of the globe Lincoln hore his greatness with true unaffectedness. Even his greatest uttera have no trace of self-laudation or self-ric eousness. If anything, he seemed to lack times, sufficient self-appreciation. never timid in the face of a great issue. often got into the valleys of discouragena The egocentrism of Napoleon, the exal self-feeling of Roosevelt, or the megoloma of the imperial little man Curzon and last grotesque Kaiser formed no part of mental equipment. With all the inner u that there was in Lincoln, he kept his well under control He dreamt dreams . saw visions like many a great m but with the innate modesty, which is standard com in the realm of high so resolutely translated his doctrine political democracy into action. He noted, like St Francis of Assisi or Mahatma Gandhi of India for his mighty gentleness

Lincoln was the foremost prophet of democracy in America * With him orators was only a means and not an end. He used his talents for the welfare of all. The central idea in all his writings and speeches was the equality of men. Social service, in the truest sense, was the warp and woof of his spiritual fabric.

Dr Dodge with his extensive learning makes a very interesting and reliable guide in the study of the Lincoln saga. His book as an interpreter of Lincoln the speaker is of exceeding value.

CASTE PREJUDICE

By C. F. ANDREWS

IT is important, from time to time, in India, to get a vivid mental picture of the caste prejudice, which lies behind the white man's attitude towards the other races in Africa I shall deal with the same caste prejudice in India itself between high caste and low caste later on.

I have already told, on another occasion, the story of the indignation, which once I

unconsciously aroused among my own fellew-countrymen, on board the S. S. Clement Hell while crossing Lake Victoria Nyanza. They saw me take the baby of a Sikh non-commissioned officer in my arms in order to nurse it. Quite unknowingly and to law great amazement, I had committed a serious offence, according to their code of racial ethics. For one of the officers in Government employ

by Sudhindra Bose in *The Modern Review*, January 1921, pp. 1-8.

n Kenya Colony, who was on the same noat, came up to me and said: "When we, white men, saw you take that black man's may in your arms, we felt inclined to nurder you and pitch you into the Lake fluit kind of thing is not done in our country!" This remark of his was a libel in my countrymen in Kenya as a whole; not there can be no doubt, that there are many who hold this Government official's lows,—though not, I hope, in such an itterly repulsive form.

Quite recently, I have come across an whibition of the same 'caste' mentality in he columns of the East African Standard, thich is the leading European paper in denya and Uganda. The incident, that aised the storm of indignation, in this case, vas an act of justice. A white man, who cas arrested as a crimmal, was led through he streets of Nairobi handcuffed in the same vay as other prisoners. The first two passages which follow are from leading nublished two successive articles on lays after this event. The two further from the correspondence Atracts are columns of the same paper. The first ediorial, which I have slightly abbreviated, reads as follows .--

The people of Nairobi, who had occasion to pass along tiovernment. Road about one o'clock yesterday afternoon, were amazed to see the degrading and unnecessary exhibition of a young European being led along the birsy thoroughfare handcuffed in charge of a Police Constable. Members of the white community turned their heads from the inusual spectacle shocked and disgusted hundreds of natives stared curiously, no doubt tremendously impressed by the even-handedness of justice in heavy. We are unaware of the reasons why it was not considered possible to convey this young man to his destination in a ricksha or by a route and at a time which would not have entailed a public exhibition which was in no sense a credit to the Department of the Government concerned. We imagine that the Administration, in all branches, ought to be sufficiently aware of the delicate racial balance preserved in the country and of the necessity of giving official assistance to the non-official population in the preservation of the high prestige of the white community which is so essential, if Western civilisation is to be applied as an educative influence among African peoples.

The second editorial appeared on the next day in the following terms.—

A correspondent writing in the Standard to-day voices what we believe to be the indignation shared by the general public aroused by the degrading spectacle of as handcuffed white man which was denounced by us on Tuesday. On enquiry, we discover that there is no provision made in the Estimate for defraying the expense

of transporting prisoners between the Court, the Police Headquarters and the Gaol and that the Government system of keeping accounts does not respond to humane instincts. Our principal objection has been, not to the use of handcuffs, which may conceivably be quite necessary in certain cases, but to the unfortunate hourand place at which the meddent occurred. But it is a regrettable fact that the official Financial Instructions, which dictate the monetary activities of Departments of the Kenya Government, were not drawn up by men who, even if they visualised the possibility of a regrettable scene such as that recorded, would perhaps understand the delicate feelings of a white community in a native country. As it seems impossible for the Police Department to find a means, within the four corners of Treasury regulations, to provide the small sum necessary to avoid a repetition of a regrettable incident, the East African Standard has great pleasure in offering to defray the cost of transport in the future. We do so, not because we desire personal reward from a "gesture," but because we believe that the provision of the money is necessary until the Legislative Council is able to convince the Treasury that voluntary official action is essential and that common sense is a greater quality than strict adherence to red tape.

The correspondent, referred to in the above editorial, thus lets loose his feelings of indignation and horror —

Sir,—It is with feelings of complete disgust and horror that I have read your article entitled, "An Unnecessary Exhibition, in your issue of to-day a date.

Words fail me to express what I think of the police official, who gave the order to lead a white man along Government Road, in full daylight, handcuffed

I do not think that this matter should be allowed to pass unnoticed. The official responsible for this more than lamentable blunder should not go unpunished I suggest that he should, at the very least, be severely censured and removed to a district where white men are scarce.

I hope that this letter may catch the eye of the public-spirited member for my district and that he will bring it up at the next meeting of the Legislative Council.

I cannot conceive that the Chief of Police in Nairobi, who, I feel sure, must be a man of the world and not an ignorant infant can allow this disgusting exhibition to go unchastical

disgusting exhibition to go unchastised

I can think of no crime which justifies this wanton attack on the prestige of the white man Carlyle once said that the world was full of fools. I agree with him. I would add that it is full of dangerous fools, and I look to our members on the Council to do their best to protect us.

The final quotation is from a letter addressed to the Commissioner of the Police by the Editor of the East African standard —

Sir,—I understand from our conversation of this afternoon, that no provision is made in the Estimates for the conveyance of persons in custody between the Police Heardquarters, or the Prison, and the Supreme Court. In order to rectify this deficiency to some extent and prevent the recurrence of such a spectacle as was seen in

the main street of Nairobi on Monday afternoon, the East African Standard undertakes to defray the expense of transporting handcuffed European expense of transporting handcuffed European prisoners by motor car between these places whenever such necessity exists.

On receipt of information from you or from the Superintendent that such expense has been incurred, we shall have much pleasure in meeting it at

once.

As the East African Standard is the leading newspaper of the Colony, this point of view may be taken as not untypical of the mental-

ity of the Colony itself
I am inclined to put side by side with it, without any further comment, the following report from the Madras Presidency, which is dated almost at the same time as the above occurrence in Nairobi -

Kumbakonam, Jan 29.—As regards the death that took place on the 26th instant, the Sub-Magistrate of Tiruvadamaruthur, who was camping at Twili, issued an order to the effect that the corpse must be carried only through the route chalked out in his original order under Section 144, Criminal Procedure Code According to the order of the out in his original order under Section 144, Criminal Procedure Code. According to the orders of the Magistrate, the corpse (Adi-Dravida) had to be carried through the easte non-Biahmin and Brahmin streets. Besides, there were temples belonging to the caste Hindu community all along the prescribed route. The caste-Hindus entered an emphatic protest against the action of the Magistrate By this time one Pakkin Padayachi, a small Mirasdar of the village, was arrested under Sec. 107, Criminal Procedure Code, when he went to the Police Station to present a petition objecting to the route prescribed by the Magistrate The Magistrate, realising that the situation was getting very secons. realising that the situation was getting very serious, cancelled the order promulgated that morning and issued another order chalking out a third route

this time. Then the Magistrate arrested two on caste-Hindus by name Gopala Pillai and Ramaswan Padayachi under Section 107, Criminal Process

The arrested persons were taken into Poly custody immediately; and this morning they we taken to Kumbakonain. Very rich and influent Mirasdars have come here to move for bail bed Mr. J. Green, I. C S., Sub-Divisional Magista It may be interesting to note here that all them persons arrested are plaintiffs in the civil a pending before the local District Munsiff's Court

It is the general talk in the village that he it not been for the timely arrival of Congressivers on the scene and their advice to people to be non-violent, the entire situation would have

taken a bad turn.

I have been wondering to myself all a while which is worse,—the account I has given of the incident on Lake Victoria Nyam together with the indignation expressed i Nairobi over a white criminal taken along the street handcuffed; or the horror of the cast community in South India, because the des body of a fellow human being was cause along the centre of certain Brahmin and non-Brahmin 'caste' streets The only oping I have reached is, that the one is just a bad as the other, and there is not a pint choose between them. The white race I Africa is going headlong down the same precipitous descent that some of the men educated classes of India went down, to then own ruin, centuites ago History repeat itself, and the law of Karma is infallable exact.

BRITISH WORLD POLITICS OF TO-DAY AND INDIA

BY DR. TARAKNATH DAS, M. A, PH. D.

THE New York Evening Post, in an editorial entitled, "A Snub for John Bull", published in the issue of January 22,1925, makes the following observations, which are worthy of consideration of every Indian statesman:-

"It has been officially admitted that the British Imperial Council will not meet the consider and pass upon the Geneva protocol. For the first time in history the British Dominions have declined to meet the Central Government for intimate discussion of

problems vital to the Empire.

"This is the latest of a series of incidents in the progressive weakening of the ties that have until

recently bound so closely the British Commonwealth The Dominions have come to regard Great Brital more in the light of an exclusively European Power and less as the head of the Empire. They have made a gesture which cannot help having a important bearing on future developments. The have not actually relegated the Old World to the Limbo of worn-outthings, and Great Britain along with the rest, but they have indicated in a mistakable terms that they have broken with the past and will to make your assume decisive colleges. past and will from now on assume decisive con mand of their destiny.

"By the same tolen, they are beginning to loo more and more towards the United States for leadership. This idea is undountedly growing. It is scarcely thinkable, for instance, that the British

ions would have vetoed a proposal from the States for the discussion of the protocol or her topic.

far as the Geneva protocol is concerned, the of the British Dominions is not final. But of them rejects it, the London Government eject it; and if the London Government does League of Nations cannot go on with the

ne responsibility of the British Government, er, would not end with a mere rejection of tempt to outlaw war and further disarmament. The principal purposes of the protocol was if the pledge made by Ramsay MacDonald to France with security against further sion. This pledge still stands, and Great must find a substitute satisfactory to the The point is that the British Dominions ling for the London Government to bind a guranteeing French Security, but are not to be bound themselves.

taking that stand the British Dominions are clining the position assumed by the United. Though members of the British Empire of the League of Nations, they are coming more more to believe that political entanglements in pe will mean perils and pit-falls in the future."

'n short, the self-governing Dominions in the British Empire are not meekly wing the British Government's dictations. Downing Street, but they are asserting independence in the field of practical ics and even forcing the British Governto adopt a certain course in matters of ign Affairs of the Empire.

n part, as it is in the present, the most ortain features of British Foreign Policy being determined in terms of preservation ritish supremacy in India and thus in Africa, and Australasia; yet the people idia have nothing to say about the forpolicy and defence of their country and ems that Indian leaders are indifferent t formulating a foreign policy which be for the best interests of India and est of the world.

merica is the greatest political, naval, muc and industrial rival of the British ire. Should the British Empire come to sh with America today, she might lose very existence. So British statesmen, Liberals, and Laborites. are all d to make all necessary conto America to avoid any ict with her and are anxious to secure rican support to destory some other (of Britain). All political parties of in agree that France is Britain's rival urope and Africa, Russia is the potential of Britain in Asia and Europe, Japan is Treatest menace to British domination of With this agreement they follow different tactics to gain their goal of elimination of rivals of Britain.

It is quite clear now that the Tory government of Britain, after the advent of the Baldwin administration in November 1924 has adopted new tactics to further British interests in world affairs. Until the fall of the Labor government, headed by Mr. J. Ramsay MacDonald. Great Britain followed policy of aiding Germany against France. In fact the policy of bringing about isolation of France in world politics was the question of the greatest importance for Great Britain. After all sorts of efforts for five years (1919) -1924) British statesmen became convinced that this policy was impracticable, because of the cordial Franco-American relations and France's successful diplomacy with Poland Czecho-Slovakia, Kumania and other European The British government felt that American financiers could not be a party to the destruction of France, because of the economic interests involved in French securi-They also found that some of the Balkan States would not only aid France but might become factors to bring about closer relations between France and Russia

It was also apparent that France was being forced by the British attitude to make an economic entente with Germany. The most distressing of all things to the British statesmen was the French move for bringing about a Franco-Japanese understanding on the basis of territorial integrity of these two nations in the Orient Of course, on the surface, this understanding was being furthered on an economic and commercial basis. It will not It will not be easy for Britain and her Dominions to overcome the Franco-Japanese fleets and their submarines in the Mediterranean and the Indian and Pacific oceans, and the Franco-Japanese air fleets in Asia and Europe and their armies, aided by France's other allies, including a possible ally of Turkey. British statesmen feel that a Franco-Japanese accord may even become a starting point of a Franco-Japanese-Russo-German understanding against Britain This may seem fantastic to many novices in international politics, but it must not be forgotten that it was a Tory government in Britain which, to save her from an impending isolation, concluded the Anglo-Japanese Alliance, then Anglo-Franch Entente and later on, the Liberal government formed the Anglo-Bussian entente and thereby isolated Germany, which led to the destruction of the

It is a fact that, with respect to the con-

tinuance of British dominance of Asia, politically as well as economically Japan is a greater rival and a more powerful possible enemy of Great Britain than France or Russia. If an anti-French policy results in a Franco-Japanese accord, that will not be to the best interests of Britain. It was also felt by British statesmen that by pursuing an anti-Japanese policy, Britain would secure a very decided support of Australia, New Zealand, Canada, South-Africa and possibly the United States of America These facts induced the Tory government to give up the policy of concentrating against France. It decided that the removal of a possible Japanese menace should be the immediate objective of British Imperial foreign policy. The best evidence of this is the change of attitude seen in the resumption of the building of the Singapore Naval Base, the efforts of British statesmen to have a Franco-British understanding, and the opposition of the British Empire to the Geneva protocol for outlawry of all wars.

The situation created by the assassmation of Sirdar Sir Lee Stack, in Egypt, the defeat of the Spaniards in Morocco, and increasing unrest among the people of North Africa in general, led Mr. Chamberlain, the British Foreign Minister, to strive for a cordial understanding between Britain, France, Italy and possibly with Spain on the basis of "status quo" and negotiations of mutual interests in North Africa and the Mediterranean region. To prove the sincere desire of the British government to co-operate willingly with France, the former has refused to withdraw its forces from Cologne on January 10th, 1925, and has adopted a less cordial attitude towards both Germany and Russia.

At the time of writing this article we find that Britain is maintaining the friendliest, relations with America (whose grand fleet, the greatest Armada in the history of the Pacific, will soon visit Australian waters and even Singapore) and leading a movement for Anglo-French-Italian Entente in Europe. The real motive of this policy is to settle all outstanding problems in Europe by a powerful combination favorable to Britain, so that all of her energies can be devoted to strengthening her position in Asia, if necessary by coercing Japan, China and India, and holding a firm grip on North Africa and the Suez Canal, to maintain undisputed supremacy in North Africa and all South Asia from the Suez Canal to Hongkong.

It is evident now that the very center of gravity of the future of international politics has been shifted to the Far-East Japan is the vital center and the possible target of British opposition, from the powerful naval base at Singapore and aided by all the other nations which would combine with Great Britain to further their interests In this move of Great Britain against Japan, we find the Dutch as a willing cat's paw, Russia, China and India will play a great role in this drama of international politics in the Orient.

The British policy of an Anglo-French-Italian Entente at the present moment is decidedly against the interest of Russia and Germany. Germany and Russia are already bound by the treaty of Rapolla, not to ally themselves with any nation opposed to any one of them It is of great importance that Germany and Russia are the powers which have given up extra-territorial jurisdiction in China and signed commercial treaties on the basis of reciprocity There is already a bond of community of interest between Germany, Russia and China It is evident to close observers of world politics that since the conclusion of the Washington Conference Japan is doing her best to be on cordial terms with China and Russia Japan has not only given up Shantung and retired from Siberia, but she has been fighting for China in the League of Nations on various occasions, particularly during the International Opium Conference. Far-sighted Chinese and Russian statesmen also realize that destruction of Japan would mean such an up-setting of the balance of power that their own interests will be seriously hampered This very feeling is possibly the real reason of the successful outcome of the Russo-Japanese negotiation which have resulted in the recognition of Soviet Russia by Japan and a Russo-Japanese treaty signed by M. Karakahan and M. Oshizawa at Peking on the 20th January 1925.

Britain is marshalling all her forces against Japan; and Japan, in self-defense, is trying to form such understandings with other nations as will strengthen her position, economically, politically and strategically. We see that if Great Britain continues her anti-Japanese policy and there be not any sudden change in world politics, then a German-Russian-Chinese-Japanese understanding is a possibility. In case of a clash between Japan and Britain, the first thing for Japanese safety would be to see that America be not

o against her and in favour of Britain. condly, it is imperative for Japan's very istence that China and Russia remain as r fixeds, if not allies. It must be rembered that Russia cannot ally herself ectively with Japan unless her Western inter he safe from German attacks and r Southern frontiers be free from attacks Indian soldiers under Great Britain. In a can never feel secure to aid Japan iless she knows that she would not be a victim Russian attack from the North-West and ritish (Indian) attack from South-West.

It is the opinion of some experts that reat Britain cannot fight Japan single-handsuccessfully, and it is said that she is ying to bring about American hostility Japan. If Japan secured Russian, muese, and German support to oppose nitam, the very existence of the British inpure would depend upon the aid all co-operation of India. In the possible me-up of the Powers in which Japan, China, ussia and Germany, or at least Japan, hma and Russia, would be on one side and ritain and her Allies on the hat should be the stand of India for her own iterests and for the cause of world peace?

In answer to this question, the thing that would be carefully considered, 15, what would the outcome of the possible destruction or appling of Japan by Britain, through adian support? Would India be benefited by If the answer is in the negative, is it estible that India would support Britain such a conflict? What then should be a immediate policy of Indian statesmen? It not desirable, that for the good of Britain and India, every Indian should stand against any auti-Japanese move and take

vigorous steps to bring about Indo-Japanese solidarity backed by Chinese support?

We do not know if the Indian people are conscious of the fact that at least some British statesmen think that India is at the parting of the ways. They think that if the British policy towards India be not changed in the near future, she may become an eternal enemy of Britain and a friend of Japan. To substantiate this point we quote the following extract from the speech of the Hon. Mr. Scurr (Labor M. P.) delivered in the House of Commons on December 19th, 1924, during the course of the debate on "Bengal Arrests". He said:—

"In 1866 it was impossible to give to Ireland a very minor kind of Constitution which would have been accepted by the people That policy was rejected, and a policy of repression, of special legislation, and of spies was resorted to, and the result has been the tragedy that has taken place there. I do not want this tragedy to arise in India There are two other Asiatic Powers, one of which has, in the past, been friendly towards us, that have been showing a sign of a change of policy. We do not want that Asiatic revival, in a sense of being in contrast to a European revival or to have conflict between the Asiatics and Europeans. India at the present time stands at the cross-reads. Are we to follow a policy which shall make her our friend right down, through the centuries? On the other hand, to continue the policy of repression means that she will go from us and will be our enemy."

Has India a foreign policy of her own? Has not the time come for India to formulate a far-leaching foreign policy which will induce Britain and other Powers to preserve peace in the Orient and at the same time result in securing the status of a real Sovereign Power for herself?

New York City January 23, 1925.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed. Assamese, Bengali, English, Gujarati, Hindi, Kamuese, Midayalam, Marathi, Nepali, Oriya, Punjahi, Sindhi, Tamil, Telugu and Urdu. Newspapers, secondirals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine utules, addresses, etc., will not be noticed. The recept of books received for review will not be arknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—
Editor, M. R.]

ENGLISH.

Sidelights on the Crisis in India: being the attens of an Indian civilian and some replies of in Indian friend: Longmans, Green and Co. 38-6d, 1924, pp. 118.

The Indian Civilian is Mrv H. Harsourt, I. C. S., who has seen more than 25 years of service in the

Punjah, and the Indian friend, who is not named is a Hindu barrater of the Punjah High Court, Generally speaking, the replies of the Indian barrister, who, as Mr Harccurt tells us, is a busy lawyer and has little lessure, are more instructive and informing than the letters themselves, and it were much to be wished that the replies had been fuller.

The book begins with the subject of administration of justice. "In criminal cases between Europeans and Indians justice is the exception and injustice is the rule" "The employment of European judges... is now a mere anachronism, and leads to avoidable waste of public money." These are of course the views of the Indian barrister, and all subsequent quotations, where not specifically mentioned, are from the same source. According to Mr. Harcourt, though Mahomedans recognise Christians as 'people of the book.' the two faths are very distinct, and 'anything like fraternization is quite impractical.'

Challenged to give a definition of Hinduism, Mr. Harcourt's friend says "I cannot define Hinduism. I might as well attempt to confine the whole contents of the Ganges into a jug. Hinduism is not one religion, not one creed, not one saith. It is a jumble of all the religions, all the reeds and all the faiths of Indian origin that have swept the land through the course of ages Furher, Hinduism covers all the stages through which eligious instinct has passed and philosophic hought has travelled, developed and advanced. Nor s this all. Hinduism is not confined to religion in the ordinary acceptation of the word. It also brings mder its sheltering wings all the religious, semi-eligious, and social practices and observances of he Hindu race . Hinduism is incapable of a precise r even a workable definition, for the reasons tated above. Polytheism, monotheism, pantheism, and atheism have all flourished under the ausicies and in the name of Hinduism, not necessarily t different times, and still form an integral part of ecognised Hinduisin Demon-worship, hero-worship, ncestor-worship, worship of animate and manimate treets, worship of natural forces, and worship of rod have all been woven into the web of Hinduism.

In fact, Hinduism caters for every taste, every
rade of life and every stage of religious and intelectual development. This at once constitutes the
ane and beauty of Hinduism It is hediously
ague, terribly repelling, surprisingly comprehenive, and delightfully elastic. This very feature
onstitutes both the strength and weakness of
linduism. It has laid Hinduism open to attack on
very side and yet enables it to withstand successilly the inreads of every hostile force. From the
urest to the vilest form of worship, and from
the sublimest heights of philosophic thought to
the meanest and crudest phases of intellectual and tod have all been woven into the web of Hinduism. to meanest and crudest phases of intellectual and sligious developments, all the stages are provided m. What else can humanity need or desire. Though am not an orthodox Hindu, believing in all or ay of the superstitions or lower forms of worship ill recognised, or at least not specifically and sfinitely discarded, by Hinduism, I cannot fail perceive some utility even in this absurd triety of faith and worship So long as the human we subsists, there must be disparity of intellect ad vastly varying development of thought between e different sections of the race and between the better that men possessing crude intellect should proach the unknown through the known and orship the invisible through the visible, than that ey should scoff and peer at the idea of godhead, ovided of course that they have a sincere faith their mode of worship."

The following first-hand account of the Sikh ovement from the Punjab parrister will prove inresting and instructive to Hindus all over the

rest of India;—"As the persecuting hand of the Moslem Kings became enteebled, the Sikhs relapsed into a mere sect of Hinduism. But the urban Hindus looked on the Sikhs, who came almost exclusivly from the illiterate and ignorant peasant class, with lofty disdain, and usurped the share of the Sikhs in official patronage. Moreover, the lack of any literary or scholarly attainments on the of any literary or scholarly attainments on the part of their first Guru was made the subject of reproach by another rising sect of the Hindus, namely the Arya Samai, and a few customs peculiar to Sikhism were indiculed by the educated section of the Hindu community. This gave rise to a separatist movement among the more intolligent and better educated Sikhs. The Government, always keen, like any other foreign Government, to emphasise and exploit such differences, encouraged the separatist movement and patronised encouraged the separatist movement and patronised every organisation that sailed under a distinct Sikh flag, with separatist aims and propaganda. Of all the Hindu sects, the Sikhs are most sensitive to religious impulse, are most enterprising, most energetic and most virile. With a lavish patronage on the part of Government and munificent support by Sikh rulers, induced or influenced by Government example, the Sikhs advanced by rapid strides in education, organisation and power. The cleavage between Hindus and Sikhs became complete, but so did the general organisation of the cleavage between Hindus and Sikhs became complete, but so did the general organisation of the Sikhs, which is now equally a menace to the Mahants and the Government a just retribution for the selfishness of the Hindus and the unworthy policy of Government That the Sikhs are only a reformed sect of Hindusm, just as Protestants are a sect of Christianity, is beyond all doubt. They have been held to be so by the Privy Council. They are cthically of the same stock. They observe the same social customs, are governed by the same laws of inheritance, and continue to interlive and intermarry with the Hindus. In the same tamily and under the same root you will find the father a Hindu and his sons equally divided between Hinduism and Sikhism. Further, in spite of the pernicious efforts of Mr. Macanlite, in his translation and commentary of the Holy Granth, the Sikhs have the same respect for the cow as the Hindus. "I call to mind the slaughter of an ox on board the deck of an Austrian Liyod vessel on my second voyage from home, and the absolute look of horror on the faces of some Sikh absolute lock of horror on the faces of some Sikh passengers who witnessed the scene"—Mr. Harcourt.] I have no doubt that the Sikhs, while their faith, like the Arya Samaj, Brahmo Samaj, Deva Samaj and a host of other Hindu sects, will continue to be a powerful limb of the Hindu community."

Further on, Mr. Harcourt's friend writes; "The surprising elacticity and adaptability of Hinduism which have stood it in such good stead in the past are asserting themselves once again. Hinduism has carefully taken stock of the present situation, has realised its danger and hit upon Suddhi. This new movement not only aims at the removal of the present disabilities of the depressed classes, but has launched on a campaign of purifying Hindu converts to Christianity or Islam. This is proselytizing which has been unknown to Hinduism since the days of Sankara Acharya. It is only history repeating itself."

His views on Mohammadatism deserve quotation.
I believe that Mahomedanism has a stronger hold

on its followers than Hinduism. The allegiance which is exacted by Islam is distinctly stricter and though it sometimes results in narrow-mindedness and bigotry, yet it makes for greater cohesion and fellow-feeling among the believers. I am not an admirer of Islam taken as a whole. No rationalist accustomed to see guidance in reason and to subject all religious faiths and everything that is pie-ented in the name of religion to strict intellectual processes can be But there are some aspects of Islam which have my cordial appreciation. The strict monotheism preached by Islam is highly commendable, while its uncompromising hostility to idolatory is very instructive. But even more than these two striking teatures of Islam the absolute equality of man taught and enforced by it really inspiring. The spirit of true, real, and mactical democracy is to be found among Mahomedins alone."

To Mr Harcourt's correspondent the personality of Mahatma Gandhi is sacred, and he represents an almost perfect character. But the sanctity which the Mahatma attaches to the spinning wheel is to him a puzzle and an economic absurdity. The following extract sums up his position with regard to the non-co-operation movement. "As a matter of intellectual and theoretical belief. I hold that every subject race has a right of rebellion under certain circumstances. These encumstances are three in number. Firstly, all hope of justice from the toreign Government must have ceased. Secondly, in the event of a conflict with the ruling race we must have at least equal chances of success. Thirdly, when we have fought out the ruling race we constitute with the ruling race we must have at least equal chances of success. Thirdly, when we have fought out the ruling race successfully, we must be in a position to maintain internal order and to ward off external aggression. When, and not until, these three conditions are fulfilled we have a right to rebel against the domination of a foreign Government. I refused to a cept the gospel of Mahatma Gandhi because I realised clerify enough that these conditions had not been fulfilled."

Vir Harcourt's opinion of Hindu women leaves nothing to be Mesired. He says "Then there is the question of the marriage tie. I shall say at once that I am convinced from experience that in this matter the standard among Hindus is far in alvance of that which prevails among Mohammadans, and naturally, considering that Hindus look upon marriage as possessing a sacramental character. The days of 'sati' are gone, but the fidelity of the Hindu wife remains. Divorce is machically unknown among Hindus. This is all the more extraordinary considering that the principal parties have nothing to do with the selection. I blush to write it, but there are many nominally Christian homes where a standard prevails below that of Hindus in this matter."

To Mr. Harcourt's question: "Is it possible that our success (for success it is, though tempered at times by episodes of fulure) can all be explained by chicanery and brute force or does something better and deoper and more providential he behind it?" His Indian friend's answer is: "The history of the rise and growth of the British power in India is a very apt illustration of the truth of this doctrine [survival of the fittest]. I am not propared to explain the phenomenon of the British Eminuse in India by the uncomplimentary theory of a strange combination of good luck and fraud'. For a true explanation of this phenomenon we must look deeper into the character and moral

qualities of the nation which built up this power. Chance and good luck do play a part in human affairs and fraud is not unknown to the acquisition of political power in any age or crime, and though these explanations may be suggested by jealousy malice or envy, the real clue will almost always be found in the grit, perseverance, character, moral fibre, and determination of the individual or nation whose pre-eminent position is the subject of scrutiny."

On the Government of India Act of 1919, his opinion is quite terse and explicit: "The Central Executive being wholly irresponsible, the Provincial Executives being only partially and very inadequately responsible, with the power of the purse sull with the Executive, elected majorities are a farce, the Councils a sham, and the increased association of Indians with the higher executive administration an idle and even a mischievous allingment.

"You seem to disclaim any particular disposition on the part of Great Britain to resort to a policy of divide and rule." I disagree with you Great Britain has taken advantage of such a policy in the past, it is doing so now, and will continue to do so on suitable occasions. Personally I see no reason why the British Government should not do so. It may not be a satanic Government, but it cannot claim to be an angelic one either, such a policy has an immoral taint, no doubt. But what Government in the world has cared for morality in preference to power? Let us all free our minds of cant Let us not profess what we cannot practise, and what others in a similar position do not practise."

"Non-cooperation is half dead, but the causes which brought non-cooperation into being are still working, and whatever the temporary checks and set-backs which the movement may suffer, non-cooperation has come to stay. It will reassert itself over and over again in varying shapes and forms so long as the causes which gave it birth continue to exist. An active rebellion is a tangible thing and can be met by brute force. But non-cooperation is an elusive ghost which your guns and bayonets cannot touch. How is British statesmanship going to meet this ghost?"

"Your analysis of the present situation is as true as it is interesting. The Government is in a pathetic plight, 'almost a suppliant for favour and an apologist for its own existence.' This ridiculous position is due to the fact that the Government is in essence a despotic Government, while it seeks to make itself out to be a popular and representative Government. Its desire to keep up the appearance of a popular Government, ruling the people by their free consent and solicitous for their support, coupled with the despotic exercise of its powers, has brought about the anomalous position to which you refer. The Government is neither sufficiently generous to concede all the legitimate demands of the people, nor sufficiently wicked to put down all opposition by ruthless repression. The result is that while in practice it flouts public opinion, in theory it seeks to respect it and has to hamour, flatter and whine in a vain attempt to rally the people to its side...Let not a false notions of prestige stand in the way of right, justice and truth...There is nothing which shatters the prestige of the Government soomuch as a policy of firmness-cum-cowardice."

In the epilogue Mt. Harcourt, who is a.

sympathetic bureaucrat, but nevertheless a bureaucrat to the backbone and is of opinion that real democracy is probably unattainable in India, puts a question which may very fitly be considered by the present Government of Bengal: "Are not", Mr. Harcourt says, "some of our troubles due to the fact that too often those Indians in days come by who were selected as the Indians in days gone by, who were selected as the favourites and confidents of Government were men who represented themselves rather than their countrymen, and whose whisper was apter to soothe their patrons than to supply them with accurate

GREEK PHILOSOPHY By M. E I Taylor Published by the Oxford University Press. Price 2s-6d net-

This is one of a series of introductory volumes brought out by the Oxford University Press They have named the series the World's Manuals and we hope the world will take the hint and availated of this splendid opportunity to get into touch with the hest in the world of brought to the hint. with the best in the world of knowledge at so little cost and expenditure of time From this little book one can get a fair idea of Greek Philosophy. It is written in simple and expressive English and should command a large sale among intellectually inclined people who have very little time to go through large volumes.

AN INTRODUCTION TO RELLECTIVE THINKING. Published by Constable and Co. Price 10s-6d net.

Nine members of the staff of the department of philosophy at Columbia University have combined labour to produce this treatise on the Science of Reason. It is a noteworthy fact that in this case too many cooks have most certainly in this case too many cooks have most certainly in this case too many cooks have most certainly followed the line of exceptions and provided a first-rate dinner. They tell us what reflective thinking, as opposed to rambling or feeling, means and take us through a wide range of subjects showing the uses of the reflective machine Astronomy, Biology, Mathematics, Physics, History, Ethics, the Social Sciences, Law, everything comes up in turn under the guidance of the learned perfectors and acknowledges its indicatedness to professors and acknowledges its indebtedness to methodical thinking. We are told that good thinking "requires a considerable accumulation of experience and knowledge. Not everybody can think well because not everybody knows enough, thought requires, men must have a stable civiliza-tion, books and investigators who bequeath fluir

tion, books and investigators who bequeath their findings, schools or places to impart knowledge. Thought on a wide range of subjects makes very large demands indeed."

This is a word of warning to the logical giant who thinks that a thorough understanding of the principles of rational thinking is all that is needed to give one a master mind. Even the finest of machines manufactures nothing without materials to work upon. The human thinking machine does not get off here.

not get off here.

The writers greatly emphasise the value of a Proper Mental Attitude in the field of investigation. By this they mean freedom from prejudges or prejudgments etc When arriving at conclusions of any kind one ought not to harbour any love for a farticular conclusion, for such a bias always reduces the chances of correct judgment.

The writers have explained the principles of methodical and correct thinking elaborately. We have seldom read a book dealing with legical

processes written in such a lucid and extreme interesting manner. It should draw the atte of University professors as a valuable help to v_1 of aimless, haphazard and fallacious thinking.

THE DEFEAT IN VICTORY: By George D. III.
Published by Cecil Palmer, Oakley House, Blubury Street, London W.E.I., price 7s-6d net.

The writer deals in this book with the Disappointment after President Wilson lost points at Paris. On the title page of the boo find the following paragraph which gives us a idea of the general nature of this book.

"The present evil plight of the World, incre

unto the possible extinction of our civilization the precise result of the betraval of Wilson, at the perjurious repudiation of his principles the Conference of Paris. Nor of this fact of matter can the faults of Wilson be made mitigated. Not all the things wherein Wilson erred, nor of the things lacked, can anywise atone for guilt of the peace-makers, or cancel the susues of their perjury."

The book is written in a passionate strain

nevertheless retains a large measure of hist

"The peace of Paris, were there no redem from it, would prove a more infernal fall of a more desperate derangement, than the war

These are not peace, these treaties of I

they are rather a pitless provision for a mi and predatory Government of the World."

"If there were instances of international he before 1914, there are none now. These this World Continents are one monstrous weat basest diplomatic duplicity and batter, not appearing notice of the world whole propagate notices. crossing network and whole peoples daily back and forth for a farthing of advantage" "Even the German violation of the neutralit

Belgium taken merely as a matter of internat ethics, diminishes besides the entente violate the covenant with Germany."

Such passages as the above show a relent ness of opinion and a regard for the truth, aby the author, which obeys no laws of cou

or compromise.
The writer takes a view of the national of Germany that is not fair in our opinion accuses Germany with creating the non-moral of nationalism found in Europe. But he Germany succeeded, even in her downfall creating a political and military France in France in Grand Company of the creating and military france in Grand Company of the creating and military france in Company of the creating and company of the creating and company of the creating and company of the creating the non-moral of the creating the creat own Prussian image:—Such was the real (id) atrocity—an atrocity visited upon the in being of France." Historians and students of (id) Culture will judge the fairness of this ver In the author's opinion Germany "psych ically assaulted the whole moral front of human That some nation or nations did so is be question; but was it Germany and if so, w Germany alone?

ENGLAND'S EDUCATIONAL POLICY IN INDIA V. V. Oak. Junior Fellow. Clark University lished by B. G. Paul & Co., Madras. Rs. 2 not It is a happy sign of the age that educated both here and abroad are taking a keener into the control of in the educational affairs of the country. The not mere dogmatic critics but are taking in pains to have a thorough knowledge, at first of the educational policy that is being pursual India. The book under review is the resusuch investigation. The author is thorough inted with current literature on the subject both cial and 'popular He has treated the subject m two pomts of view. In the first part of hook, he has given us a short and informative torv of education in India. His view on this exton may be briefly summed up by the follow-quotation by Howell. "Education in India first ignored, then violently and successfully bosed, then conducted on a system now versally admitted erroneous, and finally placed its present footing." And he has supported view by statistics drawn from various press in order that the statistics may appeal the imagination of the reader, he has qualised them by means of graphs which give an unate idea of the comparative growth of educam in India and other countries of the world, at they are a sad commentary on the beneficent this hadministration in India.

The second part gives us an account of how meating is financed in India. Here he has laid the the underlying autocratic principles which wein indian finances specially with reference to a provincial budgets. He points out that even in a case of transferred departments the state of connecial innances is such that it does not allow a minister to make provision for the expansion the department in his charge. From an analysis, educational expenditure by reference to the incestrom which they come, he shows that education is carried on more by the help of private and local funds, in the shape of fees and grants an by governmental grants. And finally he is opinion that the obvious reason why the British ders do not follow the right policy is not because even do not know it but because they believe and at rightly that by so doing they would not be be to continue their autocratic rule over, it is a ok which will amply repay perusal by every udent of politics in India.

A. Sex.

Semoza, Discartes and Mamonides: By Leon th, M.A., D.Phil. Published by the Oxford University Press. Pp. 148. Price 7s. 6d.

The book has four chapters. The first chapter on Descartes, the second on Spinoza, the third Maimonides and the last chapter is on the

relation between Spinoza and Maimonides.

Descartes was a pluralist and Spinoza a monist. Spinoza was not appre lated during his life-time and the following century—because his monistic ideas ran counter to the pluralistic theory of the time. The Cartesian tradition had to reach its culmination before Spinoza could be studied and appreciated. Intil Kant had worked out the logic of the pluralistic individualism of Descartes there was no room for the monism of Spinoza. His work was first recognised by the post-Kantians who extelled him rather extravagintly.

recognised by the post-kantians who extended rather extravagantly.

Principal Caird says that a vast amount of learning and ingenuity has been expended on the question of Spinoza's supposed obligation to Maimonides. Chasdai Creschs and other distinguished philosophic writers of his own race. But according to him "their occasional coincidences are such only to the ear." But our author has shown that the 'supposed obligations' are more than occasional coincidences. Our author has described the various stages of the development of Spinoza's

monism and traced back one by one their analogue or origin in Maimonides. According to him "Maimonides and Spinoza speak throughout with one voice".

The book is well written and will repay perusal Maneschandra Grose.

INDINA & OTHER STORIES By Bankimchandra Chatterjee Translated by J.D. Anderson, J.C.S.D. Lit with an introduction. Published by R. Chatterjee, 91 Upper Circular Road Culcutta. Second Edition. Pp. 145 Price Rs. 2 (1925).

The price of Mr. Anderson's translation has been reduced from Rs. 2-8 to Rs. 2 with the result that the illustrations for which the late Mr. Anderson made these translations, as he says in the introduction, have not been inserted in order that the cost of the book might be equalized with the sale price. As to the merits of the translation, there can be no better testimony than this that the first edition was exhausted long ago, and the demand to meet which this new edition has been brought out, is the best proof of its popularity with the English-reading public. Those non-Bongalee readers who have not yet made the acquaintance of this great novelist of Bengal, specially of his short stories, will have no excuse if they do not take the opportunity for doing so through the excellent translation of an Englishman whose intimate knowledge of our vernacular made him peculiarly fitted for the

PRIMARY EDUCATION ACTS IN INDIA. A STUDY By J. M. Sen, M. Ed. (Leeds), B. Sc. (Cal), Professor, David Have Training College Calcutta, with an introduction by E. F. Oaten, M. A. L.L. B. Director of Public Instruction, Bengal Published by the Education Committee, Calcutta Y. M. C. A., 25, Chowringhee Road, Calcutta. Price 8 as

This modest volume of some 100 pages should be in the hands of M. L. Cs and members of District Boards and Municipalities in order that they may benefit by the knowledge and training of an educationalist who has made the problem of education itself his special field of study. Mr. Sen has discussed the problem in three chapters viz. (1) Government's Educational Policy from 1990-1917, (2) Passing of Education Acts in different provinces, (3) Progress after the Passing of the Acts, and some general remarks. His conclusionand suggestions are made in the liberal spirit to be expected of him and Mr. Oaten writes in support of their acceptance by the people through the Minister who are glorified as the custodians of the future welface of the masses without mentioning a word about the former trustees who have till now neglected them and kept them sink in such ignorance. However, Mr. Oaten assures us that he will doem it a privilege to work for the popular minister who will initiate these reforms in Primary Education

HINDUSTANES SUPLIFIED By Dinesh Chandra Datta M A Tobe had of S C Addu & Co and other leading book-sellers. Proc Rs 3. Key Re 1

This new book to make the learning of Urdueasy for learners has been present by persons competent to speak on the subject. It will facilitate the study of Urdu language for persons who cannot afford to learn it from a teacher, as there is a key to the exercises available for use by learners also.

A K. Ghose.

Pundalik: By Harindranath Chattopadhyaya. Reprinted from Shama'a, January 1924.

OUT OF THE DEEP DARK MOULD. By Harindianath Chattopadhyaya (Mrinalini Chattopadhyaya)

THE WIZARD'S MASK: By Harindi anath Chatto-padhyaya (Mrinalim Chattopadhyaya)

The reviewer has had these three little books before him for some time and has read and reread them with the utmost pleasure. Indeed were it not presumptuous, he would be tempted to quote Browning's praise of Keats "Stand still true poet that you are ... one man
Saw you and named a star"
For, judged by the highest standards, Mr Chatto-

padhyaya has every claim to be called a poet and one does not wonder that he has won praise from such eminant writers as Rabindranath Tagoro, George Russel, Laurence Binyon, Aurobindo Ghosh, Yone Noguchi and Alice Meynell amongst others It is not unnatural that Mr Chattopadhyaya should their rectus courses. show poetic genius. His family abounds in genius. The reviewer well remembers the poet's father, a man simple as a child in all worldly matters, but wiser than most in the affairs of the spirit one has not read the poetry of Sarojini Naidu especially the Bird of Time and the Broken Wing he has before him hours of delight when he does so. Another sister, Miss Mrinalini Chattopadhyaya has been and is editing the Shama'a with most conspicuous taste and has attained a success, if not commensurate with her descrits, at all events extremely encouraging to lovers of literature and art And Harindranath Chattopadhyaya! If the reviewer were not afraid of being led too far by his enthuwere not afraid of being led too far by his enthusiasm he would unhesitatingly describe this poetry as worthy to rank with the very best Pundalik is a playlet written in distinguished blank verse—indeed the greatest English blank verse any Indian poet has written after the late Manmohan Ghose—and interspersed through it are some excellent little lyrics calling to mind some faint reminiscences of Swinburne Pundalik Bushed with the arrogance of youth insults his flushed with the arrogance of youth insults his parents, derides old age and declares that the life of the flesh is the only life. His parents leave all their worldly possessions to him and go on a pilgrimage to Kasi. He decides to follow them—not as a pilgrim but as a great lord Who knows whether awed by his magnificence the people there may not erect a shine to him as a God? On his way however a storm overtakes him and he seeks shelter in a hermit's hut. There he sees the three rivers Ganga, Yamuna and Saraswati who point out to him that reverence to one's parents is one of the greatest of virtues. Pundalik experiences a complete change of heart and is vouchsafed a glimpse of Vishnu himself. The playlet ends on this theme. It is written in beautiful language and beautiful verse with a strong dramatic touch. Let us consider a few extracts He explains to him mother why he has smarked the lattern returns. his mother why he has smashed the kitchen pots of clay

Because I could not suffer a blue shadow That stole in through the door with guilty steps To kiss the red curve of their earthen bodies,

Your kitchen pots were whores"
-an insufficient excuse, because Pundalik delighted in whores himself.

"Pale hands of lovely harlots light his house." Another extract to illustrate the author's wealth of metaphor and phraseology may be given: And every com whether of gold or copper Whether of brass or silver brings the world A cringing cur to us a somewhat closer Until at last it licks one's feet with joy And renders thanks for all the crimson stripes
We print upon its body with proud strokes"
'somewhat closer' is an uncommon phrase but here it is not out of place. Here is one of the lyrics -

1st Pilarim

We are going to seek the Mother of mother, Come with us, come with us, into the light The stones on the roadway are only our brother They will not hurt us even at night.

2nd Pilarim

We are going to seek the Father who waits for us Come with us, come with us, out of this land Lo! he has opened his luminous gates for us And waits with a wonderful lamp in his hand "Nearer to nestle in the nest of God" is a line

"Nearer to nestle in the nest of God" is a une the alliteration in which is very successful.

Occasionally the poet does not maintain his high standard for example "The celebrated Guiu of the Gods" is almost as fatal as 'A Vir Wilkinson a clergyman' (a line written to parodi Wordsworth at his worst) and 'to bode' (unless it has misprint) instead of to bide is not very happ. First thing tomorrow at the dawn of day' cannot have any strictly of the invertination by described as by any stretch of the imagination be described a poetry. Towards the end of the work there is passage strongly reminiscent of Shelley's won derful lines

"The one remains the many change and pass'

the passage in Pundalik

And it may be that when the one is seen The invited melt away dissolve and pass lake winter hazer wandering over a hill Wander and pass and then are seen no more"

Pundalik in short is a great achievement in the

realm of poetry

Out of the Deep Dark Mould is a collection of poems which takes its title from the first piece. The poems in this volume written in written in ringing metres fully live up to the author's reputa tion and deserve a better get-up Of many good things mention may particularly be made of "The Old Dream". 'Seership'—the last line of which is haunting—In the sweet twilight of ephemeial things'—"Pale fruit" and "Song of a Mod" which again is reminiscent of Swinburne's lone "Outside the garden" In the poem—"Volcano" onto the swinburne's lone of "love lone" with rather deplores the rhyming of 'they know' with volcano

The Wizard's Mask contains other verses of Mr Chattenadhyaya and concludes with a playlet entitled Seva the Barber which is written in rhyming verse and is very successful. The song of the 1st Musician suggests something of Matthew Arnold

and no higher praise could be given it than that.

A perusal of these three little books shows that Harindranath has established for himself a place in English Literature. Of Indian writers of English verse he is worthy to rank with Manmohan Ghose Mr Chattopadhyaya is no novice and yet he is still young. May he have many years of life still further to delight lovers of peetry with his admirable craftsmanship and his real poetical feeling.

R. C. R.

SANSKRIT

The Rajaniti-Ratnakara: By Chandesvara, edited Kashi-prasad Jayaswal M. A. (Oxon). Published the Bihar and Orissa Research Society.

Wr Javaswal, a "revolutionary", as styled by padhyaya Sri Saila Kanya Bhatta (Dr Sten Konow) a meeting of the Visyabharati Research Society, tho pulls down old edifices and builds up new less, comes to us this time as an editor of a anskiit work on his own favourite subject, to hich we extend our hearty welcome The author handsvara who was born in a very learned mil in Mithila wrote the work in the first parter of the fourteenth century of the Christian rain the reign of the king. Hari Sinha of the arnata dynasty in Mithila His Vivadaratnakara in the Bibliotheca Indica is well ublished in the Bibliotheca Indica is well nown to scholars. As the very name shows, his resent work is on Rajaniti. or in older terms, landaniti or Arthasastra. It is divided into sixten chapters called tarangas, 'waves' the main plume being termed a ratnakara 'Ocean', and alls with the common themes of the subject ich as Rajan, Amalya, Purolita, etc. It is therefre a very tumortant work, specially for the indents of Hindu polity, and we are thankful to ne Bibus and Orissa Research Society for their ringing it out for the first time. It is well edited, hough not free from printing inistakes. The hough not free from printing inistakes fort 1s a standing one as regards an Indian ress. On page 26 in the last sloka quoted from land (VII 70) the word must be dhanna-dunga quivalent to dhannana dunga of Kautilya's or autalya's Arthasastia XXI. p. 51) 'desert fortress and not dhannanadinga as printed. This is repeated so in the following line on the next page which so in the following line on the next page which ads "dhanm-durgam urchraya-restitam". So far we can say, the last word here, urchraya-restitam which has no sense, should be manu-restitam in the Tiha of Kulluka from which evidently e exposition has been taken by Chandesvara The editor should have given here a short note on it With reference to a sloka in the text (n. 83, 1' 18-19), Mr. Jayaswal writes in the Introduction (p. 8) "Chandesvara quotes a text (n 83, l' 18-19), Mr. Javaswal writes in the introduction (p s) "Chandesvara quotes a text (n 83) where P raja or subjects are described as Vising." We are afraid, this can hardly be accepted. The second half, which is defective owing to some, misreading, is edited by Mr. Javaswal in three ways in three places (pp s, bh. Javaswal in three ways in three places (pp s, bh. Javaswal in three ways in three places (pp s, bh. Javaswal in three ways in the places (pp s, bh. Javaswal in three ways in the places (pp s, bh. Javaswal in three ways in the places (pp s, bh. Javaswal in three ways in the places (pp s, bh. Javaswal in three ways in the places (pp s, bh. Javaswal in three ways in the subjects hear from today this kingdom does not belong to me, from today this kingdom does not belong to me. Here is the king Let him protect the subjects. Thus there is nothing about describing the subjects as Visnu

ADHYATMATATTVALOKA WITH GUJRATI TRANSLAnjaya, translated into English by M. J. Mchta. Published by Abhaya Chandra Bhagavandas Gandhi, Bhavanagar. Pp. LII+13+47+829.

The volume before us deals with spiritual principles with regard to Jinisim The original book is in Sanskrit verses composed by the author himself and extends over only 40 pages, the remaining ones being covered by the translations,

notes etc. We do not find any necessity in the present age for composing such new books in Sanskrit and specially on the same old topics and in the same old way or mainly in an inferior one for the benefit of the public

GUIRAT PURATATTVA MANDIRA SERIIS, SAMMATITARKA-PRAKARANA OF SIDDHASENA DIVAKARA WITH ABHAYADEVA'S COMMENTARY, VOL 1 Gujrat Puratativa Mandna, Ahmedabad.

Siddhasena Divakara (about 533 A D) was the first writer among Jams on systematic logic. His Nyayaratura is now known to the students of logic His present work Sammati or Sammatitarka is composed of 167 gathas or verses in Prakrit, and divided into three chapters (Kandas) It establishes the anchantaiada or Syadiada of the Jinists, dealing with their general philosophy The commentary on it. Tattva-bodhim, by Abhayadeva Suri is a big one and full of subtle discussion with with opposing parties belonging to different schools of Indian philosophy. In it their views are strongly criticised and refuted on every occasion And in doing so it quotes a number of authors in which Buddhists are also included. In the present part (pp 20+166 of lng size) there is only one original gatha of two lines and all the pages are covered by the commentary only in that one globa. From this fact one may imagine the extent of the commentary. In the philosophical literature of the country the book has special importance in various respects. It is written in the style adopted in mediaeval philosophical works and as such is a difficult book. The whole work will be issued in four parts the last one containing translation, etc. The Guirat Puratattya-mandiza is to be congratulated on bringing out the book.

Anvaitadipika Bu Pandit Anantaki ishna Shastri. Professor, Calcutta University.

The author hardly needs any introduction to those who have any connection with the society of the deeply learned pandits of old type whose number is unfortunatly dwindling day by day life is one of those profound teachers of Vedanta and Mineroes of whose the country to the society of the country to the society of the so and Umamsa of whom the country may still feel proud The book is written by way of a criticism of Vyasarava's Madhi atatparya Candiika and two other books refuting Sankara's adiantarada from the diana stand-point of Madhya Pandit Arantakrishna has, however, re-established that ndi aitai ada offering as strong arguments as could be expected from a teacher of his calibre

VISADA: By Pandit Maharir Pandeya, Professor Astronomy and Mathematics, Bharatesvari Marawari Sanskrit College, Chapra.

In Sanskrit Pathasalas, Spherical Trigonometry of Pandit Nilamban's Golaprakasa is widely read and is prescribed as a text-book in different Sanskrit examinations. The author has written the commentary, Visada, on this work with a view to There are meeting the requirements of students given some model questions in the end.
VIDHI'SEKHARA BRATTACHARIA.

HINDI

PRITHIVI-PRADAKSHINA: By Shir prasad Gupta* Edited by Mukumdilal Srivastava Published by the Juanmandal Office, Benarcs, 1924. Pp. xxiv and xin+409. Price Rs. 15.

Babu Shivaprasad Gupta, the patron of the "Inanmandal Series" is well known for his munificance in the cause of learning. His fortune coupled with high culture has secured for him a unique position in the United Provinces. His extensive tour for 21 months in foreign lands as the sub-title of the work indicates—forms the basis of the present volume in which Egypt, America, Japan and China are described. From a study of the book one will surely be convinced that Mr Gupta is not a mere sight-seer. He knows how and what to see in the peoples of other lands how and what to see in the peoples of other lands. We need not hesitate to assert that Hindi literature is enriched by this production of Mr. Gupta So we look forward to other parts of the work. The perusal of such a book with so many beautiful illustrature and broad or account of the contractions and broad or account of the contractions. trations and based on personal experience will help one in forming a notion about what is going on in the wide world of to-day. We congratulate the author and the publishers for the number and execution of the pictures which may be termed as a landmark in the printing of Hindi books. The life-sketch of the author will be interesting to many, owing to the troubles through which he had to pass in the course of travelling in the hard days of the Great War.

BHARATIVA SASANPADDHATI—PARTS I and II. By Ambikaprasad Vappeys. Pp 136 and 228. Published by the Indean Naturnal Publishers Ltd 156 B, Mechabarar Street, Culcutta 2nd Impression.

These books give a general account of the present system of the administration and constitution of India.

RAMES BASU

TAMIL

GANDHI PHLAITHAMH. By Ruya. Chokkalingan. Karaikudi Pp 78 With two portraits of Mahalma Gandhi Price 10 annus

A very fine piece of literature. None can be content with reading it once nor can one become surfeited with reading it any number of times. MADHAVAN.

MARATHI

HISTORY OF THE ROYAL FAMILY OF AUNDH. PART I. By Mr A. N. Bhagwat, Pages over 600 Pric Rs. 5 Publisher—the Aundh State.

One good sign of the awakening of Maharashtra One good sign of the awakening of Maharashtia to the importance of history is the growing number of historical works in Marathi literature. A good deal may be said in praise of the untiring exertions of those who are making researches in history, but the unpleasant truth has to be told that most of the writers on history on this side of the country display lack of historical sense and sound judgment. For instance, in the volume under notice, the writer seems to have adopted the partisan spirit and displays utter lack of the sense of proportion, when he makes a vain attempt to tisan spirit and displays utter lack of the sense of proportion, when he makes a van attempt to prove that the title Pratinidhi, which, in ordinary parlance means the Viceroy, carried with it, in the case of Parasharam Trimbak (the founder of the present ruling family of Aundh State) an equal, if not higher, dignity and powers than the Maratha King himself who conferred that title on him. This missingeption on the part of the writer has vitiated his whole outlook of history and made him magnify the importance, of Parasharam Tambak, who was undoubtedly a great figure and a

conspicuous personality in the time of Rajaram, last played false to Shahu, a fact that cannot be denied whatever attempts be made by mercenary writen to whitewash his 'conduct or to controvert the statement made by responsible historians of unfectered and unbiassed judgment. Had the author of this biography of Parasharam Trimbak produced a single reliable document from the archives of the State records in support of his contention, it would have been something. But such is not the case as an instance of the utter lack of the sense of proportion displayed by the writer we may men tion here that over 110 pages out of 600 of this book have been devoted to the praise of the poetic composition of Parasharam Trimbak, who was anything but a poet in the strict sense which literary critics attach to the term Even a cat may look at a king, says; well-known adage, and true historians and true literary critics are wild cats. They cannot foiled an attempt to over-ride truth and allow any other consideration to soil it. The present Chief of Aundh is himself a man of fine literary talent and we wonder how he allowed such a book tainted with faults inherent in any mercenary work, to get the state of the present of the presen played false to Shahu, a fact that cannot be denied with faults inherent in any increasing work, to go unrevised by a competent person and to enjoy his patronage
The big volume is nicely printed and the illustrations are finely executed.

Arm. Vadeep—A Treatise on Health. By Mr. & J. Golhale of the Training College for Men. Pound Pages 152. Price As. 12.

'Back to nature' is a slogan with many person in these days and the writer has done well to show how health can be well-preserved by observing the laws of Nature and without resorting to drugs. The book is full of useful information, well-arranged and nicely expressed.

TALLS OF BENGALI HEROES: By Mr A V Aph Pages 41. Price As. 5

A book of anecdotes of Vidyasagar, Blude Mukherjee and others, illustrating several virtue which Indian boy-scouts should make a constan endeavour to attain.

Shri Dashodhachi Rutresha of a General Oti Line of Dashoda of Swami Randas By Mr. V 1 Sathe Pages 183. Price Re 1-10

Dashodh, the unmortal work of Swami Ramda Shiwan's Guru, is a household gospel in Male rashtra, and is highly respected especially by th Nationalists. Much preliminary information, politica social and spiritual, is required to be able to grafully the meaning of the simple-looking word used by the political saint and the book undo notice is a creditable attempt to supply the information.

GADE TRI: By Messrs S. V. Joshi B. A. an K. V. Sathe M.B.B.S. Pages V44. Price Re. one.

This joint production of two well-read, your enthusiastic writers is a welcome addition in permanent form to Marathi literature. Young in in these days have a peculiar fascination for B. Gadkari, who shone brilliantly in the literary firm ment of Maharashtra for too brief a period enable persons of a critical turn of mind to rea examine, and pronounce on his dramatic at poetic works. The authors have in the preservolume subjected Gadkari's dramatic works on to a searching examination and have pointed of faults, which are admittedly very garaing, at nt to dethrone him from the giddy height to his undiscriminating admirers have attempted chin. Gadkari had, no doubt, uncommon y parts, and had he been spared to us for a mire more, he would have perhaps achieved e lasting fame. But taking his performance is, we cannot join the chorus of the high num showered on him by fussy admirers at expense of the world-renowned poets and thats like Valmki, Shakespeare and Goethe, without of this book have wisely abstained committing such a folly in praising Gadkari hey have mingled praise and consure in due notion in judging of his morits and demerits.

MACHEN BUND OR KING'S REVOLT.—A DRAMATE By Mr. S. T. Karkhams, Price Re. I.

king completely playing into the hands of the aneracy whose high-handedness knew no bounds, lenly revolts against his own former conduct turns over a new page in his. This simple when skilfully worked into a play by a person Mi Karkhanis who, by the way, has carved a retor keen insight in dramatic lore was expect-to command high praise from critics. But here unexpected has happened The play does not the expected height of excellence and falls on its readers, owing to the excess of idealism realism. The author seems to have anticipated is result, masmuch as he has given his play an emative title of 'Monorayya.'

A BIOGRAPHICAL SKETCH OF BARRDTLE SAVARKAR I Mr S R. Binnde, Pages 86, Price as. 8

Mr. V D. Savarkar's life has so far been eventl, though full of musings and long sufferings life is more than paid for his indiscretions of youth id we have no doubt he will be only too glad to rop a cultum over them and begin he afresh is alimning biographer has therefore unwittingly one him an injustice by not letting him atone ad choosing a new path of life after mature insideration. As it is, the book is readable and fill serve as a warning to erring youths.

V. G. APTE.

MALAYALAM

Hema-paniaram: The Case of Gold. Translated by Semant T. Madhari Amma. Published from the lumaning Printing House, Trichur (Cochin State) Pp. 309. Prioc as. 12 only.

Thus interesting love-story is a free translation from the English rendering of the Sonar-khapicha, the original Bengali novel by Sita Chatterjee. After going through the book carefully we are able to say that Srimati Madhavi Amma writes in the lucid and flowing style of a novelist. We carnestly hope that ere long we shall see some of Madhavi Amma's own productions, besides her translations of all the other novels written by Sita Chatterjee from the original Bengali.

The long light of create of sixty pages added to

The long list of crata of six pages added to the beginning of the book looks hardly harmonious with its nice get-up.

MALATI. By C. P. Gopala Pillai M. R. A. S. Published from the S. R. Book Depot, Trivandrum Pp. 68.

This contains a very pathetic story of a young girl, Malati, who renofinces her life to prove the truth of her devotion for her lover by drawning

herself in a river It is written in the well-known Galha style of poetry. The subject seems to be the author's own creation Mr. Pillai is evidently, a poet of deep insight and original ideas, and can, undoubtedly, do, if he will pursue this line, a great service to the Malayalam poetry.

P Anujan Achan.

GUZARATI

MANONUKUR, Vol. I. By Narsinhiao Bholanath. Printed at the Guyerati Printing Press, Bombay. Cloth bound Pp 567 Prue Rs 3-0-0 1924.

This Manomukui or Mirror of the Mind is a collection of a part of the numerous prose writings of the author who, though his melier is versewriting, is none the less widely known as a vigorous prose writer and meticulous reviewer. The volume comprises of subjects, grave and gay, biographical and technical The volume is a valuable addition to our literature, as it brings together in one place, what was lying scattered in many old and new periodicals.

ARAVIND VICHAR MALA FLOWER II: Translated by Thakker Narayan Visanji Printed at the Diamond Jubilee Printing Press Ahmedabad Cloth bound, with pictures of Aravind Ghose, Paul Richard and Bankim Chandra Chattern Cloth bound Pp 282, Prira Ro 4-9-9, (1924).

This translation in its get-up and matter is fully in keeping with its predecessor. The thoughts of Aravindatihose as Vi-liwa Vichai have been correctly conveyed to the (juzarati Reader, and it has been done at a great sairifice of time and labor, as appears from the footnotes

MARKTEN SAIKH SANDE By Saday Printed at the Mahes Printing Press, Bombay. With inclures, Cloth bound, Pp. 206 Princ Rs. 2-0-6 (1924).

Sadin Karbatai who has written this book on the basis of the Men of Letters Series in English, is a young man from Iraq or Mewpotamia, whose mother tongue is certainly not Unjarati, and it is a marvel how he has been able to put all he has to say about Sa'adi, the well-known Persian poet and author of the world renowned Gulestan and Bostan, in such comparatively correct and chaste Gujarati Everything known about him has been put down here, with illustrative extracts and allitogether the work has been done in such a way as to furnish a land-mark to students of this branch of literature.

Drsus Dansitan v. By Kumari Sumira Dayalji Mehta, Principal, Kanyagurukid, Dellii, Printed at the Aditya Printing Press, Alimedahad, Cloth bound Pp. 381, Price Rs 3-0-0 (1924).

The original of this translated book by Thakin Shree Randass Sinha, B.A., in Hindi requires no introduction. The social stato of our country as well as its economic condition, as viewed from the principles of Eugenies and Birth Control, and the miserable picture it presents is set out in the most forceful way by the author He has selected a mass of statistics and instances to illustrate his points; the ill-matched life of India's married couples and the way in which in consequence thereof, both men and women go wrong, are paticularly discussed, and the details though nauseating, vividly color the picture. The lady-translator a fine student born of Hindi and Gujarati has boldly tackled the task

and not shrunk from referring to the last nonsavoury details. We like the book and wish it good luck.

7

Local Self-Government in Ancient India: By Champallal Lalbhai Mehta. B.A., L.I.B., pp. 200. Price Re. 1-1-0.

Unnati Vichar Part I. By Jayasukhrai P. Joshipura. Pp. 360, price Re. 1-10-0

CONSUMPTION IN INDIA By Manulal Chhotalal Parikh, B.A. Pp. 183. Price Re. 1-0-0.

Bugs Ann Lace: By the late Mr. Indurasan Dalsukhrar Desar B A. Pp. 45, Price as 0-6-0, All printed at Baroda, cloth bound (1924)

The first three books belong to the admirable series started by H. II. the Maharaja Gaekwar of Baroda for the encouragement of literature in general and the fourth to the series for the encouragement of juvenile literature. Dr. Radha Kamal Mukherji's researches into our old books have resulted in an admirable treatise on the subject of Self-Government in ancient India, and this translation very brings out the important points of the thesis. The second book is based on certain chapters of Bagehot's Physics and Politics, and as great minds think alike, the writer of these pages says that his thoughts on the social problems of India had led his to the some conclusions of Pagebat and his led his to the same conclusions as Bagehot and he is grateful to H. H.'s offices for having allowed him an opportunity to publish them in this book. The third book is written with the laudable object of familiarising people with the evils of consump-tion and tuberculosis, and the means of overcoming them. It is written by a layman and so far it is creditable. The title of the last little book speaks for itself

K. M. J.

PRAKRIT

PAIASADDANAHANNAVA By Pandit Hara-govinda Das Trikamchand Seth. Nyaya-Vijaka-rana-tirtha, Lecturer in Prakrit, Calcutta University, Part I, p. 259. To be had of Daluhand Manik-chand Seth, 49, Erra St Calcutta.

The author hardly needs introduction, to those who have acquaintance with the Yasorijana Janua Granthamala. His present work is Piakrit-Hindi Dictionary. We extend our hearty welcome to it Dictionary. We extend our hearty welcome to it Prakrit is the sacred language of the Jinists as Pali is of the Buddhists. One is, therefore, really glad to see that the former have discharged their own duties by bringing out different lexicons of the Prakrit language being not dependent upon others for them. The first Prakrit dictionary is the great Abhidhana-Rayendra edited by Sri Vijayarajendra Sun. It is in fact an Encyclopædia or the Sabdakalpadruma or Vacasputya of Sanskrit. or the Sabdakalpadruma or Vacasputja of Sanskit. It deals with the words and subjects relating to Jain literature and religion. The second is the Ardhamagadhi Dictionary in Sanskit, Guirati, Hindi and English by Satavadhani Muni Sri Ratnachandraji. As the very title shows, it is confined only to Ardhamagadhi words found in Jain literature. The third is the present one. It is not confined to any particular kind of Pkt. or sectarian literature but it deals with the words in Pkt. in general in Pkt. in general

It supplies Sanskrit equivalents so possible, quotes authorities and gives references. The words are explained in Hindi, yet the language is so simple that it can be used by anyone knowing some vernacular of Northern India. A Pkt. dictionary of this kind was a desideratum and every Pkt. -lover should feel thankful to Pands Haragovindadasa who has now supplied it Wi have not the least doubt in saying that student of Pkt will be much benefited by it.

As regards the treatment of the subject w should like to make here some observations Speaking generally, it seems to us that a large number of words has not been dealt with critically or discussed philologically, merely depending on the commentators or the grammarians who are generally very fend of giving fanciful or farfetched derivations of words Of course, so far as the authorities are concerned, the author is quit them always, we cannot rest satisfied with the more statements. Let us take here a few example. On page 101, we read "Arayaccha Idio dekhna Arayaccha (He 4181) It mean that arayaccha is from dris But it is impossible Hemachandra's statement must be explained in different way. When he says that in the place (√dris there are following adesas: myaccha, perchi avayaccha, etc., he only means to say thereby the in the sense of \sqrt{dr} those roots are to be used for he can never mean that those forms are derive from \sqrt{div} . So in showing the derivation of the respective words one must write arms Vgaccha (gam), ni+Vgaccha (gam) ma+Viky etc and not Vdri. And in Sanskrit, too, non should say that pasyate is derived from Value which is impossible. The fact is that pasyatin from spas 'to see' used not infrequently i Vedic texts, while only three derivatives of it, s far as we know, are found in classical Sanshi viz. spasa spy' (Cf Lat sper in ousper, Gr. shope Ger. spaken Eng spy), spasta clearly perceived and paspasa the name of the first chapter of Patanjah's great commentary on Panini In th same suba of Hemachandia pasar is from passed and is in no way connected with dries. There are many such instances in the detionary. Let us take only one of them more lt is said (p 130) "Aumtana [ahincana] Samko (He 1177)" Acharya Hemachandra himself is no justified here in saying Ahincanam Aumtamanam Atra casya taliam" C can never change to The fact is that aumtana is from avartana the intermediate stage being auttana which has how ever, been shown by the author. He is also quit right in explaining aumta on the same page correcting it with autha (s. availa). It is evident. necting it with autia (< acritia). It is evident the Dictionary that marking words as den desya has not always been done properly. The is a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically as a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words which cannot be classically a large number of words and large number of words as dear of the large number of words and large number of words as dear of the large number of words which cannot be classically number of words and large number of words which cannot be classically number of words and large number of words which cannot be classically number of words which we fied under dest even though Hemachandra masay so. For example, ohadam (p. 258), Pandi Haragovinda Dasa rightly gives its Sanskri equivalent avoghatani, and thus the word is tadbhava one. Yet he marks it as de (=dcst) referring to Hemachandra. The word uniharia (p. 180 is also marked as de. But could it not be derived. from Sanskritized upharita (ud+ \sqrt{jhar+ta})? Fo √ jhar 'to flow' cf. jhan 'a river,' nirjhara 'a foun tain.' This root in its present form is not to b found in Vedic texts, the former form being \square ksar Compare here its Avestic form \sqrt{ghzhar} 'to flow Therefore, the word in question must be marked as tadbhara and not de. The word jhar max

iginally be an onomatopoetic one, but we have sthing to deal with it here.
On page 6 the actual word is ausa (the first a ung long and not ausa nor is it dedoes not also mean an upasaka. The thor has evidently been misled here by a writer of the chaya of the Prakrit rion in the Principly uninthrough T.S.S. 12. pp 44 45, from which the word is taken he true form ausa is given by the author in its

proper place (p. 131) in the sense of dirghayus 'a long-lived one'. Its Buddhist or Pali form is aruso, a polite form of address, specially of bhilkus of equal rank. Both the words are evidently from Sanskrit ayus with different suffixes

As the Dictionary is being published part by part, the abbreviations should have been explained in the present part which contains words begin-

ning with vowels.

VIDHU-ПЕКНАВА ВНАТТАСИАНУА.

VILLAGE UNION BOARDS IN BENGAL

By BHUBANMOHAN RAY

TNDER the Village Self-Government Act of 1919, Union Boards have been established at various rural centres in Bengal, and they are now well under way. These union boards, are not, however, a novel institution in India. The old panchayet system as a phase of the one-time village communities, is well known to history, but its vogue has long passed away, and to-day after that system has been practically moribund for centuries, the union boards just started are evidently an attempt towards a revival of past conditions in tune with the present.

The ultimate success of Self-Government in ludia will depend to a large extent on the degree of success achieved by the union

boards away in the countryside

Act V of 1919 thus marks a transition-stage, and is fraught with very large possibilities; but the provisions of that Act, while excellent in their general bearings, unfortunately leave here and there loopholes for maladministration, miscarriage and friction, all of which must needs be covered up to make for the best results possible with what average resources the Indian village commands

Villages in Bengal are unfortunately all in a bad way. Talent is nowhere idle, and to find the best scope for itself, rural talent has a tendency—and this tendency is very marked now-a-days—to move off to its own proper field in the towns. The best men of every village thus invariably immigrate to urban centres, and only their less capable brethren are left behind to shift for themselves as best as they may. The capacity of these people for concerted action, except

where the conditions are particularly favourable, is of the least, and the merest trifle often sets the ball of faction and intrigue rolling for no one knows how long. That is a point which must be kept constantly in view in legislating for our rural population, and calling the tune for reform in the country-side.

I propose here to offer a few comments in the light of my own experience on certain provisions of the Act which, should be revised so as to suit the requirements of those for whom it is meant, better than it does at present

1

First, as regards the constitution of the union boards and the powers vested in them. The whole executive power is left practically to just one man, the president, out of a total of nine members, the duties of the rest being confined solely to attending the monthly meetings of the board and to giving That done. their votes at those meetings they wash their hands of the whole business, as if they for their part had no direct stake in the results. As a former president of a union board, the present writer has at every step felt the evil effects of such a centralisa-As tor the other members, tion of authority the feeling at the back of their minds in every union board constantly is that while all the nine men on the board are working together to produce the same results, only one of them figures at the top bossing the show and taking the hon's share of honours in the shape of prizes and iewards, the remaining eight men, though all of them are his colleagues, contributing more or less to his

success in discharging his many-sided responsibilities, having to go away empty-handed when, after the year's grind is over, a general survey of the board's work comes to be taken.

There is such a thing as human weakness, and it must be duly allowed for. Though an attitude like the above cannot have a shadow of moral justification, there is all the same no denying that in the work-a-day world petulance and petty jealousies are nothing out of the common, and we must not be too hard upon union board workers if they are not free from this taint and the relations among them are not always the most cordial.

The remedy that occurs to me, however, lies perhaps in such an apportionment of functions on the executive side as would to all intents and purposes shut out party feeling and split, by giving to the other members a reasonable share of the president's own responsibilities. Let the president stand responsible as now for the general working of the board as a whole, but let one member be held answerable for Education as Education' Member, another for Sanitation as Sanitation Member, a third for road works, a fourth for water-works, and so forth, the president exercising general supervision over them all, and a power of vote on their actions what I have seen of the ways of people in the country. I feel warranted to believe that under such an arrangement the best results will be obtained, and obtained soonest. The sense of self-esteem of the members will be stimulated, and they will get to be decidedly more alive to their responsibilities than they have been till now, a sense of amour propre will spring up, and their co-operation with the president and with one another will become a living reality.

Government has instituted a system of annual rewards for good work done by union board presidents. As a president is by virtue of his position already a man of mark, a certificate of ment or any other mark of public recognition of his services, more substantantial than a certificate, does not exalt his position much. The very fact that he is president of his board is advertisement enough of his superior worth, but his colleagues pine away in obscurity. though they may be giving solid work all along the line, they get no credit, and their merits make no outward show. no earthly incentive to their activities only an altruistic zeal for the promotion of the public good. Ţ.**\$**

The average mortal is seldom content with such a lot, and a member of a union board, whose calibre by the way is scarcely above the average, cannot be much to hlame if he occasionally frets, and reaching out in vain for privileges to which he has no access, grows lukewarm or positively in different to the varied interests entrusted to his care; and stands practically aloof and aside, leaving the president to bear his own burden single-handed as best as he may. When the president happens to be a mere lay figure, and matters come to such a pass, the interests of the board suffer terribly.

Far be it from me to suggest, however that the above is a normal picture of the unior boards in Bengal I am proud to be able to say that most union boards work smoothly in full harmony with the president and it cheerful submission to his lead. Yet where jars and bickerings are in evidence they are as a rule, due to the one cause just indicated to the fact of the president holding a mono poly of power and responsibility, and employing the agency of the other members only as an advisory body, which, by the way, the latter virtually are relatively to him

Looking at the matter again from the standpoint of the president himself, it would be idle to deny that his responsibilities ar too many for an honorary worker He i the cashier of the board he stands for, and the custodian of all its furniture and recordhe alone stands to look after the collection of the rates, and to carry on the board' correspondence; to execute union decrees, to inspect all work in progress unde sanitation, road-works, water-works and al the rest of them, to invite tenders and settl contracts, to make and receive payments, t keep the boards' accounts, to receive inter viewers and hear their grievances, to meet a hundred other calls on his time and atten tion—all of which makes a mountain-high hea of distracting work which only a leisure man free from the cares of family and th trammels of private affairs can cope with Few men with any pretension to worth and above soiling their hands with dirt work are prepared to face such a terribl grind, and many a president after a year or two years' spell of devitalising toil ha at last resigned from sheer exhaustion.

In some Eastern Bengal districts a good many union boards have not yet fund enough to start work in every direction; but once their scope of activity has fairly developed with ampler funds than are no

ailable to back their operations, many more esidents, I warrant, will either sheer off, or t things slide, however public-spirited and triotic they may be.

So the only possible remedy for the esent anomalous position of affairs, I take is to be found in a judicious division labour between the president colleagues—at all events the abler one nong them—subject to president's the pervision, and his veto where necessary. ut this division should like the presidentand the vice-presidentship be always ective, and not delegative at the president's hil , that is, after the election of the presient and the vice-president, the Education, anitation and other members will, under the theme I propose, have to be elected by the oard from among themselves by vote.

Village folk, much like urban people and perhaps more than the latter, are keenly motious of personal distinction, and the tere designation of Education or Sanitation sember will generally act as a potent spell in them and enlist their whole-hearted ympathy and co-operation. There is no out a touch of vanity verging on the uerile about such a sentiment, but if there is that weakness, why not take advantage if it towards ensuring goodwill and amity?

The proposed arrangement is calculated to ffer numerous other advantages to boot At present the people of a union have practically little means of making sure which of the members other than the president have worked well during a given term, and which have not, and for purposes of election in tuture, or nomination either, neither the people nor the Government can lay their fingers upon any definite data as regards the usefulness or otherwise of the outgoing members of a board towards their subsequent election or nomination But once definite duties are assigned to the members, the record of an expiring term will show what work they have individually done, and an unworthy or apathetic member shall have no chance of getting on the board again, and once more stultifying his constituents by disservice.

In any case the Act should be so revised to make it possible for every member of a union board, or at least every leading member of it to feel that he stands for a definite set of interests ear-marked for him, and him alone, though under the shadow of the president's guidance and control. Else the inevitable consequence will be seediness

and sloppy progress, with a vast amount of work thrown upon the president, and with practically few or none to second him in his efforts.

П

Open voting in elections to union boards should cease, and give way to voting by ballot. Balloting is the rule in Council and Assembly elections, the principle in those cases being to eliminate the operation of all backstairs influence. In those elections, the candidates are, however, seldom men on the spot with much personal influence on the electors But union board elections present a sharp contrast to these, the candidates and electors in this case being all residents of the same union with a hundred and one ties of mutual obligation Independent voting in the case of such people is absolutely out of the question, so long as the elections are made openly as now.

The landholder and the proverbial moneylender rule the roost in a village, and they may turn the scale in their own favour or in favour of whomsoever they please without let or hindrance In fact, 80 per cent. of the votes recorded in a union board election are the direct result of undue influence. sometimes culminating in actual intimidation. and if unworthies preponderate in a good many union boards, even though decidedly abler men are available in plenty in those unions, it is due primarily to open voting. Balloting once introduced, would prove an effective remedy for this evil, provided that no subsequent disclosure is possible; and it is difficult to see why balloting has not been insisted on just where it is needed most. The Act, when it is amended, should by all

III

by balloting

means rule out open voting and replace it

Pare passe with the above may be noted the fact that, strange as it may appear, there is no clear provision in the Act or in any of the Bengal Government Notifications issued up to date under section 101, providing for cases where a president of a union board has a call to make over charge to any of his colleagues during his own absence or incapacity. Rules 12 and 13 of Government Order no. 1030. L. S. G., dated 29th March, 1920, provide for a transfer of charge only to the vice-president. But where there is no vice-president—and indeed many union boards have none—or the vice-president in his turn happens to be absent or subject to

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a disability at the same time as the president himself, and none of the other members is willing to take over charge, the president finds himself in a nice fix. He must choose between letting his private interests suffer. and leaving the board's affairs to take care of themselves till such time as he is in a position to resume charge—simply because none of his colleagues has the good grace to relieve him. This is no doubt an extreme case, but extreme cases do occur now and then, as indeed occurred one such case within the present writer's knowledge some time ago. The president after using all his resources to induce his colleagues one by one to take over charge from him for just ten days, and finding that they all declined and there was no other way out, had to stand tied to his charge till the occasion passed away, but not without considerable loss to himself for the sake of the public trust he held in his hands. A like stand-offish attitude was displayed on another occasion in a matter of inquest in which the president being too ill to act asked some of his colleagues to hold a local inquiry and make an in-spection of the corpse. The only response it produced was a crop of plump Noes. The possibility of such episodes occurring in future should be duly provided against, by widening, if necessary, the president's power of delegation in special cases and making all the members amenable to it.

IV

Dafadars and chaukidars are Government servants, whose services are, however, at the disposal of the union boards. The union rates collected under section 37 (a) are collected exclusively on their account, and these rates make in most unions from 75 to 80 per cent. of the total collections under all heads. Nay more; in a good many unions up till now the whole amount assessed has, year after year, been swallowed up by the chaukidar, whose salaries and equipment leave no margin for anything else. The union boards in all such cases exist practically only for chaukidars. Yet the power of a union board over these menials is subject to so many limitations that all real control over them is out of the question. For, the collective power of an entire board does not go beyond fining a chaukidar up to the limit of a quarter of his pay. Thus even the president himself, to say nothing of his colleagues, is as good as powerless against, a chankidar, and if things go wrong with him

must move the whole board, and that to for nothing more than a fine covering only quarter of his pay. Chaukidars are wise i their generation, and they know how to tak advantage of the situation. "But then chanki dars are Government servants, and not ser vants of the Board," will perhaps be th reply from the side of Government. Surely they are; but they are after all village ser vants, and does it stand to reason that member of a Union Board, or for the matte of that, even the president should have to apply to all and sundry to make them g straight? The money raised from a union for chaukidars, let us not forget, is raised no through any State agency, but through the agency of the union boards, and union board presidents stand to help the Government of the criminal side of its judicial administra tion with local inquiries and in various othe ways, all which work is supererogatory, and indeed vicarious, having no manner of bear ing on the interests of the boards themselves Now if Government employs the agency o the union boards for its own purposes in s many ways, they in their turn may in al reason claim that their power over dafadar and chaukidars should be absolute, even to appointing and dismissing them, and determin ing the total member of chaukidars to be maintained in each union

There are Union Boards by the score and the hundred having a good many more chaukidars under them than they know wha to do with, and the existing number in these unions may be considerably reduced with ad vantage. For, such reduction, even if 1 serves no other useful purpose, will at leas have the effect of setting free a considerable sum of money at present virtually thrown away upon them. In several unions—and say it from personal knowledge—as the board: were out to enhance the old assessment to meet the new exigencies, the rate-payers made a bold stand, holding indignation meetings and pointing out with good reason that in stead of taxing the resources of the people by a general enhancement of the old rates which for years past had yielded them no tangible return in any shape, the boards would do well to begin by cutting down their annual expenditure on chaukidars by reducing their number. That was obviously a fair suggestion to make, but the pathetic side of it is that when these boards appealed to the local Government officers for such reduction, the only 'reply they received im plied that the number of chaukidars must

and good, and that in case the rate-payers ould persist in their clamour against hancement, the woards' work under section (b) might be held in abeyance. All this as tantamount to saying that self-governent in villages under the new Act was to reduced to a mere chaukidari concernrewell to sanitation, farewell to road-works ad water-works, and farewell to primary lucation, lest a few chaukidars less per nion should lead to some unforeseen, and robably imaginary political or other disaster Government also has it in contemplation. s a responsible Government functionary had ccasion to remark publicly some time ago. reduce the number of chaukidars in each mon, but on what basis? Only with a view p raise by this mains the pay of those left That will be n service after reduction. obbing Peter to pay Paul, but will it improve natters for any union? Not at all; it will ather make matters worse. For where a iven union has now, let us suppose, 18 haukidars at an annual cost of about ks. 1200, it will have after such reduction ay, only 12 chaukidars or six chaukidars ess, the total annual cost yet remaining what it was before the reduction, ie Rs 1200

Every union board of any account has a judicial side to it—a bench for the trial of criminal cases, and a court here and there for the disposal of civil suits. experiment has had a fair trial these three years The union courts have given in most unions a satisfactory account of themselves, and admittedly proved a most useful institution They are everywhere keenly appreciated by the people, and considering how much money and trouble is saved to the litigants by their means, the only drawback to them, It seems, is their lack of jurisdiction in rent For rent suits and suits for money bulk large in munsiff's courts, and once these suits come under the jurisdiction, up to a reasonable pecuniary limit, of union courts, not only will litigants be spared all the pressing expense to which they now mevitably submit, but the formidable file of suits in munsiff's courts will get whittled down considerably, and the grinding labours of munsiffs ease off to the same extent. Besides, if this should in course of time lead to a reduction of the number of munsiffs now employed, that would save up a vast deal of public money every year. Let there be a suitable limit to the pecuniary jurisdiction of union courts for rent suits, as there is now for money suits, and let there be a trial. This extension of jurisdiction, once made, will, I am sure, prove a real boon to both people and Government

It may be noted by the way that there is a weak spot in the Actin its present form in that neither the sections bearing on union courts nor the Government notifications supplementing them bear reference to the Indian Limitation Act whose applicability to suits before a union court is beyond question, and though union courts stand to deal with just three classes of suits, the law of limitation governing them should have been summarised in the body of the Act, or indicated by a reference to the Indian limitation law. But neither has been done, and union court judges have nothing for it but to draw upon their own experience or to trace out the law and interpret it in their own way

To come now to the union benches, which also have a fair record of work to their I have, however, my own doubts, and I share them with others, as to whether these are an unmixed blessing all round like the union courts. That they serve the ends of justice decidedly better than district and sub-divisional courts, partly because the judges, laymen as they are, are all men on the spot commanding special facilities for the discovery of truth, and partly because they are not trammelled by the cumbrous formalities of law which often defeat rather than promote the ends of justice in those tribunals, is a fact no one can ganisay. But then a case before a union bench costs nothing, and the result of it unfortunately is that whoever has a bone to pick with his neighbour, will hasten straight off to the union bench lying perhaps within half a mile, and sometimes even a stone's throw of his own door to lodge a complaint and let it work; though perhaps as a matter of fact the case is such a one that had there been no union bench for his recourse, the complainant would never have cared to tramp from half a dozen to 8 miles to the Sub-Divisional Magistrate's Court for the mere pleasure of spiting his adversary. These union benches are thus, I am afraid, putting an indirect premium on the litigious spirit among our rural population. To close them down, however, would. be to make bad worse. That would only let all the money now saved by means of them pass out of the pockets of their owners to fill the

capacious maw of the lawyer and to oil those underlings to whom a tip or a douceur is the only open seame?

the only open sesame.'
But an improve improvement nevertheless is not far to seek. All that is necessary is to prescribe a general institution fee of say Re. 1 or Rs. 2 as a test of reality of the complainant's grievance in each case. It may be objected that this will militate against the root principle' of the Act by making litigation before a union bench an affair of money. Surely it will have that effect, but only within a maximum limit of just Rs. 2. In a Magistrate's Court, the pettiest case means for the parties concerned a cost on the lowest reckoning of from Rs 15 to Rs. 25 on each side, and a paltry sum of Re. 1 or Rs. 2 from start to finish in a case before a union bench is a mere bagatelle. saving clause leaving some latitude of discretion to the union benches for exemption in cases of extreme poverty from the strict application of this rule would be protection enough to those who happen to be too poor to meet this requirement. Besides, it is preeminently a case where the end justifies the

Then under the Act as it now stands, the hands of union benches and union courts are absolutely tied against cases of contempt. The application of the contempt of court provisions of the Indian Penal Code has not been extended to them, perhaps because they are not courts in the sense in which a Magistrate or a Judge is. But whether courts or not, they should have some sort of power lodged in their own hands to protect themselves against contempt or contumely. They have not as yet even the semblance of it. They have at every sitting to deal with people

whose outstanding characteristic is a moh mentality, and who finding themselves in the presence of a miniature court whose members are all familiar figures to them, raised to their position on the bench or the court by their own election, are often very rude and unseemly in their bearing, even to the extent of indulging occasionally in coarse gibes and making unsavoury insinuations: and all the more so, because they know that the arm of a union bench or union court not long enough to reach breaches of discipline of the above brand, even though occurring under its nose. There should be check on this license, and a summary muld of say Rs. 25 in the maximum should be provided for to match offences of the nature of a contempt. Else all self-respecting people will feel shy of getting on a union bench or union court, and keeping up their connexion if they are already there.

Every novel institution has its initial difficulties, and union boards are no exception to this rule. The difficulties at the present stage are many, yet fortunately our union boards have made everywhere a promising start, and once the spadework pover, the training of just two terms, it phoped, will improve away all unsightly features, and let in an awakening whose beginning is already well within sight But the existing legislation on them needs touching up here and there, and that done, provided is done with due regard to rural requirements in India, this young institution is destined to prove a marvellous success an usher in ere long an era of progress of which we have yet but a dim preconception.

March 22, 1924

INDIAN PERIODICALS

Education in College and by Experience

Of the education of the late Sir Guildford Molesworth, a distinguished engineer, The Thdian and Eastern Engineer writes:—

Like most young men he felt after completing his course, that there was very little in the engineering world that he did not know. Though not a brilliant scholar the principal's report on young

Molesworth was "a studious painstaking perso whose conduct was uniformly satisfactory". Si Guildford always said of this report that the principal's findings were more favourable than the facts justified. It was only in later years whe fame had come to him, and his reputation as a engineer stood high that he was able to say "after a long professional career, I have achieved a knowledge of my own ignorance and the conviction that the education of an engineer is never complete

think it is with all men of outstanding To them is given the power to delve into depths from whence a recognition comes to if the larger unknown still to be discovered.

Jamshedpur Technical Institute

his Review published an account of the hedpur Technical Institute when it was 3d The Tata Iron and Steel Co. Ltd., contributed the following account of it to Indian and Eastern Engineer .-

le Jamshedpur Technical Institute was opened le Tata 'ron and Steel Co., Ltd., towards the of 1921. The Company has always recognised necessity of training Indians to hold the necessity of training indians to note the ror positions in the works, especially in view to mereased plant which is now being brought operation. No facilities for such training lously existed in this country, and the compression of the ror in the ror its training to the ror its light and the ror its ror in the ror its ror position. resources, with such assistance as it might in from the Provincial Governments and the vernment of India.

The Institute is probably the only example in the Institute is probably the only example in the industry employment, in the industry for which is man is trained, on his completing the course isfactorily. This ideal of technical training has y seldon been realised. The students of the innual Institute, if their ability and application satisfactory are at once on heaving the Institute. satisfactory, are at once, on leaving the Institute, wiled with suitable posts in the works of the many. The Institute is supported by grants in the Governments of Bihar and Orissa, Bengal, njab, Mysore, and by the Company. Applicants admission are required to be under 22 and to we passed the Intermediate Examination of a company of the control of t cognised University, or its equivalent. The entire urse is for a period of three years and consists alternate weeks of class-room and mill work ich student receives a stipend of Rs. 60 per onth during the entire course.

onth during the entire course. So far 15 students have completed their course training at the Institute Two of these, having en trained for the Mysore Iron Works at the opense of the Mysore Government, returned to ysore The remaining 13 have been employed by the Company in the following departments:—last Furnaces, 4; Open Hearth, 3, Bessemer Concerters, 1, Rail Mills, 3; Special Training, 2.

The Institute has attracted, numerous students from all parts of India and the rigorous selection faintains a very high standard of efficiency. The number of admissions is limited by the number of nen, who can be recruited for superior positions

nen who can be recruited for superior positions at the works and by the size of the classes. During the current year the admissions were 23, and this number was selected out of 2,397 applicants from all parts of India.

The following forward show the applications and

ants from all parts of India.

The following figures show the applications and admissions for the current year:—

Rombay, 204 applications—2 admissions; Bihar and Orissa, 252 applications—8 admissions; Bengal, 996 applications—6 admissions; Punjab, 274 applications 2 admissions; Madras, 317 applications—3 admissions; United Provinces 115 applications—1 admission; Central Provinces, 57 applications—no ad-

mission; Assam, 51 applications—1 admission; Mysore, 17 applications—no admission; Baroda, 19 applications—no admission; Gwalior, 4 applications no admission; other Provinces 96 applicationsno admission.

As various complaints have appeared in Indian papers to the effect that the Tatas are very fond of appointing British, American and other foreigners to the superior positions in the works," even when qualified Indians are available, the Company should have stated what are the superior positions for which the Institute trains students and what what salaries and proswith pects trained students have already obtained. Probably some of our readers may know the the facts and publish them

Village and Town-Planning in Ancient

Rao Sahib K V. Vaze, I. C. E., continues in the Vedic Magazine his series of informing articles on "Extent of Ancient Indian Engineering Philosophy" In the March issue he treats of town-planing. Various provisions show that sanitation and convenience were kept in view in those days For example, it was enjoined

Chandal, Charmakar Shababas, Smasan and such other things which are dirty or injurious to puone health should be away from water, temples, stores, residences, and main roads. The temples of gods, roads, and markets should never be considered as vacant and therefore fit for the collection of refuse. A place is considered vacant or abandoned, if one is permitted to throw polluted things in it

Intermediate Education in the United Provinces

Prof P Seshadari writes in Education:

The recent reform of Intermediate education in the United Provinces has not yet resulted in the numerous beneficial results contemplated by the scheme, owing largely to defects of execution and scheme, owing largely to defects of execution and the absence of energetic pursuit of the original policy underlying the measure. It is undoubtedly capable of enriching and advancing Intermediate education in happier circumstances, though as yet improved conditions are perceptible, in some measure, only in University education which has been freed of Intermediate work and in High Schools associated with Intermediate education If the reform is to be carried out in other Provinces of India, it must be done with a full knowledge of the heavy responsibilities involved and with a guarantee of all the facilities necessary for a proper function of the scheme

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Krishna 2 Lover of the Poor

Prof. T. L. Vaswani says in The halpaka: Krsihna, like Jesus, like Budda, like Mahavir, is a lover, a champion of the Poor. An epithet which according to a Purana, Krishna loved the most was "Friend of the Poor. His dear ones, through the centuries, have found happiness in the cottage, have voluntarily embraced poverty. The rich make money:—how? By murdering their souls. Krishna's bhaktas love poverty, for they are rich in the Lord's Remembrance,—the only wears that count.

Who were the first worshippers of Krishna?

Who were the first worshippers of Krishna? Poor cowherds and milk-maids and cows. Who were his companions in Brindaban? Shepherds; himself a shepherd of Humanity. Who bring him up in Vraja? Simple cowherds.

The Krishna-cult knows no caste. As Sri Chaitanya said. 'It a mochi (cobbler) has bhakti, I bow to him a thousand times'. With what joy the poor cowherd Sudama goes to meet Krishna! Here is an extract from a mediaeval song:—'Here Here is an extract from a mediaeval song:—Here comes the cownerd Sudama with a striped turban on his head. He almost reels like a madman for joy at the expected meeting with Krishna. This joy springs from a feeling that Krishna the Simple is a lover of the Poor.

Islam, and Peace and Toleration

Mr. G. F. Malik contributes to The Review of Religions an article on "Toleration in Islam," in which it is stated among other things:-

It is not a secret that in the past much human blood has been shed in the name of religion, and there exists still an unappeasable enmity between nation and nation on account of the difference of their religious views. Islam holds aloft the banner

Islam is a religion of peace, and it has laid down the basis of peace and harmony among all religions by making belief in the missions of a!l prophets and equally respecting them one of its

fundamental principles.

Nevertheless it is a regrettable fact of history that the followers of Islam have been surpassed in causing bloodshed only by those who profess to follow Jesus, whom they call the Prince of Peace It would be good for humanity if in the living present and in the future to come the followers of all religions tried to show by their conduct more than by their writings and speeches what their respective religions stood for, though such writings and speeches are also necessary.

-Indian Exports of Cotton Goods in the Seventeenth Century

In a paper with the above heading Mr. W. H. Moreland attempts to give in the

Indian Journal of Economics a general di cription of the export trade in cotton god from India in the seventeenth century. gether with a few data which may students to an appreciation of its mag

"At this period there were three domin lines of commerce in Asiatic witers, spices; drugs, cotton goods and the precious met Species and drugs had to be distributed over A Europe and part of Africa; in order to move the it was necessary to lay down cotton goods in producing markets, because producers would thitle else, and, in order to obtain sufficient cot goods, it was necessary to lay down gold silver, because the effective demand for other ports was altogether inadequate. Thus at opening of the century, the cloth trade was marily of Asiatic interest, though the Portuguland developed an additional outlet to West Affined Pengulant Constitution of the contract of the c and Brazil, but as time went on, Europ markets were opened up, first for house linen, then for dress and decorative fabrics, until trade came to interest the West almost as in as it interested the East. No one can hope understand the extensive literature dealing with the commerce of the century until he has obtain ground idea of the nature of this trade, and a general idea of the nature of this trade, and present object is to furnish a description who may serve as an introduction to the contempor documents."

Relation of House Accommodation to Chi Mortality

In the same journal, Mr. Raj Bahac Gupta dwells on the relation of house acco modation to child-mortality, and reaches conclusion:

The more the congestion the higher the n tality and vice versa. Not only this, but it been found over and over again on examina that children who survive in these overcrow conditions grow pale and sickly and have non the vigour of youth. It has been estimated the boys living in single-room houses lose about inches in height and over 11 lbs. in weigh compared to those living in four-room houses.

We must point out in conclusion that

We must point out in conclusion that treatment of child-mortality as being dir treatment of child-mortality as being dire-connected with house accommodation is not reat variance with the general belief which association infant mortality with poverty, ignorance malnutration. For poverty and ignorance themselves encourage overcrowding and insanitation. I and overcrowding again bring about mental pression and impaired metabolism, which in t react upon health and lead to impaired efficient and insanitation. unemployment and poverty. All this leads only to a physical waste in energy and gen-enervation, but also to low standard of health low resisting power, which play directly into hands of immorality and disease. Thus the vici circle continues. More often than not, intoxical and other evils add to the irresistible strength sweep off the vicious circle and aggravate effects of poverty and overcrowding.

iendship between Meat-eater and Vegetarian

The following is part of a story from halese literature translated by M. Museus ouns for the Young Citizen :

In the Total Control C

inds stood two animals, a dog and a goat. The had some grass in its mouth and the goat was putting down some meat on the ground. Both mals looked at each other contentedly. The dog an eating the meat which had been brought an eating the meat which had been brought the goat, and the goat enjoyed the grass carried the dog Both were very busy with their food, when they had finished they lay down ether for a while. Then they parted in a ndly manner, one going towards one part of courtyard and the other in the opposite retron ection

The Maharaja had seen this going on for several is and the peculiarity of this evident friendship the him think: "How is it that the dog comes

de him think: 'How is it that the dog comes bring grass and the goat meat?''
This is the story; The goat used to steal grass in the elephant stables, and when one day the phant-keeper found it out he gave the goat such peating that he almost killed it. The poor animal keked the wall of the courtyard and fell down ere evhausted. About the same time a dog with nging head and tail arrived there in the same ndition.

"What is the matter with you, Mr. Dog, that on look so dejected?" asked the goat.
"I would like to know the same thing about on, answered the dog.
Then the goat told its story, and the dog said; fy story is almost the same. I used to steal leaf from the kitchen because I felt hungry, and leaf from the kitchen because I felt hungry, and beat ing that day the cook has given me such a beating that am almost dead."

So you cannot go to the kitchen again?" sked the goat.

"No," growled the dog. "That business is over. would surely be killed if I showed my face there

The same is the case with me," said the goat adly. "What are we to do? Let us be friends and telp each other."

At first the dog thought; "What is the use of laving a goat for a friend?" But then both were very miserable and he concluded that it was better

to have one friend, even if it were a goat, than to have one friend, even if it were a goat, than to have no friend at all: so they swore friendship.

Then the goat had an idea: "Look here, friend dog, suppose I go to the kitchen and find a piece of meat. The cook will not suspect me as I do not at meat. I will bring it you and you can eat it."

"Well, friend goat," replied the dog, "that is an excellent idea, but how will you get something to sat?"

"That is quite easy," answered the goat. "You must go to the elephant stables and get me some

"Brilliant!" barked the dog. "Or course, the dephant-keeper will not suspect me as I do not eat grass. He will think, I am looking around to see that everything is in order. And when he goes away, I can take some grass and bring it

to you."
So the two friends agreed and from that day
the goat brought meat for the dog and the dog

carried grass to the goat

This it was that the Maharaja had observed, and he was so struck with the cleverness of their design that he let them have their own way, and thought he would make a question for his wise men based on the peculiar friendship of these two animals,

Each needs the other's services And so good will extends, And turns these natural enemies To warmest friends.

Students Attack Military Training

The same monthly reproduces the passages printed below from the Japan Advertiser.

Organising to combat the introduction of military training into the schools of Japan from the middle schools upward, student-representatives of 38 colleges and universities took the first step toward the formation of the National General Federation of Students Opposing Military Training at a conference in the room of a student of the Imperial University here Indignation at the recent ruling of the Minister of Education adding military training under active army officers to the school curriculum was expressed in the speeches made.

A committee was named to send out an invitation to every student in Japan to affiliate himself with the new organisation. It is planned to establish a branch in each college and university, which min a orance in each conege and university, which will be entitled to a representation of three members in the National Headquarters Association. An active campaign of public speeches and literature will be conducted throughout the Nation by the students, in the hope of getting Mr. Okada's ruling rescinded prior to its going into actual operation

next April. The student orators at the organisation meeting denounced the plan as a retrogression of civilisation and a programme calculated to revive the influence of the military caste It was a shame, they thought, for the students of Japan meekly to submit to a scheme devoid of high ideal, a scheme which was in effect, no more than a system of training for scientific murder. They considered the plan especially dangerous at the present time when the American people, they believed, were filled with martial ardour and were looking for, although perhaps unconsciously, a chance to show their strength in arms.

SEES CHANCE FOR JINGOES

"As a result," said one student, "the adoption of this plan now will only electrify the air with the dangerous misunderstandings which it is inevitable that such a system will breed, and imgoes on both sides of the Pacific will avail themselves of the opportunity to throw the world into confusion again.

The rising generation of Japan cannot afford to
entertain the world with fire and the blood of the Nation's sons, a spectacle for which the world is cagerly watching as if for a baseball game, merely

to humour the caprice of a limited section of the militarists, who have not progressed with civilisation's

Attention was called by one speaker to the fact that the opposition of the students to the plan is a phase of the rampant anti-military feeling that is a reaction to the sword-worship which followed Japan's victory in the War with Russia.

Indians in Canad

We read in Bulletin No. 12 of Indians Abroad.

The Chinese were the first of the Oriental peoples in modern times to go to British Columbia. They helped in building the Canadian Pacific Railway, the first trans-continental railway in Canada linking up the Atlantic and the Pacific sea boards of the Dominion. That was in the latter half of the Nineteenth Century. The Japanese followed soon after but Indians were the last to emigrate to Canada. Of course in castern parts of Canada there are settlements of Syrians, Armenians and Persians—all peoples of Asiatic origin. Swami Ram, who was a lecturer in Mathematics in a Lahore College had left for the Pacific coast a little earlier. His visit and personality created some interest in India and in Indian affairs among the peoples and in places where he addressed the peoples and in places where he addressed meetings. Some students followed to study at meetings. Some students followed to study at various educational centres in that part of America. Their letters to the Indian newspapers also awakened interest amongst the Indians In the Fiji islands, which are not very far from British Columbia, there is a permanent Indian colony. But the conditions in Fiji and Canada are totally different. The Indian settlers in Fiji were taken there as indentured labourers, whilst those who went to Canada went there of their own choice and as free men

EARLY EXPERIENCES

At that time also advertisements about Canada At that time also advertisements about Canada and its economic advantages appeared in the Indian papers. It is said of the first pioneers how it was, on the first day of their landing, not knowing about the new conditions in a new land, they had to tramp for some days to get work. The Canadians had no experience of India and the Indians and being a practical people gave these first Indians a chance to prove what they were capable of doing. Their first employer recommended them to other saw-mills and the Indians had no difficulty in getting work.

The Indian emigration was mostly from the

The Indian emigration was mostly from the Punjab and that only from 4 or 5 adjacent districts Panjab and that only from 4 or 5 adjacent districts via., Amritsar, Lahore, Jullundur, Ludhiana and Ferozepore. Nearly 80 per cent. of the immigrants are Sikhs. The general method of procedure for an emigrant in this case was that when he had heard from a relative or a friend in his village about the high wages paid in Canada and how one could improve one's standing, he would mortgage his different country.

distant country.

It did not take the Indians long to adjust themselves to their environments. The climate of British Columbia, especially on the coast, is like that of the Punjab in winter. No sooner had the

Canadians found out that the Indians were has working and efficient, our countrymen were give work by the railways for their construction work for repairing tram-lines, in canneries, in the building trades, darrying, fruit picking and other kinds farming. Indians also on account of their physic farming. Indians also on account of their physic endurance got work in clearing and scrubbing lar and logging etc. British Columbia is noted in its timber and the land was so full of stumps the it is quite an expense to clear up land The Indians being British subjects were accustome to British laws in India and on the whole the were a law-abiding community, this being asset to their nowly adopted land. In the mean time, a very small number of Indians had come British Columbia from Fiji. Only 2 or 3 Indian who had been to Australia emigrated to Canada.

The Hindu Civilisation of Java

Mr C F Andrews writes in Curren Thought:

In the previous articles we have considered together the rise and decline of the ancient. Hind civilisation in Java and its supersession. all by the incursions of the Arabs from the Persu Gulf, and after that by the Dutch and Britis from the West This more recent occupation. Java by conquest is clearly not of a permane character because the white race cannot settle at bring up families in such a tropical and dan atmosphere. Indeed, already it is clear that a ne era is beginning and the inhabitants of the land which are nearer to Java and Malaya, such as ind and China, will once more give their impress the civilisation of those countries. Mere milital conquest is very little. It often opens the way

a new spiritual conquest which goes far deeper Let us consider carefully the present situation First of all in Java and Malaya, the population st remains Hindu in its background, but with superficial covering of Mahommedan culture a superficial covering of Mahommedan culture at and religion. I have been often reminded by what I have seen in North and East Bengal where it population is definitely called Islamic to-day, by the character of the people is essentially Hind owing to the vast number of Hindu traditions in Java and Maiaya, the Hindu civilisation is still be seen everywhere beneath the surface.

be seen everywhere beneath the surface

But a new factor has come in, in comparativel
recent years. A very large influx of Indian en
grants has poured into these lands from India, an
an even larger number of Chinese emigrants hi
entered these territories from China. The number
in Malaya alone of the Chinese are well over
million and the numbers of the Indian settlers at
about half a million. In Java, the same proportio
of Chinese and Indians may be found that about helf a million. In Java, the same proports of Chinese and Indians may be found: but the actual numbers in Java are much fewer because the original inhabitants of Java are much more prolific, and therefore the space for a new immers propulation is very limited. In both countric however, this new immigrant population from China and from India is already having its ow remarkable effect upon the civilisation of south eastern Asia. Along the coast of the Malay peninsula we constantly find ourselves in a atmosphere, which is an exact equivalent of the Madras Presidency. The villages, the temples, the streets, the castes, and the religious rites and remonies, are all directly taken over from India elf. At Singapore, on the other hand, everying is a replica of China. To the east of Java e old Hindu civilisation still remains in a series small islands and even in Java itself a new dian population is beginning to spread from the ports inland. In other parts of Java, whole lones of Chinese settlers have taken up their rmanent occupation and residence.

As on many occasions I have watched this ocess of re-settlement going on, and studied the of the people in Malaya and Java alike, the restion has continually forced itself upon my tire, whether the Chinese civilisation from China the Hindu civilisation from India, is likely to in in the long struggle for existence. At present, ere are many signs that the Chinese civilisation ere are many signs that the Chinese civilisation advancing more rapidly than the Hindu: but on e other hand, it is to be remembered that the hole past of both these territories is saturated ith Hinduism because as I have explained, the rab and European invasions only left superficial

So it may well happen, that the new Chinese So it may well happen, that the new Chinese ettlers, who enter these lands and settle down in hem, will themselves adopt much that is truly indu. It has also to be remembered that in hina itself, the Hindu culture played a very great art, owing to the spread of Buddhism from the eginning of the first century A. D. onwards. The hine-e of the South of China, who are entering along and layer at the present time, and layer are the present time, and layer are the present time and layer are the present time. alay and lava at the present time in such large umbers, had themselves in the past adopted much if the Hindu culture from Buddhist sources. To

Imbers, had themselves in the past adopted much if the lindu culture from Buddhist sources. To he, therefore, it seems certain that, in the long un, whatever, the character of the new settlement hat is made, whether from India or from China, he ancient Hindu civilisation which has stood the est of so many centuries is not likely to be obliterated. The Indians who come over will arry with them their own Indian culture; the hinese will, in part, become Hindused. There is one further possibility, which has often pipcaled to me with remarkable force. How is that Hinduism itself in the present day cannot end out a new stream of spiritual missionaries to pread once more the Hindu culture by peaceable ind non-violent means as it was spread so marvelmisly in the past? Is there not a field for linduism to expand in these territories, second to one in the world? Should it not be an ideal of lose, who hold Hinduism to be the Sanatan Dharma and love the ancient Hindu tradition with all their earts, to re-enter and recapture, by the pure force I love, these lands, which of old had been already emeated for many centuries with the Hinduism to those ardent souls, who are followers of wami Vivekananda and members of Rama Krishna lission, or of Swami Dayananda and members of its Arya Samai, or of some other progressive type. lission , or of Swami Dayananda and members of ie Arya Sama), or of some other progressive type i Hinduism which is not content merely with maining circumscribed within its own narrow

I have written these articles with the definite lew in mind of suggesting this final thought; and will be a great happiness to me, if, through, the ages of this new Magazine, Current Thought, I can it into the hearts of the younger Hindu generation I India the ideal of spiritual expansion in those accept lands which look beyond the borders of adia across the sea.

The Political Situation in India

Mrs. Annie Besant tells us in the Indian Review:-

We have now, in India, the Congress which the Swarajya Party represents in the Legislatures; the all-India Liberal Federation, composed of the old Moderates and the advanced Liberals; the National Home Rule League, an all-India Association with its definite control of the cont National Home Rule League, an all-India Association, with its definite programme of legislation, and allied through its Council to the National Convention and Conference. The two latter have no programme outside Swara, to be obtained by constitutional means, and the education of the electorate. They contain men of all political parties united only for the winning of Swara.

Outside these, there are those who are faithful to the idea of Non-Co-operation with the Government, and who work for social and economic improvement. There are Independents and Nationalists, with various political programmes, not clearly defined There is the revived Muslim League which should form a strong regiment in the

clearly defined There is the revived atustim League which should form a strong regiment in the National forces, but I have not seen its political programme. But there is at present no common ground for political action outside the National Convention and Conference, to which men and women of all parties belong, and yet carry out their work in their own organisations in their own presentation of a Free content of the presentation their work in their own organisations in their own way, but uniting in the presentation of a Free Constitution for India. Before 1920, there was the National Congress, to which political bodies could affiliate themselves, and yet work along their own lines during the year, meeting once a year for general discussion, and passing resolutions which expressed the views of the majority without binding the minority. It thereby spoke for the Nation, but compelled none. It might be well if the Liberals, who largely made the old Congress, would receive it, not as another party, but as a political centre to which all progressive political associations might affiliate themselves in the old way. The body which still bears the name of the National Congress selects a single party to speak in its name in the Legislatures, does not discuss any political questions or give any political speak in its name in the Legislatures, does not discuss any political questions or give any political lead; it has handed over the purposes for which it originally existed to the Swarajya Party, which has, in some Legislatures, as in Madras, a microscopic minority, and holds a majority in none, except perhaps in the Central Provinces.

To win Swaraj there must be a united a strong recoular autation like that of 1917. Is the

a strong popular agitation like that of 1917. Is the mother to be rent in pieces by her children? Are fratricidal struggles to be the end of her glorious life?

"Who is a Volunteer?"

Mahatma Gandhi answers this question thus in the Volunteer:-

Since Volunteers must be the future army of India, too much care cannot be bestowed upon a proper selection of them. During 1921, whilst they rendered immense help they also hindered the National cause, for all of them were not of the required type. Every one of them must, no doubt, go through physical drill and must be able to compete with the trained soldier in performing the different movements in dealing with crowds, and

must know first aid to the injured. They must also have the following qualifications. They must

Cruthful, chaste, non-violent,

Amenable to perfect discipline and obedience to superior officers.

Respectful towards and friendly to the meanest of their countrymen,

Able to speak Hindustani,

Carding and spinning at least 2000 yards of yarn per month.

Able at least to cook their own food

Free from the curse of untouchability, and, Thorough believers in Hindu-Muslim unity

Origin of the Purdah System

In a judiciously-written scholarly article on the origin of the purdah system, Prof. Muhammad Habib observes in The New Orient :--

Inquiries into the origin of social institutions are always difficult and in India they are even dangerons; for we have a national genius for casting the fierce rays of religious fanaticism on the most se-cular of social problems. Six hundred years ago the purdah system was instituted as a sensible protection against obvious evils; it has now become a part of the ordinary Indian Mussalman's religious

The purdah system was the last desperate expedient of a society fighting with its back to the wall. Its institution is an evidence of the good sense of our ancestors and its continuation a proof of our own super-abundant folly.

I must premise that the purdah is essentially an institution of the Mussalmans, and the credit or discredit of the invention is exclusively theirs. And we must also dismiss the cheap explanation that the purdah originated from the habit, correctly or incorrectly attributed to the mediæval Mussalmans, of stealing and running away with non-Muslim girls. If the purdah system had been a method by which Hindu society sought to protect itself against the Mussalmans. the strict observance of the system among large sections of purely Muslim populations, such as those of northern Afghanistan and Central Asia, who are too far from India to have been influenced by it, would be inexplicable. They did not adopt the institution from us; they discovered it of their own accord and sent it hither. The custom is observed by all Mussalmans of India, and by such Hindus as have been socially—not militarily—influenced by the all Mussalmans of India, and by such Hindus as have been socially—not militarily—influenced by the Mussalmans. The Mussalmans invaded Madras and Guirat, but Madras and Guirat have not learnt the system, because no large and progressive section of Mussalmans settled in those provinces. The origin of the custom has nothing to do with the Hindu-Muslim question, though its adoption by the Hindus has no doubt been due to that influence which neighbours always have upon neighbours. For just as the Mussalmans have adopted from the Hindus many customs not only alien but directly Findus many customs not only alien but directly contarny to their creed, the Hindus also condescended to learn this new discovery in the art of life from the Musalmans.

Even a cursory glarce at the geography of the Muslim world will convince us of one very signi-

ficant fact. The purdah prevails in some Muslin countries and not in others. It is unknown the Arbs of Northern Africa or to the Muslin Negroes who inhabit the interior of the Dark Continent The Arabs of Arabia do not bow their king to it and it is very laxly followed in Westen Turkey. On the other hand (modern changes and Atal.) Turkey. On the other hand (modern changes apart the Musalmans of Persia, Central Asia and Aighanistan are remarkable for their strict adherence in the system. Why so? Obviously a system followed only by the Eastern part of the Muslim world, the part inhabited by later converts—could have no religious sanctity about it. It must be as institution of purely secular growth.

In his article Prof. Habib describes the horrors of Chengiz Khan's invasion and conquest of the countries where the purdek system has since then prevailed. Chengiz Khan and his Mongol hordes were not Moslems. The writer has described the hornble treatment which the women of those regions received at the hands of the Mongols. He holds that

"It was in the stormy atmosphere of the Mon gol invasions that the purdah system arose as the last despairing effort of Muslim society to protect what if held most dear—the honour of its women

He also holds

"The combination of the purdah system with early marriages to be the basic cause of most of our national misfortunes.

It's a Hard World

"The Root and Branch", published by B (Forest Service, has the following 365 days A year has ... Sleep, 8 hours ... 122 This leaves ... 122 Rest, 8 hours ... 121 This leaves Sundays 52 69 This leaves days Saturdays 1/2 days 26 This leaves Lunch 11/2 hours 28 This leaves Annual vacation, 14 days ... 14 which leaves One Day, on which (being

Research in Indian Medicinal Plants

Labour Day) nobody works-The Mysore Economic

The Educational Review writes:-

The Government of the United Provinces has just received an educational trust as the result of the generosity of the late Mr Kamta Prasad, I.M. S. to which wider attention deserves to be drawn. The trust is to be vested in the Vice-chancellor of

Allahabad University, the Director of Public struction, United Provinces, and the Principal, and George's Medical College, Lucknow, and is to asset, for the present, of two Research Scholaraps of the monthly value of Rupees one hundred ch, the condition being that the scholarship-liders should devote themselves, in the Science spartment of the Allahabad University, "to the emical analysis of such of the Indian medical ants as have not so far been analysed. The work chemical analysis is to be systematically done d in this connection the works on Indian edical Plants by Col. K. R. Kirtikar and Major I) Rasu are to be consulted." There is great ope in this country for the study of Indian edical plants, though we are conscious of the edicinal plants, though we are conscious of the ct that some work is already being done in the pe at one or two centres in India. Side by side in the attempts at reviving Ayurveda which are indent in the country, it is desirable there should a systematic investigation into the medicinal an's of which such a large number are used in a Avurvedic and Unani systems in India. The siems cannot otherwise be based on a scientific bothing Another advantage is likely to be the idition of a large number of cheap medicines to be western system of medical treatment which has sined such extensive vogue in India.

Adherence to National Religions

In our last issue, page 334, we reproluced from the Roman Catholic organ The Light of the East some passages in answer o the question, "Must one's religion be the national one?" Some more passages are nuoted from the succeeding issue of the same monthly.

It is absolutely cortain that community of religion is the closest tie that can bind the nation of the present to the nation of the past and the different members of the nation of the present to one another To break away from our ancestors and itellow countrymen in the matter that most affects our souls and moulds our conduct, in the matter of religion, is to place between them and us a gap which only the deepest and most sympathetic charity can bridge.

A general change of religion may also imperil the national arts and national culture, and, if the new religion comes to us through another race it induces us not only to forsake the ways of our own people but to embrace those of the foreigner. The peril is so great that both missionaries and converts must be in constant watch against it.

Nor shall we he itate to say that, if the foreign religion one accepts is the national religion of mother people—a religion made, never mind how are hy whom a religion made, never mind how are hy whom the same are likely and the same are likely as the or by whom, to suit the special moral and intellec-ual temperament, the special civilisation, the pecial laws and government of another race—we all to see how the acceptance of it can lead to mything but complete denationalisation

Can a European accept either orthodox Judaism or orthodox Hinduism with their complex codes of seremonial ablutions and outward rites, with their trict prohibitions regarding certain kinds of food, with their minute rules concerning all sorts of incleanliness, with circumcision or caste, without

losing all his European characteristics and becoming unable to lead the kind of social life which is ing unable to lead the kind of social life which is that of his fellow countrymen? Can an Indian embrace the "Church as by law established in England," which recognises His Majesty the King as its supreme Governor in things spiritual and temporal, attends the orders of the English Parliament, varies in its discipline according to the changes of English civilisation, without denationalisation, humself? Loricelly, it comes to the changes of the changes of the changes of the changes of the country to the changes of the changes o

changes of English civilisation, without denationalising himself? Logically, it seems to us, they cannot. A man cannot at one and the same time embrace two different social systems, nor can one serve two different and often rival masters.

But let this be as it may We believe that the true religion must be the means—the only one to a certain extent—which God has instituted to unite mankind into one whole in spite of its many diversities, We need not therefore say anything infavour of religions that are exclusively national invented to suit the needs of one country or one cace alone National religions should keep at home. Our only task will therefore be to prove that catholic religions, religions given to satisfy the

catholic religions, religions given to satisfy the religious needs, not of a special nation, but of all men, in no way imperil nationalism, national arts and national culture.

and nanonal culture.

But we should like to preface a remark. There is in all the arguments in favour of keeping to one's national religion "right or wrong," a horrid defect. They contain an implicit blasphemy.

To say "my national religion, right or wrong" is in the mouth of a theist a blasphemy. On his lips in the mouth of a theist a blasphemy.

the words also spell dislocalty to the country. For a theist knows that what God wills is best both for a theist knows that what God wills is best both for individuals or for nations, and that God can only will the truth No doubt, we men with eyes of flesh may not see at once that what God has willed is for the best. But is this peculiar to this case? We do not accept the principle that honesty is the best policy, because we see honest dealers become rich faster than dishonest ones, but because we know that, there being a God of Justice, the maxim will ultimately work itself out it spite of appearances to the contrary. Poor indeed is the faith of the man who dares not entrust to God the future of his nation, and frail the philosophy of the man who doubts that truth works better than error.

How to Live Long

Dr. Daniel H. Kress, M. D., writes in the Oriental Watchman and Herald of Health .-

"Henry Ford says people can live to be one hundred twenty-five, but must quit tea, coffee, tobacoo, and liquor." Thus reads the headline of a special to the New York Times of August 12. Henry Ford, while enjoying a little leisure in company with Mr. Edison and Mr Firest once at his Wayside Inn, is said to have made the statement that it is possible for man to live to the age of one hundred twenty-five if the working parts of the human automobile are kent free from carbon. By taking as good care of himself as he would of ore of his automobile engines, he said he might reach that age.

Being asked, "If the carbon is already there, how are you going to get it out? He replied, "By mastication" And continued: "You know that when you chew the food well, it satisfies you sooner, and you don't need so much. Get

only good food. White rats lived three days longer at the hospital without food than the ones that were fed on white breads alone. We eat no white bread in my house."

Coffee, tea, tobacco, and liquor find no place in Mr. Ford's prescription to prolong life. They will not be found, he predicts, on the table of the man of the future, and "it is not so far in the future either," he said.

Edison's great-grandfather was so influenced by the life of Carnaro that he adopted that man's simple mode of life, and lived to the age of one hundred two. His son, the grandfather of Edison, was brought up in this same simple manner, and was brought up in this same simple manner, and lived to the age of one hundred five. To him were born seven sons, of which Edison's father was one. They all lived past the fourscore, three of them nearing the century mark. Edison attributes his vigorous health and usefulness chiefly to the fact that his great-grandfather had the good sense to adopt the simple habits of Carnaro, which he himself in the main follows.

LUTHER BURBANK'S HEALTH PROGRAMME

Mr. Burbank, the plant wizard of the world who has accomplished more than any living man in the development of plant life, is also a man who is most temperate in his manner of living, and a fierce agragonist to the use of tobacco, tea, and coffee. Mr. Burbank is a marvel in his line as Edision and Ford are in theirs.

While it is not possible for all living to reach the age of one hundred twenty-five or even one hundred years, should time continue, it is possible for all to live longer than they do, and accomplish more while they live, by adopting the simple

for all to live longer than they do, and accomplish more while they live, by adopting the simple habits of Mr. Ford, Mr. Edison, Mr. Burbank, and others whose names might be mentioned, men who to-day are accomplishing things out of the ordinary, in spite of the advanced years of some.

Old Thomas, Parr, who is buried in Westminister Abbey, England, died at the age of one hundred forty-nine. When examined by the king's physician a short time before his death, he was said to have been in excellent health; his arteries were still soft and elastic. The doctor who examined him said he saw no reason why he should not live another and elastic. The doctor who examined him said he saw no reason why he should not live another ten or twenty years. Unfortunately he was taken to the king's court. One year of such living was sufficient to end his earthly career. All his life his habits were simple. He neither drank nor smoked, and he practically subsisted upon a fleshless diet altogether. The food on the royal table caused his death.

The Vernacular as the Vehicle of Instruc-

Prof. R. M. Joshi says in the Sydenham College Magazine:—

India is probably the only country in the world where a case has to be made out for using the mother-tongue as the medium of all instruction. Elsewhere the proposition would be regarded as a signature. The strange phenomenon in India is a

result of historical circumstances.
"But", it is said, "it must be admitted that in the present circumstances of the country, learning English is an absolute national necessity. For India to be a nation, she must have a lingua franca. We

have now got one in English. Why not make the most of it?" Now the *lingua franca* argument is in the first place, a bit overdone. Little Switzerland is a nation, as good as any other, with three official languages—German, French and Italian Canada, vast in territory but small in numbers, is a nation with two official languages—English and French. The South African Union has two—English and Dutch. Again, does any one in his senses believe that English can ever be in this country a language. and Dutch. Again, does any one in his senses believe that English can ever be in this country a langua franca in the sense of a language understood and spoken by the mass of the people all over the country? Have not our very first efforts at getting a responsive electorate in the mofusual revealed the fact that the conduct of the business of our provincial legislatures in English is largely responsible for the anathy towards the same of many of the members from the country-side, and still more so of their constituents? Are not English-educated Indians themselves coming more and more to realise the necessity of re-distributing the present provinces on a linguistic basis?

provinces on a linguistic basis?

But even granting that a good working know ledge of English must be regarded as a necessary part of a good general education, does it in the least follow that English must be the medium of least follow that English must be the medium of instruction all over the country even in the second ary schools? In English public schools and un versities at the present day, a good knowledge of French and German is regarded as an essential part of the curriculum, but they do not on the account make the students learn history, geography mathematics, etc., all through the medium of French or German and with the help of French or German text-books. They do, of course prefer the direct method of teaching these languages to the grammar-translation method, and so do we now with regard to English here. But we go further and delude ourselves that four or five years of the direct method are bound to give the boy such a mastery over the English language that he may then use English as the medium of his learning with the same ease as his mother-tongue—and that too, when the direct method is used, not by a Englishman but by an Indian, himself feeling pretty shaky about his English and exerting himself to give a good, make-believe show of his direct method.

To raise the level of our university education we must first raise the level of our matriculates To do the latter, we must, among other things, free the students of the secondary schools from the tyranny of using English as the medium of instruction. It is of no use to do that only up to the fifth standard. What is necessary is that candidates should be at complete liberty to answer all dates should be at complete liberty to answer all papers, except those in English, through their

vernaculars.

Islamic Prayer

The following extracts are taken from T^{m} Muslim, which is the organ of the Ajuman-1-Islam, Singapore:

It may be said that prayer is an attitude of the mind and why should it be necessary to bow, prostrate and stand? The answer is that the external position is a reflex of the internal attitude. When we wish to show our respect to a Market and do not we wish to shew our respect to a Master we do not simply say by word of mouth: I respect you, but we prove it by some physical action.

tvery idea of the mind is expressed by means ne organs. So when a Muslim folds his hands he breast he expresses the natural position of a new meditate or when we listen to an or Thus folding of the hands also signifies reason. Physical and spiritual conditions are in or This folding of the hands also signifies re-ation Physical and spiritual conditions are in way blended together. We see pictures of hired warriors with folded arms awaiting their go. A Muslim bows on his knees in prayer, are is nothing strange in this. This impresents reverence of a Muslim. In our daily expurenc-we see other peoples bowing themselves belowed go and queens. The prostration of a Muslim is physical expression of humility and prayer for pfulness.

All the postures that a Muslim takes in his yers have some meaning. The standing means ention and regard, expression of solicitude and courting of favour. The bowing and prostrating an humility of mind, gratitude, love and sincerity, feelings of pride and conceit are banished when fusion lays his head in the dust before the Al-ghty presence of God.

WHY WE MUST PRAY FIVE TIMES DAILY

It may be asked why it is necessary to pray five It may be asked why it is necessary to pray five ness a day. The answer is that just as it is neces-ty to feed ourselves for a fixed number of times ay, so it is with the soul. If we take no food for or 3 days, we will be greatly weakened and re-ced in fiesh and power. So in the case with the il. Prayer brings strength to the soul; it is in fact diet. Lack of prayer means starvation of the nl It is now admitted on all hands that the eping of the soul in good state is much more imprant than the keeping of the body.

In Islam the prayer is not set apart for a narti-dar day on which no work is done as in some ther religions. Islam gives quite a new meaning prayer by introducing it into the every-day flars of man. No particular day is set apart and is therefore that sabbath is unknown to Islam bery day is a holy day in which a Muslim may old communion with God without giving up his coulty occurrations. Islam thus restrains the instru vordly occupations. Islam thus restrains the insti-ution of munkery. Islamic prayer is to be consi-lered as a means of the moral elevation of man.

India's Inheritance

in a paper by Rev. N. Macnicol pubished in the Young Men of India occur the ollowing passages :-

Let me say a word now of some gifts that are ot peculiarly the property of Maharastra, but that ave come to you as an inheritance that is the ossession of the whole people of this land. These re gifts that are not merely intellectual, but that, thile they have expressed themselves in certain lens have contained to the schicing of leas, have contributed greatly to the fashioung of he Indian character. There are three such ideas thich I would do little more than name. First here is the idea of unity. The long desire of shilosopher and saint throughout the ages, deeper n its roots in India than n any other land, has seen to sum up all things in one. How they solve his ultimate mystery. On whether, their solution his ultimate mystery, of whether their solution an satisfy any human heart, I am not now

considering, but we can say without any hesitation that, in seeking this end with such passion and resolve, they were seeking the deepest thing in the resolve, they were seeking the deepest thing in the universe. They were seeking God as the ultimate principle of all things. Therefore, to belong to a race that has followed such a vision, even if it were only to be "in wandering mazes lost," is a fact, once you have had a glimpse of it, to inspire and uplift those who have come after.

and uplift those who have come after.

Again, a second desire that has entered into the blood of India is the passion for liberty. This is not such a liberty as has so powerfully attracted Western peoples, but something that reaches far deper freedom from all that bondage which seemed to them sometimes to be life itself. Release tro... chains that fetter and enslave the spirit—that is what I dia through all the centuries has most passionately desired. They saw that it could only be attained when they reached that oneness with the Ultimate which, as we have seen, was their goal, but on the way there they are striving continually to break their chains. They failed, I think we must confess all but a few great spirits, who escaped into some dim shadowland where there were no longer any fetters. land where there were no longer any fetters. They failed, and India has been more than most lands enchained in bondage to its priesthood, in a social bondage, in bondage to harsh and tyrannous over-lords Yet the protest of the soul of India has ever been against such enthralment, and the has ever been against such enthralment, and the cry that comes to us down the ages from its saints is, just as it was the cry of St. Paul, "Who shall deliver me?" You who come after have your feet set upon the way of freedom. It is for you, as the children of those forefathers, to see that you are not entangled again in any yoke of bondage, that you yourselves in your souls are free in fellowship with Gpd, and that all chains that bind the souls of others are likewise broken.

A third conception that has been powerful over the soul of India for many a century is that

the soul of India for many a century is that expressed by the word ahimsa, or non-killing." Some would identify it with love. If it has not some would needtry it with love. If it has not all the positive content of that word, it means at least that one should refrain from injury and so far show compassion. It is a lesson which has done much to make the Indian spirit gentle, free from the harsh and aggressive temper that disfigures so many other peoples. It should preserve the Indian of the future from these wars have which other of the future from those wars by which other nations have sought to prove their greatness, and should enable her to be to the world a pioneer of

These are some of the inspiring ideas that come down to you from the religious life and literature of ancient India. There are many others, some of them, like Transmigration and Karma, only at most partially true, but all of them great awakening ideas, worthy of a race that has never been content to live upon the surface of things.

A Suggestion for Removing Middle-class Unemployment

Sir George Godfrey, Agent, Bengal-Nagpur Railway, express the following opinions in the Bengal-Nagpur Railway Magazine:

We are all struggling to secure economy in working results. In my opinion one of the chief

obstacles to economy is the large number of men that have to be employed on the lower kind of clerical work in all Railway Offices and as Porters and Pointsmen at all our stations.

The eastern side of India, (I cannot speak for the west), is on the verge of a great unemployment problem, not amongst the coole-labour class, because that class is never in excess of demand, but amongst the sens of the lower middle class. In amongst the sons of the lower middle class In my opinion, the solution of the problem will be that this class should take up much of the work which is now done on Railways by the Coolie class.

At Home and in Europe generally, Porters, Pointsmen, Coupling Porters, and other men doing work of this nature are intelligent, they are well paid and they are efficient—in their off time they take part in the social amusements and entertainments of their community. In many cases Porters on English Railways have risen to be Chief Clerks at stations, Station Masters, and even to higher

We could afford to pay our Pointsmen a bigger wage if they were more intelligent and did the work of two of the present type, and this would not be difficult. I should much like to see the young boys who are growing up now, who are sons of the lowerpard clarks. Assistant Station Masters of the lowerpaid clerks, Assistant Station Masters, etc., taking to this kind of work. The coolie class could then be relegated to their proper work such as agriculture, earthwork, permanent-way gangs, etc.

This solution, however, of the unemployment of the offspring of the lower-paid clerical classes, of which the numbers are increasing so rapidly year by year, would mean such a complete revolution of the social ideas of that class that I do not feel very hopeful that it can be brought about.

Different Classes of Railway Psasengers

According to the same magazine,

The population of India is over 300 millions and 2nd 5,132,800 8,128,900 ... Inter 99 ... 3rd 502,851,100 Season and Vendors 55,664,900

> Total 571.695.400

The Work and Position of Teachers

Mr. V. Ramchandra Rau contributes to Welfare a thoughtful article on Elementary and Middle School Teachers" in the course of which it is stated:

One often hears the contention that our educational machinery is not equipped with the best of brains in the country; that the profession of teaching is one of the noblest and most responsible of profession, and that we want only capable and sincere men to make the young people of today the good citizens of to-morrow. With regard to the first of these contentions, it is a sad but undeniable truth that our educational institutions are not only not equipped with the best of brains

but often driving away men qualified for, a doing excellent work. My statements refer of to teachers below the high school grade, a let me not be mistaken as bringing within a sphere of my remarks teachers in any way connect with a High School, i. e. from the Fourth For upwards.

The truth is that the profession of a teacher has no longer any attractions for really good at capable men. As it is, the teacher is a creature of circumstances, and is made to adjust himse to them. The work he does is in no way inspiring it is not even congenial, but the teacher has to make it so. And when the teacher has create work that is congenial and in some measure in the profession of the spirit to purpose the has not the soul or the spirit to purpose. spiring, he has not the soul or the spirit to purs

For the simple reason that 'teaching' has become For the simple reason that teaching has been the refuge of a class of persons, who either the cause they could not successfully solve the graph problem of unemployment, or because they have some private ends to gain, take to it and not of of any sincere motives for the cause of education or for the equally noble cause of the uplit of the children of the country. It is a matter of comma knowledge that at least half the number of teachers recruited in our elementary and middle schools are men with ambition; men, who do not mean to stick to their line, but who do mean to mean to stick to their line, but who do mean w abandon it as soon as a better opportunity offer itself to them elsewhere Such men are abore blame, for, do we blame a man for wishing better the state of the st improve his prospects of earning a better lively hood? The second variety in this class consist of people, who have failed in their college career. and who, unwilling to waste their time, and anxious to carn something, out of necessity of expediency, offer their services as teachers. Now we may very well dispense with the two foregone we may very well dispense with the two foregonesets of teachers But, all the same, it should be noted that the greatest disservice to the caused education arises from them. Their interest is transitory, and their responsibility is light, for they may be going away at any moment, at the end of a year or two, and their work in the very nature of things cannot be expected to be anything but mefficient and insertisfactory.

nature of things cannot be expected to be anything but inefficient and unsatisfactory.

Why then, it may be asked are such kinds of teachers entertained? The answer is simple institutions like individuals have false notions of economy, though, be it understood, the economy is not false—it is true, it is something palpable for the time being. But, the notion of it is false, of course, when you have in view the end and aim of all real education. When you want to produce the best lot of students in your school when you the best lot of students in your school when you cannot secure the best of teachers because insufficiency of tunds, when naturally, you have to employ third-rate teachers, and when, in conse quence, your pupils do not attain the standard of progress expected of them, then you feel that your economy has not been worth while, that it has been suicidal. This will lead us into the further question, how far the heads or managing bodies of institutions are earnest in the putpose they have set forth before themselves, and how far Government and State aids have been able to remove their difficulty.

We now come to the third set of teachers. These are the men with whom we are really concerned. They have no soaring ambition; of they have they have not the whose within of

if they have they have not the wherewithal of

it: they can think of no other means not. They are forced into the profession, h they have to cultivate a liking and on.

other articles in the March Welfare aders' Guide to Welfare for March, published elsewhere.]

Buddha and Asceticism

read in the Mahabodhi:-

ugh the Rija Suidhodana tried to keep the life hidden from his son's eyes, there time when Siddhartha saw the black cloud and sover all men—old age, sickness and Once he had seen the cloud and pondered is riches, his palaces, his gardens, lost their in his eyes and he became serious and I Then came a day when he said. Forth go and seek until I find some means where id all men may escape these grievous ills—is, old age and death. As he resolved, so he put off all his princely state and wandered is a beggar.

sting with ascetics, he determined to learn hein and to subject his body to every hard-nd severity, gradually cutting down his food a was living on a few heans a day. But by of these privations he became very thin—a skeleton After several years of these prache realized that he was no nearer his goal, t, if anything he appeared to be farther away, ith a wasted body, he had weakened his mind had become unable to bear the burden of used meditation.

om this time forward he ate sufficient food vore sufficient clothes. One day, coming to a int place beside a broad flowing stream and the cattle cross by the ford to the further he thought how it might be possible for him il mankind to cross the great flood of ill and o surety. And he sunk himself in profound atton

Youthfulness Even for Old Teachers

fir Haridas Roy says in the Teachers' rnal how teachers may remain youthful pite of age. A part of his observations uoted below.

you think of yourself as perpetually young, rous, robust and buoyant, if you feel interested to hopes and aspirations of the young people especially in their youthful amusement and ts, if you always keep in mind the bright, orful and buoyant picture of youth in all its, andour and magnificence and if you believe that are still in the enjoyment of youth, it is sure, ure as the day follows the night, that you will in your youthful appearance and strength in e of your age. Perpetual rejuvenation is possibly right thinking. You must look as you think feel because it is thoughts and feelings that age our appearance. The London Lancet—the hest medical authority in the world—gave a endid illustration of the power of the mind to up the body young. A young lady being deserted

by her lover had gone mad, she lost all consciousness of the passing of time. She thought her lover would return and for years she stood before her window and waited for him. When she was over 70 years of age, some visitors including physicians saw her and thought she was not over twenty. Her skin was as fair and smooth as a young girl's. Her firm conviction was that she was living in the very time her lover deserted her This conviction controlled her physical condition She was just as old as she thought she was.

"What Can We Learn from America?"

Prabuddha Bharata has published notes of a lecture delivered by Swami Bodhananda dealing with the above question, from which we extract the following passages—

There are two kinds of labour—the skilled and the unskilled. The skilled labourer, such as the carpenter of the brick-layer, gets \$ 15 a day in America. It means that he earns Rs. 46 a day. And how much does your carpenter get? Perhaps not more than As 14 a day. Then the unskilled labourer, a sweeper for instance, gets \$ 5 i.e. Rs. 15 a day in America. This great wealth of America is not of course, equally distributed. They say that five per cent, of the people possess ninety-five per cent, of the wealth. Still there is no poverty there—nothing like this appalling poverty that you have here in India. In America, if a man is willing to work, if he is not lazy, he can earn easily Rs. 15 or something like it a day. So America being a free country possesses these great advantages. It is all due to her freedom. I believe as a principle that unless a nation is completely free and independent to shape its own destinies, it cannot prosper.

I am interested in economics. I want to see my people well-fed, well-dressed, self-reliant and prosperous. Swami Vivekananda used to observe that there cannot be any Yoga (religion) unless there has been some Bhoga (enjoyment).

Three things have appressed me doorly in

Three things have impressed me deeply in America. The first is the American educational system. In America every child whether a boy or a girl, must go school, until he or she is fifteen years old. This is the law of the State. The children of poor families are supplied with books, pencils, paper and all other things necessary for education by the State. And the education imparted is completely free, no tuition-fees being received from anyone. By true education I mean, and I know you all mean, the spiritual education. The education of America which I am speaking of, is secular education. Still this secular education, this literacy, is also necessary for the progress of a nation, and we also badly need it

The second thing that has interested me in America is its saintary arrangement. If there is an outbreak of any epidemic disease, hundreds of people will volunteer their services, and the State will provide money to start institutions to investigate the nature and the cause of the disease and to stamp it out. If the State has not money enough, it has a right to conscript the weilthy. In times of national emergency, the State collects the wealth of the millionaires and uses it for public good. For instance, in the case of a flood, fire or epidemic, if there is a need of money and if it is

not forthcoming, then the Government has the right to conscript the wealth that Rockefeller and others possess. So, that is the great advantage of the people's government. Although the national wealth is unequally divided in America, still it remains in the country and is available in times of national need. The wealth is the people's wealth and the government, as I told you, is the government of the people for the people by the people. The administration is always for the good of the people, and the higher executive officers take pride in saying. "We are the servants of the people" I heard three of the great Presidents in public lectures say that.

I heard three of the great Presidents in public lectures say that.

Then, apropos of sanitation all the children of America are examined by State physicians once in a while. The American people have discovered a great psychological truth. They believe that if the children are physically defective or have some physical ailments, they develop such habits as trusacy, delinquency, telling lies, stealing, etc. The scientists have established it, and that explain the people's great attention to the health of their children. Then the third thing that has impressed me in America is the general prosperity of the country. I have already told you about it and do not like to say anything more on the point.

We badly need these three things here in India for our national welfare. The first is education, the second health: and the third, wealth. Every member of a nation has a right to them.

Cochin Again Leads

Stri-Dharma writes.—

In certain directions so quickly does the women's movement advance in India that each month sees some new and noteworthy step forward being taken. This month we are happy to record that a woman has been nominated to an Indian Legislative Council for the first time in her own right. The Government of Cochin has nominated Mrs. T. Madhavi Amma as a member of its new Legislative Council. It will be remembered that the sister State of Travancore was the first to include a woman member, but Dr. Lukhose Poonen, the lady in question got her seat in the Council by virtue of her appointment as a substitute for the Darbar physician, a man. Now Mrs. Madhavi Amma is the first woman directly appointed as a member of an important Legislative Council. We congratulate her on being the recipient of the hiscongratulate her on being the recipient of the historic honour and hope she will be the forcrunner

of many Indian women M.L.C's. Cochin State has been ever in the van as regards women's progress, which is what one would expect to a State where matriarchy still holds sway, where the rate of female literacy is the highest in India and where the write of the Maharajah wields very great political influence.

The Age for the Consummation of Marriage

With reference to the recommendation of the Select Committee of the Legislative Assembly that the Age of Consent for married girls in the case of their husbands should be raised from twelve, its present number, to thirteen years instead of fourteen as was fixed in Dr H. S. Gour's Bill, the same journal

It is heart-breaking to find the Indian men who are supposed to be India's leaders into the Promised Land of Self-Government so little able to govern their own lower natures that they are willing to offer up to it, or to it in other men, the bodies of girl-wives of thirteen. These children will then become mothers at fourteen. To talk of consent in the case of a child of thirteen is a frightful abuse of language. Perhaps the public would awake if one could broadcast some graphical illustrations of the agonies suffered by girl mothers in delivery the deaths that are result. by girl mothers in delivery, the deaths that result in the case of some, the weakening of the body and the consequent life-long depression in spirit of others, the physical degeneracy of the children and of the race-stock born of such child-mothers in consequence. We have seen only four protests in consequence. We have seen only four protests in the press against this disappointing proposal of the Committee, namely in The Servant of India, The Modern Review, The Madras Mail and New India No political move could do India more harm in the eyes of the outside world than the attitude to its young womanhood taken by the Select Committee. Other countries protect their girls until sixteen and they consider any nation barbarous in which a girl is entrusted into a man's hands before that age. India will be lowered in the eyes of all by such disclosures as are published in the Committee's Report. It is still possible for the Assembly and Council of State to pass the Bill in its original form. We call on them to do so. Every woman society ought to call on them to do so and save the girlhood of the nation. girlhood of the nation.

FOREIGN PERIODICALS

Theism and Laws of Nature

Writing on "Theism Nature" in the Harvard Theological Review,

Mr. F. R. Tennant of Trinity College, bridge, observes :-

Without the similarities and the repeatableness

nomena, without some regularity in Nature, ould neither be thought nor knowledge. nor prescience, intellectual nor science y, intellectual nor moral status, virtue of a reign of law that there mos to have meaning and a human reason ver it. In reign of law, moreover, we have nent an explanation as can be forthcoming. ; as we know but in part, of that greatest theism, the existence, within an order that is the highest goods, of evil as a necessary uct. Theism necessarily takes the highest to be subservience to the rational and tatus of finite spirits, and their communion od. In the settled order of Nature a necessary precondition of that highest In so far as Nature is intelligible a meaning, and those qualities must have tent ground the theistic interpretation the most reasonable. The world is a Newton did not make a chaos into a when he discovered his laws of motion and on, it was a cosmos already in the time ny. And it is not merely its cosmos-form catable similarities, that Nature shows to more significant is the epigenesis, the pary development from lower to higher, the veness of increasing purpose which it This suggestiveness, expressed in terms of cal, aesthetic, and moral arguments for the God, has always been the basis of commonitural theology, and has always commanded nt, they have been severely iconoclastic much of order as the world presents can putcome of blind chance or undesigned and ded coincidence has generally been as to human reason as it would be to have d that Hamlet was produced by the of some founts of type. It is difficult the least, to conceive of a world being by intelligible and also amenable to ethical less it be the outcome of intelligence,

regularity and adaptiveness 14 to have I, as indeed it must, we can find no such in Nature itself or its parts, nor in the man, which cannot begin to be rational external order be first presented to it, the ernative then is the theistic. A reign of 1 as we find, and such as 15 not to be led with its pseudo-scientific travestics, is the strongest links in the chain which centific knowledge to religious faith.

Baby Talk

James Sonnett Greene writes in

the faculty of speech through his faculty of speech through his faculty of speech through his faculty of it is strictly true that he does—
the faculty of speech that he does—
the faculty of speech of the speech. But this to the question as to what kind of speech of the standard speech; that is, speech preceded ite, complete thought, and consisting of and distinctly articulated words, put in straightforward, complete, grammatical al sentences, the whole being governed as

to intonation, rhythm and accent by the innate musical ear?"

"Training in speech should begin as soon as the awakening intelligence of the child prompts him to struggle after speech. The worst thing to talk to

a baby is baby talk.

"From his earliest years a child should be spoken to in correctly and distinctly articulated words, put together in simple but complete sentences. Frequently it has been observed that the only child of a fully mature, staid, educated couple far outruns the average child in mentality. The explanation is that having spent most of his time with his parents he has acquired good speech habits and a good vocabulary. Surely we here see the folly of leaving a child mainly under the influence of some uneducated, loose-talking nurse girl, and the wisdom of guarding him from the bad speech habits of other children.

"The most evil outcome of talking baby talk to babies, and particularly of imitating their omissions and substitutions of consonants because his mutilated speech sounds so cute', is that such speech often becomes confirmed as a habit Hardly anything could be better designed to confirm defective speech in a child than for him to hear it constantly invitated.

The Growth of Protestant Missions

We read in The Literary Digest.

United States, for instance, gave forty-five times as much to missions in 1923 as in 1859. The volume, edited by Charles H. Fahs, of the Missionary Research Library, and Professor Harlan P. Beach, of Yale University, shows that about 700 organizations, with head quarters in North America, Great Britain. continental Europe. South Africa, Australia and New Zealand, are conducting the Protestant foreign missionary enterprise, the of this number only 380 actually send out missionaries. The total income of the 700 organizations devoted to foreign missions, as reported in 1923, was \$69,555,148. Of the total income stated, \$45,272,793 was received by societies having headquarters in the United States, \$3,357,739 by Canadian societies, and \$13,342,499 by British societies. Continental societies had an income of \$3,631,305, the great part of this coming from Norway, Sweden, the Netherlands and Switzerland which were neutral in the World War Germany's gifts, which amounted to \$2,118,935 in the year preceding the beginning of the war, dwindled in 1923 to \$29,740, to such Protestant Church in Germany.

The quarter-century has seen a marked development in the strength of the growing Protestant Christian constituency in the field. Here are the

"In number of communicants Asia has increased trom 622,160 to 1,533,057. Africa has increased from 342,457 to 1,015,683 (Europeans permanently resident in various parts of Africa not counted here), aboriginal or indigenous populations in Australasia, Netherlands, Indies and the Pacific Islands, from 117,092 to 647,728; Latin America and the West Indies, from 132,388 to 368,228. In North America, north of Mexico, numbers of communicants among American Indians, Eskimos and Asiatic immigrants has increased from 20,506 to 48,711. The great increases in Asia have been in

China from 112,808 to 402,539; India, 376,617 to 811,505. Japan, 42,835 to 134,547; while Kores showed extraordinary growth, 8,288 to 277,377.

"In the Philippines, taken over by the United States in 1898, there were only 266 Protestant com-

municants reported at the beginning of the century; there are now 64.184 reported. In the Netherlands Indies, a region little known by Americans, there has been a very marked movement toward Chris-tionity in contain relationship of the companyment. tianity in certain islands, and the communicants reported in 1900 as numbering only 36,187 are now reported as 475,848.

A total of communicants, haptized non-communicants and others under Christian instruction numbering 8,342,378 is reported for the 116 areas for which missionary statistics are given Under the comparable categories for a quarter-century ago, the number was 3,613,391.

Machines Have Not Degraded Labour?"

Mr. Paul W. Brown, editor of The Executive's Magazine writes .-

"The year 1870 witnessed the taking of the first real occupations census by the federal Government. It is an easy matter, therefore, to divide the number of skilled workmen in the different trades by the number of millions of people, to do the same for the census of 1920, and thus place before our eyes a complete picture of the effect of

modern industry upon the development of the individual skilled workman.

"The carrying out of this plan blows to shivers the myth of the degradation of the skilled worker by the introduction." by the introduction of the automatic machine. The number of skilled workers has substantially increased. This statement is based on an examiincreased. This statement is based on an examination of seven of the principal building groups; five of the leading woodworking shop trades; seven of the leading groups in the iron and steel trades, beside three trades not readily classifiable—stationary engineers, engravers and bakers. The workers in these various groups show 25,149 skilled men per million in 1870 as against 30,739 skilled men in 1920. In relation to the population, the number of skilled workers of these groups in the United States increased 22 per cent, in the fifty years. in the fifty years.

"No doubt, the skill of the American craftsman averages much higher to-day than it did fifty years ago. Take the stationary engineer, for example; in 1870 the engines were small and simple affairs, hile to-day the engineer usually has to care for and supervise one or all of a group of complex devices, including dynamos, ventilating fans, steam heating systems, air compressors and refrigerating machines.
The trades that have been born—structural steel
workers and electricians, for example—are of
infinitely greater complexity than those which have almost disappeared, such as coopers and wheelwrights. And the modern machinist works to ten-thousandths of an inch, where his father

worked to hundredths or thousandths.

"The modern in lustrial nations have learned hew to make machin a do the work of skilled men only to set these soil of men at new tasks requiring greater, dexterity of hand and a wider comprehension of mechanical principles. The man who stands by the automatic machine to-day is not the son or grandson of the skilled craftsman of 1870:

his ancestor at that period was shoveling in the street under a broiling sun, or tugging at steel bars in a rolling mill, or doing back-breaking work bars in a rolling mill, or doing back-breaking work in the field, now done by high power implements drawn by horses or tractors. Modern industry has not degraded the skilled workman, it has only enlarged and exalted his opportunity. The census of 1870 showed 25,066 human beings per million doing work as domestic servants, while in 1920 that number stood at but 12,023. The modern machine has added to, not subtracted from, the dignity of man and the height of his calling."

The Spanish Army and the Riff Army

Captain Gordon Canning observes in the British Review of Reviews:

It is an extraordinary fact that the Spanish Army in Morocco which varies from 50,000 to 120,000 has never, during a period of 14 years, been able to defeat the Riff tubesmen who, until the last few months, have seldom numbered over 20,000. Besides the Spanish superiority in numbers, one must also remember the weapons of offence and defence which modern science places at the disposal of Spain, and of which the Riff tribesinen are altogether devoid: as well as the immense sums of money at the command of the Spanish Govern-

Now, what are the causes which can be assigned to explain the success of these small forces over the Spaniards? There are three:

(1) The mountainous country

Patriotism.

(3) The incompetence of the Spanish High Command.

The patriotism of the Riffs has nearly always sustained them for 2,000 years against the aggresions of the foreigners, and even when temporarily subdued it has invariably broken out once more and inspired them to renewed suffering, until their country was again at liberty and no foreigner trod their soil.

The difficulty of subjecting the Riff tribes has frequently been compared to that with which the Indian frontier forces are confronted. However, the Riff country is not nearly so inhospitable and rugged as are those spurs of the Hindu Kush, while its capital and centre of resistance has always been the most vulnerable point to its opponents in command of the s va

Though the Riff is mountainous it is by no incaninvulnerable, and if, in the portions which had been Spinish possessions for several years, roads had been constructed, work offered, education begin and women left unmolested, the registance would have subsided and doubtless the remainder of the country would have been posited. of the country would have been pacified.

None of these things has been done, and as no benefit has accrued to the tribes under Spanish rule, no allegiance can be expected of them when their fellow tribesmen rise

The difficulty of the country helps the Riff soldier in the warfare which Spain permits him to carry on, but if France chose to violate the treaties her army would find little difficulty in subjugating the country.

Sydney Smith and Scots' Humour It is generally assumed that it was Sydney

Smith who affirmed that a surgical operation was necessary to get a joke into a Scotsmans' nead? But according to the Dundee Adveruser:-

Mr William Harvey, F. S. A. Scot., lecturing in Dundee on "Scottish Wit and Humour," declared that it was not true, and that, indeed, Sydney Smith

that it was not true, and that, indeed, Sydney Smith and something very different.

Dr William Chambers tells the story in his largely forgotten but wonderfully interesting life of his greater brother Robert. Long after Sydney Smith had left Edinburgh and settled in London, Dr Chambers met him, They talked of the old life in Storland and of patronal characteristics.

m Scotland and of national characteristics.
"You must have seen that the Scotch have a considerable fund of humour," said Chambers.
"Oh by all means," replied Smith, "you are an immensely furny beople, but you need a little operating upon to let the fun out. I know no instrument so effectual for the purpose as the cork-crew!"

"Persia, the Victim of Russo-British Rivalry'

Mr Louis Fischer, an American newspaper correspondent at present in Russia who served during the war with the British Army in Palestine, concludes an article on the above subject in The Current History Magazine thus -

These are the characters and stage setting in the Persian drama. Persia, the prize, represented by its most promising leader. Riza Khan: Soviet Russia by her new Ambassador, Borts Zacharo-orch Shumiatsky, Great Britain by her Minister of Percy Lorrain, the United States by Dr. A. C. Willepaugh, and finally, Germany, approaching from the background carrying her Berlin-to-Bagdad experience with her as a Baedeker and Machiavelli in one. Only the bind Utopian can imagine, or between Russia and Great Britain in Persia will be composed. It seems to be Persia's fate, both on account of her geographical location and her natural wealth, to be the hone of contention of these two powers

The Living Age writes on much the same topic -

A Telegraphic dispatch recently appeared in the British press to the effect that the American Financial Mission to Persia, under the direction of Dr Millspaugh, which has been in charge of that country's fiscal administration for the past two years, had proved a failure; that the Persian Government had hoped to attract American money to the to that country when it appointed the Mission and this hope had not been realized, that the people imagined the Americans would reduce taxes, instead of the taxes of the country with the countr tead of which they had proposed additional imposts. As a result, according to this account, the Mission had become exceedingly unpopular. Dr. Millspaugh had twice tried to resign, and it was expected that he and his account a mould should be releaved on he and his associates would shortly be relieved of their duties.

As an illustration of at least a state of mind-

whose state of mind we are not in a position to suggest, for we are totally unfamiliar with the facts—the following comment upon this dispatch, from Deutsche Augemeine Zaung, the leading Berlin organ of Hugo Stinies's successors, is interesting reading:

"We must allow for the fact that this report reaches us from an English source, that English influence in Persia has been decidedly on the wane since 1921, and that England is naturally striving since 1921, and that England is naturally striving to recover her former precedence. In this connection the following statement by a high Persian official is significant: So long as the American Mission is in my country, England will give us no rest.' Rumor has it, moreover, that England is paying a monthly subsidy of a thousand pounds to several influential Persians in Teheran, whom she employs as spies and for the purpose of promoting discord between the Americans and the Persians. It is also reported that England was behind the It is also reported that England was behind the recently suppressed revolt of the Sheik Mohammerah, and is financing the constant incursions of the kura leader, Simko.

Egypt and the Sudan and England

"An Egyptian Publicist" examines Egypt's claim to the Sudan in the Current History Magazine and quotes official correspondence between Lord Salisbury and Sir E. Monson, Lord Cromer and Lord Salisbury, and Lord Kitchener and Lord Cromer in support of the following passages in his article:

The only conclusion to be drawn from these communications is that the conquest, or rather the restoration, of the Sudan was at the expense and in the name of Egypt Fingland helped as an ally, just as Egypt helped England in the World War in Palestine

BURDEN BORNE BY EGYPT

A glance at the record of expenses and casualties of the Egyptians during the restoration of the Sudan shows clearly that it was Egypt that contributed almost the whole man-power

that contituted almost the whole man-power and the financial and other resources:

(a) The Egyptians provided 25,000 men, while the British aimy was at the beginning, 800, and never exceeded 2,000 men. That is to say, it was never more than one twelfth of the Egyptian aimy. Moreover, the long drawn out campaign waged against the Mahdi and his successor, and communature in the victory of Ondurnian, would culminating in the victory of Omdurman, would have been impossible without the patient toil of thousands of Egyptian workmen in building the railways, working the river haulage and main-

taining the far-flung lines of communications.

(b) The expenses of reconquest amounted to £2,400,000 Egypt paid two-thirds of this and was ready to pay the other third, but for the arbitrary objection of the Public Debt Commission .

(c) Form the time of the reconquest, Egyptian Government has paid for the upkeep of 10,000 Egyptian soldiers, who cost her £13,000. 0'00. The Egyptian Army, in fact, provides the whole military garrison of the Sudad, with the exception of a single British battalon of 1,000 soldiers, whose expenses never exceed £2000,000:

(d) From the time of the reconquest, it is the

Egyptian taxpayer that has borne the whole costs of building railroads, public buildings, telegraphs and, in short, of the whole administration of the Sudan, totaling a cost of £5,600,000.

(e) The Egyptian Government has made good the annual deficit in the Sudan budgets, a deficit that has cost Egypt up to now a total of £5,350,000.

In short, it is the Egyptian possent who has

In short, it is the Egyptian peasant who has been taxed for the upkeep of the Sudan administration. He is the one who will have to pay the benefits expected to be made by the British shareholders of the wealthy cotton plantations in that country

Although it was Egypt that actually conquered the Sudan and also paid the entire expenses of the administration since the conquest, yet Egypt was forced in 1899 to sign the Convention of the Sudan Condominium. The text of the convention

provided as follows ... "The British and Egyptian flags should be used throughout the Sudan, (b) the supreme nultary and civil command should be vested in one officer termed the Governor General of the Sudan, and to be appointed by a Khedival decree on the recommendation of the British Government (c) Proclamation of the Governor General should have the force of of the Governor General should have the force of law; (d) the jurisdiction of the Egyptian Mixed Tribunals should not extend to or be recognized for any purposes whatsoever, in any part of the Sudan, and (e) no foreign consuls should be allowed to reside in the country without previous consent of the British Government?

"After Forty Get a Hobby"

We read in The Playground -

Dr. Lewellyn F. Barker Professor Emeritus of Medicine in Johns Hopkins University and former physician -in-chief of Johns Hopkins Hospital in Baltimore, believes play is potent to keep the middle-aged man fit instead of letting old age win years before it has a right Reasonable diet, sufficient sleep and a hobby make up Dr Barker's

prescription.

"It is an easy thing to tell a man 'not to worry' but he is likely to reply with the question 'How can I stop it?" Recreation offers a means. Every man should have at least one or two hobbies to divert his mind and to relax the tension of business cares. Gardening, fishing, an interest in art, music or books, or engaging in some social-welfare activity may provide a fit hobby Every man must pick his own hobby through inclination and

by a process of experimentation.

"Play is the best kind of exercise, but the middle-aged man must use care in the selection of the games in which he indulges Tennis is good exercise for the man of 40 who is content not to play it too strenuously, but for a man past 40 golf is perhaps better fitted to his needs. Riding and walking are also excellent forms of exercise

walking are also excellent forms of exercise "Calisthenic exercises will do much toward keeping a man in condition, but calisthenics should not be overdone. Men who are past 60 will often find that the exercises best fitted to their needs are simple ones that can be performed in bed while under the covers and out of danger from exposure to cold.

"But real play is the thing of which the middle. But real play is the thing of which the middle aged man is most in need. He should give a week-end or an afternoon each week to recreation. He will find it will pay him to take a day off now and then and to make semi-annual vacations a regular practice—at least two weeks in the summer and a shorter vacation in mid, winter. The chief object of these vacations should be to get into the open air and as far away as possible from the sights and sounds of the city and the thoughts of business."

Cecil Rhodes and Asian Independence

After describing the imperialistic aims of Cecil Rhodes in The Chinese Students' Monthly Dr Taraknath Das observes. -

Cecil Rhodes held that it is the will of God that Great Britain through the co-operation of the United States of America and through the superior genius of the Anglo-Saxon peoples would dominate the world for justice, peace and liberty. We find that Great Britain is ruling India and dominating major parts of Asia and other sections of the world keeping hundreds of millions of people under subjection, denving simple justice and freedom and we can safely assert that British imperialism has been a curse to the world and has been the cause of more wars than any other factor in recent

God is not so unjust that He has decreed once for all that the peoples of Asia which were far more civilized than those of Europe many continues before the Christian era, be kept under perpetual subjection of the Anglo-Saxons or other Europeans. The present degraded condition of the peoples of Asia is more due to their faults than any other reason. They have to struggle to rise again. Britishers do not depend upon the will of God to carry out the scheme of dominating the world, particularly Asia and Africa. They use all possible means to attain their end of extension of British imperialism on a solid foundation, even by destroying a possible competitor or a rival God is not so unjust that He has decreed once by destroying a possible competitor or a rival by war, starvation and political isolation

Are there young men and women in India, China and Japan and other parts of Asia and also in Africa who see the vision that their God-given duty is to give all their energy of life and all the wealth in a well-calculated manner, particularly by procedure education and with the convertion of spreading education, and with the co-operation of all peoples under subjection to secure freedom of the oppressed peoples of the world? A few Cerl Rhodes of new type are badly needed in all countries of Asia and Africa. They should inscribe in their hearts the ideal of Asian independence equal opportunity and no discrimination against any people, because of race, to be achieved through concerted action in all parts of the world.

Their ideal cannot, be achieved within a year or two nor can it be achieved by merely delivering.

speeches, by adopting resolutions or by rousing racial bitterness between the East and the West Life-long consecration to the ideal, untiring work to spread the gospel of freedom, augmenting wealth ly developing national intelligence and efficiency, industrial and economic strength and proper international understandings are needed to win the victory. None with a light heart and hasty

lament should respond to this call Only those who ve a vision and sustained energy should under-te to perform the duty of crowning human free-m through many-sided activities—World Peace th Justice and Liberty to All Peoples, to be hieved Through Asian Independence

"Conquest of India by Alexander the Great"

P A Malpas remarks in The Theosophic all that

The Greek and Latin histories of the 'Conquest India by Alexander the Great,' ought most ematically to take their place among the first to be

Think how they were written! The chief offendout the time that Vespasian was destroying insilem say nearly four hundred years after exander's fairy-tale conquest Arrian fook his ton from the pages of Aristobulus and Ptolemy less lustories are lost to the world.
But what of that well these good bookwrights

the history of Mezasthenes This was a Greek ho visited India some years after the 'glorious nquest' of that country by Alexander (which

Now here is the point. These second-hand rekauthorities never once set eves on a single ord written by Megasthenes! As for the thirdnd Arrian

Could any history ever be a more illegitimate andchild than Arrian's history? It is a book

and hild than Arrian's history? It is a book aften by a man who took it from two other men in never saw a word of the history from which by took it in their turn. The Greeks certainly 'fancied themselves' at it date when Alexander invaded Afghanisthan I Beluchisthan—say between 325 and 330 B c d really their civilization was something of ich to be proud. Less than a hundred years is we English were content to base all our art I sculpture on Greece, and our polished men ild never speak more glossily than when quoting tek tags—in short, we were content to recogni ek tage-in short, we were content to recog-

charge—in short, we were content to recog-char Greece was greater than ourselves. But that does not in the least interfere with fact that Indian civilization was then far sup-or to that of Greece in almost everything ex-t boastfulness. Greek civilization was the infant indial of an India heavy with age—and that why today artists and theologians and folk-ists find Indian art and literature always show-Greek influence. It is wonderful how heredity as But even so, our most learned authorities re-But even so, our most learned authorities re-infrom speaking of the 'influence' grand-habies to on their grandparents: they do not rhapso-to over the squalling infant and declare that "his adfather takes after him wonderfully"!

Indian Medical Men and Medical Research

In the opinion of Major-General Sir Gerald ffard, I. M. S. (Retd.), as expuessed in the urnal of the East India Association:-

It is a sad reflection that, up to the present, Indians have shown hardly any aptitude for medical research. For more than twenty years I have urged the need for research on the students and young qualified medical men in the Madras Medical College, but so far without result. The great discoveries in tropical medicine have all been made by Europeans. I have discussed this matter with my Indian friends on many occasions. The answers given to my questions generally are that Europeans have always held the appointments in India which provide opportunities of such work, and that the Indian medical student and practitioner are too poor to spend their time at unremunerative work. This cannot be the correct answer If it were correct, how comes it that Laveran, Ross. Rogers, correct, how comes it that Laveran, Ross, Rogers, Donovan and all the others have made such world-renowned discoveries. They did not hold big appointments and were not attached to large scientific institutions, yet they did their splendid work. No one would be more pleased than the European medical men of the world if Indians followed in their footsteps and advanced the science of tropical medicine. The future of medicine in India will largely depend on the advent of Indian medical discoveries.

City Planning and "Regional Planning"

The New Republic says —

Most people are now fairly familiar with the phrase "city planning" and what it connotes We predict that in years to come "regional planning" will be heard even more frequently Among the engineers, architects and others who think about such things, the belief is growing that the problem of the great modern city cannot be solved except by working on a scale which includes as well a large area of the surrounding countryside. These men long ago realized that new transportation lines do not relieve congestion, but only These men long ago realized that new transportation lines do not relieve congestion, but only
increase it that with land values left strictly in
private hands, the problem of decent housing for
people of modest means is unsolvable in thicklyinhabited areas, and that we must think, not of
facilitating more growth, but of making cities
smaller. This is to be done by creating satellite
centres on the outskirts, and perhaps by limiting
these satellites in size by encircling them with
bands of agricultural or park land

The Women of Japan Today

The following items of information are gathered from an article in the Japan Maga-:ine .-

In the towns, common school girls mostly wear foreign clothes. In the provinces, they are not so westernized in dress as in the towns and it is generally the rule that all school girls wear maroon or purple hakanla (skitts).

Ourls are graduated from high school at 18 or 19. This age was the marriageable one in old days, but nowadays it is 22 or 23 although the old idea. is still retained in the provinces, where the daughters are married soon upon their graduation from high school

Marriage is arranged mostly through third parties. A respected gentleman or his wife volun-teers to mater suitable parties from among friends or relatives. The parents of each are told of the lineage, age, character, education, looks, etc., of the other. If the proposal is found worthy of consideration the son and daugnter are told of it by the parents, and if they are not opposed, they hold a formal interview at a fixed place, after which a match is made, if each is pleased with the other

There are different methods taken nowadays for removing the evils from marriages arranged through match-makers. One of them is that after the formal interview, they have friendly intercourse with each other for about a year under the supervision of the parents, after which they marry, if each satisfactorily understands the other.

Even to-day, old marriage system is not considered objectionable, provided that the go-between

has sense and high personality.

The love-match is not thought of in the middle order of Japanese society as quite ideal. There are, however, many men and women, who are free and fetterless of family restraint, and make good matches of their own selection, an unavoidable course taken by persons placed in such circums-

Middle-class men usually marry middle-class women. Japanese married women are unequalled women. Japanese married women are unequalled in faithfulness. In large towns, newly married couples form new homes of their own as a result of the introduction of new ideas, but in the provinces, it is not allowed, and the bride is duty bound to serve the parents of her husband as faithfully as she serves him. This is an important item of the marriage conditions, the old idea being still held among the provincials that she is married into the family of the burkend as well as to him.

family of the husband as well as to him.

Such wives must work busily as housekeepers as soon as they are married. They cook the meals sometimes with the aid of a maid. They sew and wash the clothes for their families. This regular household work keeps them so busy that they have scarcely time to rest. Upper class women have more leisure, their household affairs being left to the management of numerous maids. Lower class women can be contented with a simpler life than the middle-class, as they need not maintain their houses as well as the latter. Middle-class wives are, therefore, in the hardest position among Japanese women and may be compared to German

Newly educated young men and women are inclined to speak disapprovingly of wives being so occupied at home which they regard as the out-come of antiquated ideas. Women of such homes are interested in social questions, although they

form still but a fraction of society

Exchange of Christian and Moslem Inhabitants

P. Gentizon discusses in L'Illustration what has been done to give effect to the exchange of populations between Greece and Turkey according to the Treaty of Lausanne, and asks -

What will be the result of this obligatory ex-

change of inhabitants? It is certain, in the first place, that even when it is complete it will not mean stability for either country or a definite localization of the newcomers. Hitherto the emgrants have been compelled to obey official orders and settle in the regions assigned to them. In other words, numbers of them have been taken to be a property which do not suit them at all and it is places which do not suit them at all, and it is perfectly certain that the exchange of populations, properly so called, will be followed in turn by a movement of the exchanged populations within their new fatherlands, which may reach very considerable perpertions. Among the emigrants, some—the intellectuals, for example-will wish to live in cities others in more fertile districts or regions better fitted to their special skill. That is why a number of years must pass before all the sufferings which have been caused by this unique uprooting of the life of peoples can be effaced. From the economic point of view the exchange of populations will translate itself on each side into a large decline in production: but it is also certain that from a political standpoint the reciprocal departure of the minorities from Greece and Turkey will constitute the best possible measure for re-establishing peace and quiet in the Eastern Meditoiranean it would indeed have been preterable that the conflict of races nationalities and religions should have ended in an ideal of concord and fraternity between all these nations that have been so inextricably intermingled, but human passions and human weaknesses would not have it so Instead of persisting in the quest for what may have been no more than a chimera the popular mind finally preferred a complete divorce to a marriage that for centuries has been unhappy. The hour of separation for incompatibility has struck, and this solution however sad it may be, will certainly facilitate the regeneration of the Near East. Hitherto large majorities have spoken Greek in Turkey and Turkish in Greece, and misunderstanding arose beccause it was impossible to comprehend one another's language This time, with the exception of the Greek groups in Constantinople and Turkish groups in Western Thrace which have not been included in the exchange, a sharp line of demarca-tion has been traced between them—the Greeks on one side, the Turks on the other. In this way the Christians need no longer complain of handleaps, nor the Mussulmans be submitted to exaction. There will be no more master, no more raya, no more dominant race, no more of the eternal subjectrace. Minorities having disappeared, there will no longer be that frenzied competition within the bosom of the same nation, that chaos of contradictory pretensions, that clash of opposed ideas, that silent warfare of different religions, that conflict of races whose qualities differ.

Hitherto most of the wrongs with which Turks have been reproached were due to the structure of their government. To dominate and control strong and unassimilable minorities, they felt themselves and unassimilable minorities, they felt themselves compelled to use the dogma of Islam with the greatest rigidity. Henceforward, being alone in their own country, they will be able—though without running any risk—to interpret these same conceptions in a broader way. The exchange of populations will have the far-reaching consequence of facilitating and making possible a kind of liberalism in Turkey. In Greece it will have the advantage of increasing pational unity and homogeneity. It will therefore constitute a guaranty of a more favourable future for the people of the Near East.

Soviet Russia's Secret Police

It is not merely autocracies, plutocracies, oligarchies and middle class governments which have secret police The proletariate government of Soviet Russia has the same agency Georges Popoff writes in Pester Lloud of Budapest -

What is the Cheka? It is a political secret police But that alone would be nothing remarkable. It would not be worth wasting words over; able It would not be worth wasting words over; for every country has something similar England has Scotland Yard, France the Surele, America her Secret Service Furthermore, all these institutions bear some resemblance to the Cheka, and vice versa. But the resemblance goes only part way it exists to the extent that the Cheka, like the other hodges mentioned performs, the functions the other bodies mentioned, performs the functions there by any means It is a far more important organ of the Russian Administration, it is far greater in every way, than the ordinary Secret Services of bourgeois countries

Between December 1917 and September 1918 nine hundred people, an round numbers, were executed in Petrograd, and nine hundred more elsewhere in Russia.

But the system has produced even worse abuses than executions—even executions en masse. I need only mention the custom of seizing hostages, which the Cheka adopted—or rather resurrected from the darkness of the Middle Ages—as early as 1918. Its officers seized one hundred, two hundred, three hundred, and even more, perfectly innocent men, women, and children, incarrorated them in the damp cellars of the Lubianka Prison, and announced that they would sell be shot the moment any that they would all be shot the moment any person whatsoever tried to kill a Soviet leader. Mothers and wives were held as hostages until their sons and husbands surrendered to the Cheka, and even today the Cheka still regards the hostage system the main prop of its power

A German's Indian Impressions

W. Staegli has recorded in Berliner Ingeblatt his impressions of India. According to him, the Maidan in Calcutta.

Is surrounded by a row of ugly buildings in what some one has called 'the speculation style of architecture'. These accommodate several rather medicine has all the discusse the ideas of architecture'. These accommodate several rather mediocre hotels, clubs that discuss the ideas of yesterday, and shops that sell the fashions of day-before-yesterday. On the north stands the old Government House, seat of the Indian Administration before its removal to Delhi. It is an imitation of a baroque country-palace, now happily concealed by a screen of trees and trellises. To the south looms a sort of marble wedding-cake, which I at first thought was a temposary exposition-building but learned later was a museum Compared with the Taj Mahal, it is like Mrs. Newrich beside a princess. princess.

The Victoria Memorial is spoken of as th The writer marble wedding-cake. nues :-

Scattered over the lawn that senarates these tw masterpieces of our superior European culture ar some thirty statues. Happily they do not stand i a row like those in our Sieges-allee, but in other respects they resemble them. They represent the Governors of India from Clive—that wonderfuctors between Napoleon and a footpad who founde British rule in Asia—to the elegant, well-groome lords of the present era, whose noble titles qualif them to rule for a period of five years over thre

hundred million natives.

Calcutta has a million and a half inhabitants: (whom about twelve thousand are Englishmen an practically all the rest Indians living in dust Black Town.'—among them Rabindranath Tagor The city has no concerts or theatres, except a fermediocre movie-shows, but there is a university fe Indians, The climate keeps Europeans from under taking strenuous intellectual labor. All the hote are surprisingly poor, especially in respect of foor for neither Indians nor Englishmen are good cook A couple of Italian restaurants are oases of Eur pean culmary culture.

On the other hand, football, golf, tennis, an horse-racing are very popular. Indeed, the Indian themselves have become excellent sportsmen. I say an important match in which the Indians thoroughly drubbed the English Most important of all, the natives have learned to follow such events intelligently and to bet on them, so that here in the lan of the Vedas and Upanishads the sporting-pages in the land of the vedas and Upanishads the sporting-pages in the sporting-pag the newspapers are devoured with equal eagerner by whites and browns.

About "Tagore, the Poet", the Germa visitor writes.

At length he appeared, a tall, slender gentlema with kindly, delucate features and a heard,—a raril in Bengalese society,—wearing a long robe of yello silk, a high lilac, satin cap, and sandals on his ba silk, a nigh flac, sath cap, and sandals on his bafeet. He removed the latter when he entered the room. I was introduced to him, and he spoke a most appreciative way of Germany and her spritual kinship with India. He regretted that a na row-minded bureaucraev still keeps Germans frow visiting India, and thus forcibly prevents direcontact between German thought and science as the intellectual life of his own counter. the intellectual life of his own country.

On Indian temples in general he ol

As a rule Indian temples are designed not i much to be seen with the eye as to be felt with the spirit. Only a person who is prepared to one his ears to the language of the stones and to te the experiences and the emotions incorporated i them will discover the secret of then meaning He must catch the swelling rhythm of the thre or fourfold temple-design, rising from pinnacle t pinnacle to the loftier dome that covers its sacre shrine. He must let the language of these strang mages of the gods, half-human and half-annua mak into his soul until he feels in the depths his own consciousness how truly they expres man's primitive awe and secret terrog before the mysterious forces of nature. He must interpret the lines of the towers not as he would in Europe has a secret terrog before the mysterious forces of nature. where each stands out straight and distinct, by

in all their undulating and tendril-like confusion. as symbolizing clusters of human arms lifted in passionate appeal to God.

Ot the black pagoda at Konarak in Orissa. he writes:-

Unlike many conventional Indian temples, this one shows evidence of being designed by an original mind and a master hand. Colors have been consciously and effectively used to emphasize structural details. The crossbeams of the pagoda contrast in deep black against the predominant gray of the building, while the dance-hall in front is of brilliant red sandstone. Conscious emphasis is of brilliant red sandstone. Conscious emphasis has also been laid upon individual members of the group in their relation to the whole, for example the dance-hall is managed so as to give a clear view from the main entrance to the dominant central edifice. Last of all, the Indian's passion for expressing movement maintests itself in a remarkable device, the whole temple is conceived as if it were moving away from the observer on an immense carriage; it stands upon ten gigantic wheels, which the four horses of the sun are drawing toward the neighbouring ocean—an arresting ing toward the neighbouring ocean—an arresting and truly Indian conception

A Huge Paper making Scheme

We read in Chambers's Journal -

We read in Chambers's Journal—
It is common knowledge that the paper on which most newspapers are printed is made from wood, and that large areas of forest abroad, more especially in Newfoundland, are being devastated to maintain the supply. The wood is literally ground up into pulp before it is fit for manufacture into paper, and this process requires a large amount of power. A huge scheme for producing the necessary power from water and for laying down a factory to produce 120,000 tons of paper a year is now being carried out for the Newfoundland Power and Paper Co, Ltd. by Sir W. G. Armstrong, Whitworth, & Co., Ltd., Newcastle-upon-Tyne,

The paper-making machines, which have been supplied by a Lancashire firm, are said to be the largest in the world They turn the paper out in a width of 219 inches. To supply the paper-mill, 200,000 cords of wood per annum will be needed and this huge quantity will be taken from forests estimated to yield 10,500,000 cords [A cord—128 cu. ft.]

Imperialism and Democracy

The American Locomotive Engineers' Journal writes:-

The American nation was founded on a protest against imperialism. The Revolutionary War was fought to vindicate the right of an exploited people fought to vindicate the right of an exploited people to rebel against the empire which sought to hold the new continent as a colonial dependency. For a hundred years, the traditions and political policy of America vigorously opposed the imperialistic policies of the European powers. The famous Monroe Doctrine was a warning to the imperial rulers of the Old World that the United States would go to war, the extension of imperialism if need be, to prevent the extension of imperialism

in the Western Hemisphere. The whole genius American democracy, as opposed to autocratic m perialism, is summed up in Abraham Lincoln's gre declaration. "No man is good enough to govern at other man without that man's consent." Less the a generation ago we still cherished this principal when the American people became righteously indipendent at the suggestion that nant at the suggestion that we should copy the "dollar diplomacy" of Europe in dealing with Chirand Japan. But it is the gravest menace now in perling American democracy For imperialism his become enthroned in America. Its spokesmen an apologists determine governmental policy.

Indeed, America has so far strayed from the principles of its tounders that today it leads the world in the extension of economic imperialism, much more subtle and complete form of exploitation than the military imperialism of old. Europe over achieved.

Democracy and imperialism cannot be reconciled One or the other will have to go Which shall

Imperalism is caused by the lure of larger pro ins by exploiting a weak or supposedly "inferior people than can be made from legitimate business enterprises at home. Profit is the taproot of the whole imperialist system. If the victimized people object, the military forces are called in to establis "law and order" at the point of the bayonet. they are powerless to make opposition, then the natural resources and public utilities are gobble up by the imperialistic interests "developing" th country.

The journal then mentions incidents and facts illustrative of American and Spanish im perialism, and concludes -

India stands out as the world's worst example of ruthless imperialism. Ever since the days o Warren Hastings the people of India have been bled economically and dragooned by British militarism in order to supply British manufacturer with cheap raw materials and British investors with tremendously profitable investments The article tremendously profitable investments. The article by Mr Das in this issue is a scholarly, conservative presentation of fact, which does not attempt to depict the tragic cost of imperialism in human agony. A dispatch, during the past week, state that three Indian members of the Bengal Provincia Council have been arrested without charges and imprisoned indefinitely without a warrant. The activities of imperialism in India are matched in Egypt and Ireland, only on a smaller scale. The victimization of China by the imperialism "Christian" powers is equally shameful. As it India, the white man has forced opium on the natives to drug them into submission and extract still larger profits, still larger profits.

During the War we gnashed our teeth at German imperialism. Is British or French or American imperialism any better? Are they not all made from one piece of cloth, differing only in the colour of their uniform?

Mr Das's article, referred to above, is very well documented and ought to be reproduced bytour dailiés.

Women's Conference on the Cause and Cure of War

The Woman Citizen of America devotes a sli-illustrated article to the recently held merican Women's Conference on the cause id cure of war. The causes of war, as ought out in the discussions, have been miniarised by the Committee.

They classified causes into psychological, economic, hit al, social and contributory. Under psychologistical, social and contributory. Under psychologistical they listed fear, suspicion, greed, lust of power, bition, revenge, hate, jealousy, envy; under pannice—aggressive imperialism, economic rivalries, periment protection of private interests abroad ithout reference to the general welfare, population estile, profits in war, disregard of the rights of ikward peoples. Under political—the principle balance of power; secret or unjust treaties and explained of treaties, disregard of the rights of morties, partisan polities, political sanction of al, and organization of the state for war, ineffective obstinctive political machinery. Under social and monitolary the Committee included, exaggerated shouldism, competitive armainents, religious, and mal antagonisms, general apathy, indifference and morance, war psychology (created through otto) pictures, textbooks, home influences, the ck of spiritual ideals

As regards the cures we are told :-

If the causes were legion, the cures were a ultitude, but three or four stand out as the most ressed subjects of discussion. On one of these the inference was unanimous and ready to act at once the World Court

Other cures developed in the discussions were codification of International Law, the League of tions, in various phases, the Protocol of Geneva, e operation of governmental international agencies is economic and social ends, education in its ternational aspects, the missionary as an agent for aild peace, the right teaching of history, medicine a factor in internationalism, the influence of the

ess, and of diplemacy.

Back of all the Conference discussions ran the dization that the world's interests—financial, litteal, economic, social—have become one. A old demonstration of international linking of the fields came in Raymond Fosdick's account of the agencies as the Rhine Commission, the Postal non League of Nations Commissions on Opium, with, Traffic, etc. Health, for instance, is no iger a local or even a national matter, but lemational. Influenza was as international as the it—starting in German pison camps, it swept aund the world, taking uncounted toll of civilians to should hightfully be added to the war casual—s. Bubonic plague comes out of the wastes of abia, is carried on to Southern Thibet, to China, dout to the poits of the world. So with infantile talysis And with the modern round-the-table thoughted these common enemies are combated by induidization of serums, so that they are the same crywhere; by an information bureau that sends t information on diseases and is "on the watchtower the human race." This is the conference method, plied to social matters, that the League would ply—does apply—to the disease of war.

THE LEAGUE PARAGRAPH

The paragraph as passed, which was stronger than the original drait—and weaker than some would have wished, reads.

The Conference league of Nations to the ideals that are dominant in the United States of America. It is the only functioning world organization providing for the realization of those ideals. The Conference therefore believes that, whether our Government enters the League or not, it should as far as possible enlarge our responsibilities in League plans and cooperate with its activities.

plans and cooperate with its activities.

Inasmuch as the Protocol of Geneva is the most advanced proposal ever made for the outlawry of war, the Conference believes that the United States should hold itself ready to take sympathetic and cooperative action in the furtherance of the success of the Protocol.

of the Protocol
The text of the adopted report on cures combines
the various points of vew about outlawry. It

Work for the outlawry of War with the understanding that this involves two definite steps: (a). The enactment through an adequate agency of an international law declaring that war is a crime in which an aggressor nation should be dealt with as a criminal. (b) The use of international machinery through which such a law can become operative among all nations. This involves and actually compels permanent would organization, which shall be continuously operative.

be continuously operative.

This one law would be but one of a whole bcdy of international laws needed to conduct the world on the visioned lasis of law instead of force, and the Conference also endorsed in its program the progressive codification of international law. Arbitiation treaties making for international conciliation, the revision of existing treaties that violate international justice and a share in movements toward reduction of aimament were also endorsed.

But the most striking recommendation was the restoration in the Department of State of the office of Under Secretary of State for Peace, whose special function shall be to foster international understanding and peace.

Coming to Economic Forces, the Conference recommended acress to essential natural resources and raw materials, development of channels of distribution, establishment of a commercial code between nations to define unfair competition and taboo the exploitation of weaker peoples by the stronger, establishment of a fair industrial code. As means of accomplishing them it recommended international conferences on world resources and the utilization of such agencies in the economic field as the International Lapor Organization.

Discussion, from platform and floor, of the social and educational forces that contribute to peace had a wide range—such as exchange professorships and fellowships in the educational field, cultivation of inter-racial understandings and tolerance, even by such simple human methods as hospitality to foreign students. The moving-picture came in for its share of responsibility, and the proper selection of text-books. There is no space here for the sections of the report that sum up these things, nor to digest the speeches.

The claim of Professor Donald Talt of Wells College that the next war is being prepared in the text-books was perhaps the most striking. He

. . .

displayed charts showing by parallel extracts from school histories, the contrary impressions of the great war and the peace settlement that are being given to children of France and Germany. Here

is one intance:

"As to the policy of the 'armed peace,' Freach children read: 'Germany's assertion that she was encircled by enemies was a mere pretense. The danger from the wicked Germans alone made European armaments necessary.' German children read 'Germany was encircled by her enemies and her armaments were purely defensive.'"

About this Conference we read in The New Republic:

Presiding over the five hundred were some of the notable figures in the contemporaneous history of women's affairs: Mrs. Currie Chapman Catt, vetforward to forty more struggles for causes not less worthy, a woman with a mind like a mickel-plated dynamo, and a personality which, it you insist on interpretation in masculine terms, is a combination of Gladstone and Savonarola, with a dash of Disiaeli.....

About the results it is stated in the same

Chief of these results is efficiency without cynicism; this reporter, who has been attending public meetings of various sorts for a fifth of a century, wishes to make deposition that no group of men whom he ever saw or heard of can assemble and conduct affairs so competently and yet spiritedly as these ladies. It isn't merely that the meetings began and ended on time, or that thirty minute speakers spoke for thirty minutes, but that the participating audience also played its part incredibly well. Questions from the floor were really questions, not minority reports, and they showed that the preceding speeches had been stened to and understood, a phenomenon incomparable.

The convention, furthermore, was honest in its

Not the least striking aspect of the conference. and a refutation of the charge that women do not mow now to conduct their business in a businessike way, was the efficiency with which the facts
presented before it were written into conclusions,
and the groundwork laid for continuing action—
ection both in the detailed study of war's causes
and curse, and in educating the general population
as to what should, can and must be done if war is
to be abolished. mow how to conduct their business in a business-

The Geneva Protocol

Mr. E. E. Dillon writes in The Commonweal of Australia:

The framers of the protocol had three objects in riew, viz, arbitration, security, disarmament. These bree objects are also sought by the covenant. In in the coverant. In the coverant of the coverant of the coverant. They have given the factor of the coverant. They have given the factor of the coverant. They have given the factor of the coverant of the co

arising out of domestic matters. Is not this practi-cal common sense? The present system of periodi-cally sacrificing the lives of thousands, nay millions of young and innocent nationals over matters that the moderate men of each nation could satisfactor. ly settle in 24 hours of conference amounts to criminal insanity, and is certain to bring about another Armageddon. But arbitration, by having both sides to hear and weigh, coupled with the decision of able, honest, impartial and disinterested third persons, is more likely to accomplish justice, and avoid war, than the present system. The effects of the msidious propaganda, even now being carried on in the press of each country, and of which the young men who will die are quite ignorant, would be nullified by arbitration. To any one whose preponderant leanings are towards justice, humanity or civilisation, there should be no hesitation in choosing between universal arbitration and the present system of universal armed force.

As to Security, the protocol brands aggressive war as a crime, and defines an aggressor nation as one which goes to war in violation of its undertakings under the covenant and protocol, and direct, the council to call on the rest of the nations to apply sanctions against the aggressor and to come

to the assistance of the attacked or threatened State One can understand Pacifists objecting to this One can understand Pacifists objecting to this clause, because they see no difference in objective miseries between aggressive and defensive wars, and because they think the League should have no sanctions at all. They waive their objection, however, hoping that there never will be any need to enforce arbitral decisions, and believing that wars (if there are any), will be far fewer than under the present system of organised universal conflict. But how can those who believe in armed force logically object to it Moreover, the physical assistance which any nation is obliged to give against an aggressor is your much within its own which aggressor is very much within its own choice. The League has no army of its own and can give no orders to any nations' armies. There is no compulsion on any nation to actually join in the fighting unless it likes.

As to Disarmament, it must be remembered that the protocol is not to come into force until a plan of universal disarmament has been universally agreed to, and it provides for the calling of a universal conference for that purpose in June next. "No

plan, no protocol.

Louis XIV and Aurangzeb

Sir Theodore Morison, principal for years of Aligarh College, whom no one will accuse of anti-Moslem bias, has an article in the March Contemporary Review on Louis XIV and Aurangzeb. He begins it by drawing a parallel betwen the careers of the two monarchs, but observes :-

These certainly were curious coincidences: but they were accidental and do not afford matter for instructive comparison. Indeed, I must own that historical analogies usually inspire me with distrust.

At the same time Sir Theodore says:
"Both Louis XIV and Aurangzeb were confronted
th the familiar problem of religious non-conformy
and both tried the yet more familiar remedy
persecution. Both found on coming to power persecution. Both found on coming to power that religious toleration was the established practice their kingdom and both deliberately set it aside. Ith what results to France? With what results India? Those are the questions which we must re consider.

After describing what Louis XIV did, Sir heodore Morison observes:-

"It was some time before France realised the "It was some time before France realised the rice that had to be paid for intolerance and longer ill before any one dared to breathe it to Louis miself. But Vauban ventured to speak the inplatable truth....In a memorandum addressed his official chief, Louvois, he thus tabulated is losses which the persecution has caused to

(1) The desertion of eighty to a hundred thousand ersons of all conditions who have left the king-om carrying with them 30,000 larger of good

oney
(2) The damage to our special arts and manufacres, most of which are unknown abroad, and thich brought to France considerable sums of money from all the countries of Europe.

(3) The ruin of the best part of our trade.

(4) It has swelled the fleets of our enemies with ght or nine thousand of the best sailors in the

ingdom, and their armies by five or six hundred ficers and ten to twelve thousand soldiers, better

ained to war than theirs.

"It would be difficult to frame a more damaging arge. The number of Huguenots driven into exile variously estimated at 150 to 400 thousand. very protestant country was enriched with a rain of Huguenot blood. The exiles spread a knowdge of the superior civilisation of France and at dge of the superior civilisation of France and at c same time a fierce determination to resist the mination of Louis XIV, out of which sprang a league of Augsburg, the great coalition which as to drain France of her strength in a long and mous war. But serious as were the wounds hich the policy of Louis inflicted on his country, by were not mortal. France passed through the deal weakened but unbroken. The sentiment of the distinctionality gathered strength in the course of the enternth century and gradually observed to itself a passionate emotions which had in the sixteenth ntury been associated with religion. By the ne of the Revolution, patriotism dominated all her claims to allegiance, and in 1789 the Consuent Assembly annulled the Revocation by colaiming the equality of all citizens before the without distinction of religion."

This is followed by Sir Theodore's observaon on the career of Aurangzeb.

Very different was the history of religious perorded him little justification. Contrary to the inton generally current in Europe, Islam is tolerant religion. The docty of toleration is tolerant religion. The duty of toleration is tolerant religion. inly enjoined in .many passages of the Quran; clearest injunction is if the verse, "Let' theme no compulsion in religion', and forcible conraion is condemned in the text: "But if thy Lord pleased, all who are in the world would have believed together. Wilt thou then compel men to become believers? No soul can believe but by the permission of God."

In course of time the tolerant attitude enjoined by these texts and observed by the Caliph Umar and others changed to intoler-

"There can be no question that the Hindus were grievously oppressed by the rough soldier Kings who ruled northern India between the thirteenth and sixteenth centuries and that the glory of

Islam was often the ostensible pretext.

But this oppressive policy of sectarian domi-But this oppressive policy of sectarian domination was publicly reversed a hundred years before Aurangzeb came to the throne. His great grandfather Akbar, laying aside the prejudices in which he had been brought up, abolished all inviduous discrimination between his Muhammadan and had been brought up. 1574 to the properties. Hindu subjects. In 1574 (i.e., twenty-four years before the Edict of Nantes), he established complete toleration by annulling the tax upon non-Mushms at an enormous loss to his revenue...

From this time forward there was genuine toleration throughout the Mughal Empire...

"Nationality was a conception that had not found its way to Asia in the sixteenth century and we should not be justified in saying that Akbar attempted to evoke a national spirit among his subjects. But unquestionably he established conditions which were propitious to the formation of a national sentiment, and I believe that even at this day we can find in Northern India some traces not quite obliterated of his unifying policy, such as are not to be found in those parts of the Peninsula to which his rule did not extend. Is it unreasonable to suggest that, had all the peoples of India been encouraged for another century to offer their undivided allegiance to the Moghul throne, lovalty to the monarch might, as in Europe, have broadened out into patriotism?

"Those hopeful possibilities were shattered by

Aurangzeb...
When Aurangzeb mounted the throne of Delhi, I have no doubt that he had convinced himself that it was his duty to extirpate idolatry from his dominions and. in spite of the obvious impossi-bility of the task, he set about it with fanatical vigour. Space forbids a recital of all the measures by which he attempted to bribe or compel Hindus to abandon their religion

At the close of his life some realisation of the disaster he had brought on his Empire seems to have visited Aurangzeh In one of his last letters he wrote—'Old age has arrived. Weakness subdues me and strength has forsaken all my limbs. The instant which has passed in power has left only sorrow behind it. I have not been the guardian and protector of the Empire. My time has been sorrow behind it. I have not been the guardian and protector of the Empire. My time has been passed vainly," and he continues later: "I have dread for my salvation and with what torments I may be punished. In 1707 he died, ... under his feeble successors the vast Empire, which had no organic coherence, tumbled to pieces,......
"The evil Aurangzeb did lived after him and his dynasty. When a hundred years after his death the English extended their dominion to. Northern India and re-established material order, they were unable to impose a moral peace. The age-long feud between Hindus and Mahammadans

which Aurangzeb had envenomed was still inflamed, and it has not yet healed. There are probably more causes than one which prevent the growth of a national feeling among the peoples of India, but without question the most conspicuous and the most important is the enmity between Hindus and Muhammadans Nationality has been defined as a community of historical antecedents, as the common memory of sufferings endured and of triumphs achieved side by side in the history of their country the Hindus and Muhammadans of India cannot bind this common memory. The Muhammadans feel a justifiable pride in the splendour of the Mughal Empire. To the Hindus

the Mughal Empire is associated with the name of Aurangzeb and evokes memories of humiliation and suffering; for a past in which they can take pride they have to go back to the almost legendary days of Asoka, in whose renown the Muhammadana have no lot or part. Had the tolerant policy of Akbar, Jahangir and Shajehan been continued by Aurangzeb, the Hindus might have joined with the Muhammadans in a common pride in one of the most splendid epochs of Indian history, and on this basis an Indian nationality might have been established. It is the memory of Aurangzeb which still marshals Hindus and Muhammadans into separate and hostile camps."

NOTES

Japanese Rule in Korea

A copy of Korean paper, named The Dong-a Ilbo, dated Seoul, Korea, Wednesday, August 20, 1924, has reached us somehow We learn on very high authority that, as in the case of some Indian papers, editor after editor of this Korean paper was imprisoned by the Japanese Government until at last it was suppressed. The copy of this paper in our hands contains one article in English, which we reproduce below, everything else being in the vernacular

BARON SAITO'S POLITICAL FORMULA

Baron Saito is reported to have uttered to a foreign journalist Senator (?) Raiston and subsequently published in the Foreign Affairs in London that he pursued his policy according to the following formula. First make Korea economically prosperous, then educate the Korean people and finally give them political rights. That is to say, you must first of all he rich so that you may be able to afford to educate your children and you must first of all be an educated people in order that you may be able to meddle with politics. There is nothing new in this formula, for our people have been repeatedly told so ever since the annexation. Has the Japanese government done anything towards the materialisation of this formula? Those who look at things in Korea with spectacles made in Japan are inclined to believe that Japan has been "crowned with success". But the fact is that, after twenty years of the Japanese occupation of our country, we are now a bankrupt people in spite of all the boasts of economic developments, while our mothers and fathers are complaining that through the loudly advertised educational activities under the Japanese supervision our children and youther as a spite of conomic improvements are of course.

made, it is boasted, by the Japanese, but they are also made for the Japanese. Roads, for example are made at the expense of our taxpayers for the Japanese quarters in a city and for the Japanese troops in a province. If the Government publishes statistics showing increases in numerical estimation of export and import, the alleged increase is that of the Japanese settlers in Korca, while an industrial effort of our people is either discourage or directly hindered. We cannot compete with the Japanese who have more capital and are protected by the Government, while we are unprotected, discouraged and even intentionally hindered. Ou memory is still fresh how the Japanese Government imprisoned a Korean inventor and tried to "squeeze out" his secrets last year. Examples of direct exploitations of our people by the Japanese Government and the private Japanese undertaker abound in number. We shall have opportunitic later on for making known to the world the variou methods of exploitations.

Baron Satto is the Japanese Governor General of Korea.

The reader will be able to judge to what extent the development and exploitation of India by the Britishers resemble the development and exploitation of Korea by the Japanese.

"Missionaries to Washington"

Foreign Affairs quotes from the New York Nation the following interesting declaration signed by twenty-five American missionaries in China and addressed to the American Minister at Peking:—

The undersigned, American missionaries, are 1 China as messengers of the gospel of brotherhod and peace. Our task is to lead men and wome into a new life in Christ which promotes brothe NOTES 469

i and takes away all occasion of wars. We, refore, express our earnest desire that no form nilitary pressure, especially no foreign military is, be exerted to protect us or our property; that in the event of our capture by lawless on our death at their hands, no money be I for our release, no nuntive expeditions be tout, and no indemnities be exacted. We take stand believing that the way to establish itcourness and peace is through bringing the it of personal goodwill to bear on all persons let all circumstances, even through suffering my without retaliation

In a covering letter these truly revered attemen wrote as follows.—

We appreciate the fairness and justice which a generally characterised American policy tords China. In spite of the enormous difficulties expect further advance toward reciprocity in the some are advocating, we do not care for 1-boats on the Yangtze

In its reply,

The American Legation pointed out that the tition was inconsistent with the necessity that its for safeguarding Americans in Chinas, and it no exception could or would be made in the need in emergencies with regard to the ners of the petition

Thereupon the New York Nation suggests at these American Christian missionaries ould petition the Chinese Christian Church send missionaries to Washington!

Perhaps Buddhism was the earliest missiony religion to send missionaries to foreign untries. We are not aware that they were companied or followed by any ancient equilent of gun-boats, or that punitive expedins were ever sent or indemnities ever acted in consequence of their persecution massacre abroad But, of course, that is reason why Christian nations should not um to be superior to all other nations, cient or modern, in all sorts of things, cluding spiritual ideals and methods.

The Russo-Japanese Treaty

By the Treaty that was signed at Pekin January 20 by Mr. Karakhan, Soviet mbassador to Pekin, and Mr. Yoshizava, e Japanese Ambassador, on behalf of their spective countries, Japan has obtained duable eil and coal concessions in Northern ikhaline. Japanese troops are to evacuate orthern Sakhaline. The treaty marks another pp forward in Russia's development in the ast.

In refusing to come to some understandg with Russia, the British conservative

government has been guilty of a blunder whose consequences not only Britain but India may have to reap.

Japan is not the only direction in which Russia has been strengthening her position. China is more pro-Russian than pro-British, and that partly on account of the British opium policy. Afghanistan is also more pro-Russian than pro-British. There has been also a sort of diplomatic and economic duel going on in Persia between Britain and Russia

Certain cautious remarks made by Mr. Chicherin on the significance of the Russo-Japanese treaty gives one some slight idea of the importance attached to it by the Soviet government.

"It marks not only the commencement of a period of friendly relations between Russia and Japan, but also a complete break in Eastern Politics, and in all contemporary Politics," "It provides a basis of security for Russia and the East" "It is a continuation in development of Russia's Policy in the East" "For Japan this treaty signifies the gaining of a friendly neighbour in her rear, in the event of threatening complications."

"All very vague and cautious", observes Forcign Affairs, "but it is clear that Soviet Russia has taken a further step towards the securing of a leading role as guardian of the rights of Eastern nations against Western economic imperialism"

Not that Soviet Russia is in every respect an improvement upon Czarist Russia, though that is no reason why other States should not have diplomatic relations with it. For example, Mr. John Turner, a member of the British Trade Union Delegation which recently visited Russia, tells the public in Foreign Affans that a free press does not exist in Russia in any form, the Communist papers are the only ones allowed to be published and even they are severely censored.

"What is worse, it is more difficult to put any kind of illegal literature into circulation now than in the days of the Tsar. Then it was mostly a question of a secret printing press Today paper! has to be obtained through a government departiment and without paper even a printing press is useless." "The publication of books is equally i restructed. All manuscripts have to be submitted to the censor and, if passed, permission to publish them obtained.

Mr Turner also says:

A witty Freichman is reputed to have said of politicians. "The more you change them, the more they are the same!" Whether that is true or not of the rulers and would-he rulers in modern. democratic countries, it must be admitted that so far as the present political rulers in Russia are concerned,

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aminations of the University. But the most striking proof of the growing appreciation of his English works at Indian Universities is furnished by the fact that an American lady, Miss Dimmitt, Professor of English at the Isabella Thoburn College, Lucknow, has just come as a research student to spend. a short time at the English Department of the Benares Hindu University, to write a thesis on Rabindranath Tagore as a dramatist with special reference to his King of the Dark Chamber. The Head of the Department, Prof. P. Seshadri, is the official "supervisor" of the thesis which is being written for an American University. Apart from the appreciation of Rabindranath's dramatic genius which the writing of the thesis implies, it is significant of the unique position of the English language in the world of to-day, that an American should write a thesis on the work in English of a contemporary Indian writer at a Hindu University in Benares under the official supervision of an Indian approved for the purpose by a University in America.

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It is certainly good and necessary that theses should be written on the dramatic conius of Rabindranath Tagore But, if we are not mistaken, the usual practice is fer theses to be based on the original works of an author, not on their translations, even though the translations be by the author himself. The King of the Daik Chamber in its English version undoubtedly possesses much merit; but justice to the neet constrains us to say that it can never be a substitute for the Bengali original. The English version is not lacy of the Indian soil, and does not possess the music of the original, nor the haunting spiritual yearning pervading many scenes Miss Dimmitt would do well to study the original in addition to the Engksh version. And in the Hindu .: University itself she would find some persons able to help her in such study.

Indis's and Japan's Military Expenditure

In the Indian budget for 1925-26, the revenues are shown as totalling 133 crores and 68 lakhs of rupees and the total expenditure as 130 crores, and 44 lakhs. Out of this sum, military expenditure accounts for 56 crores and 95 labbs, or in round numbers

57 crores of rupees. In 1924-25 our milital expenditure was 57 crores 43 lakhs.

In the Japanese budget for the yet 1924-25, the ordinary and extraordinary revenue comes up to 1,409,054,086 yen, a the ordinary and extraordinary expenditurals reaches the same amount. This sum roughly equivalent to at least 211 croies lakes and 81 thousand rupees. That is say, the revenue of Japan is more than or and a half times as much as that India.

Out of this revenue, Japan's ordina expenditure for the War Department is 17 452,000 yen and extraordinary expenditu for the same 13,661,000 yen; total 193,113,00 yen, or roughly 28 crores 96 lakks 69 the sands and five hundred rupees.

This means that, though Japan's incon exceeds that of India by more than his per cent, her expenditure on her War Depar

ment is about half that of India.

In addition Japan has also a Navy D partment, which India has not. For this Nav Department Japan's ordinary expenditure wi 120,322,000 yen and extraordinary expenditure 112,268 yee;—total 238,590,000 yen, or roughly 55 crores 78 lakhs 85 thousand rupees

Taking the expenditure for both the War and Navy Departments together, we find it to be 64 crores 75 lakes 54 thousand an

five hundred rupees.

the world.

So for defence Japan spent 64 crores of a revenue of 211 crores. In 1925-26 ware to spend for that purpose about 57 crores out of 133 crores. Our percentage expenditure is therefore much higher that that of Japan

It should also be borne in mind the by spending a lower percentage of he revenues Japan has both an Army and a Nav and that the two are so efficient as to suffic to keep her independent and make her is spected and feared by the great Powers is

By spending a higher percentage of he revenues than Japan, India has only a army but no navy, making her depender on England for protection from attacks b war vessels. Moreover, India's army has standard of efficiency which did not dete even small and backward Afghanistan from invading India some time ago, and which

serves to keep up the Afghan and the Russian bogey.

Nor must we forget that India has no in digenous air force. Her air force is entirely manned by foreigners. And her artiller

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except some mountain batteries) is also

manned by non-Indians.

in countries which are foremost in war. very great importance is attached to air planes, but in India Indians are excluded from the air force. They are also almost entuely excluded from the artillery. And. needless to add, Indians have no navy and consequently no place in a navy.

Such is the position of India and Indians. her expenditure for defence and offence absorbs a larger proportion of her

revenue than Japan's.

This is the result of the comparison taking the figures for India for 1925-26. In the five years immediately preceding this year, om military expenditure was even higher According to the Bengalee, it was 5743 lakhs in 1924-25, 5923 lakhs in 1923-24, 6527 lakhs in 1922-23, 6980 lakhs in 1921-22, and 8738 lakhs in 1920-21. This is the price at which we have to purchase subjection year after year Japan purchases her independence by paying a lower proportion of her revenue than India as its price And what Japan spends is paid to her own fighters and manufacturers of munitions and war vessels, etc. On the contrary a very large fraction of India's expenditure goes to the pockets foreigners

Unity in Religions and their Evolution

Those who call themselves "Fundamentalists" in America and many other orthodox Christians and possibly also Mahatma Gandhi who called Rammohun Roy a pigmy, may not like the following paragraphs, with which MI C F Andrews begins his article on "The Body of Humanity" in The Visrabharati Quarterly, nevertheless the position taken up

therein is right.

"Ever since I was able to think seriously, it has appeared to me self-evident, that if the of physical evolution is true, and human life in this planet is the crown of creation, then it is impossible that the religiout instinct in man can be a disorderly and chaotic factor in human life,--a mere malry of warring creeds. There must be an organic unity between those difficent creeds, which have persisted in hirman development,—a relation between them that is intimately spiritual We can no longer think of each creed as a special creation. The genealogical tree of religion in man's long history has many branches, and these branches

issue from a parent stem, they are not individual and distinct and cut off from one another. as we used to think of them in our pre-

Darwinian days.

"Such thoughts have been with me all through my conscious life of seeking after truth. The difficulty has been, to trace out the main directions in which the different branches of religion have grown, and also to relate them to the parent stem I have come to one personal conclusion, which I have slowly made my own. Just as, amid the many names of those who dealt with the physical evolution of mankind, the name of Darwin stands first as a pioneer and discoverer, so in the realm of religious evolution, Raja Rammohan Roy's name will stand out greatest and highest of all

"What I am trying to describe in this article as a result of my own conscious experience in thought, owes its outline at least to the extraordinary stimulus which I receive from my first reading of the English works of Raja Rammohan Roy I would wish to acknowledge this, as a debt which is deeply

due, before I go on

Bengal Widow-Remarriage Conference

A conference to discuss the ways and means of A conference to discuss the ways and means of promoting the cause of widow-remarriage in Bengal was held last month in the Albert Hall, Calcutta There was a large gathering of the Widow-remarriage Associations of Calcutta and motussil as well as of the supporters of the cause from the different districts of Bengal Pandit Murahdhar Banerjee. M. A., retired Principal of Calcutta Sanskiit College and President of the Bengal Social Reform League, was voted to the chair. The President delivered a lengthy and apprealing sueech and the following resolutions, were pealing speech and the following resolutions were passed ·

This conference strongly approves of the introduction of widow-remainage in the Hindu Society and for this purpose the following measures be adopted, viz. (a) carrying on a vigorous propaganda in favour of the reform by publishing booklets showing the opinion of Hindu Sastias in support of the cause delivering lantern lectures, and otherwise, (b) the formation of Widow-remarriage Associations in the districts and subdivisions (c) creation of a permanent fund and (d) inviting the co-reperation of the various associations for social reform already existing in the country.

"That the Bengal Social Reform League be asked

to take early steps to form a sub-committee consisting of representatives of different associations working for the cause to give effect to this re-

solution.

It is to be hoped the resolutions will be The remarriage of sin Bengal is speedily acted upon. m Hındu widows an urgent need no only from the points of " view of justice and humanity and for effecting social and moral improvement, but also

from the political point of view. The political strength and rights of the Hindu community in Bengal must go on dwindling, as they have been doing for some time past, with the continual decrease of the Hindu population. The remarriage of widows is one of the means by which this decrease can to some extent be arrested Of course, we would not have suggested this means if it had been in any way immoral, unspiritual or otherwise detrimental to the best interests of society But as it is conducive to moral and spiritual improvement and would make for social purity, we have no hesitation in pointing out that it would also prevent to some extent the decrease of the Hindu population in Bengal For, at present many childless Hindu women of child-bearing age do not become mother, because they remain widows owing to social custom, and many men, too, remain unmarried owing to paucity of suitable brides

One other point requires to be mentioned in this connection. Women who would re-marry after being widowed, would be generally of a maturer age than the Hindu spinisters who are married in Bengal, and hence these remarried widows would become mothers at a higher age than the child-mothers of Bengal, and their children are likely to be stronger and healthier than the offsping of those who have been not unaptly styled baby mothers. That would be a national gain Indirectly, the re-marriage of young widows would have the effect of gradually raising the marriageable age of girls in Bengal, and that would be a very desirable result.

Bengal Ministers' Salaries Rejected

The Bengal Legislative Council has, by a majority, refused to vote the salaries of the two ministers recently appointed by the Governor of Bengal

As all political parties are agreed in thinking that there ought to be full autonomy in the provinces, or, in other words, that all subjects ought to be "transferred" to Ministers responsible to the Provincial Councils, all efforts made by Government to prolong the life of dyarchy deserve to fail

But apart from the question of maintaining, mending or ending dyarchy, the two persons who had been appointed Ministers were not the best available Among the Hindu members of council, there were abler, more experienced, more public-spirited and better educated men than Raja Man nathanath

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Ray Chaudhuri. And among the Mosler members, too, there were better qualified persons than Nawab Saiyid Nawab Ali Chaudhuri. This we say without supporting the idea or the policy that the posts of ministers should be divided proportionately among the religious communities. We are against communal representation and division of post There should be everywhere an open door be merit and talent alone.

In placing Nawab Saiyid Nawab 1 Chaudhuri in charge of the Education Devai ment, Lord Lytton proved himself capable humour No one can acen unconscious the Nawab Bahadur of being an illiterat man But his worst friends will not, w hope, claim on his behalf that he is an edicated man, qualified to shape and guide the policy of the Education Department 1 relation to primary schools, secondar schools, colleges, universities, technologic, institutions. research institutes, museum libraries, &c

The recent performances of Mauly Fazh Haque and Sir P C. Mitter in connection with dyarchy and ministerships have cause much profane mirth. There need not be an betting on who is the greater weather-cock

Far Eastern Medical Conference in Tokyo

It is reported that a plan has already be perfected to hold a Far Eastern medical conference in Tokyo from Oct 18, 1925, to Nov 7, 192 Invitations have been issued and all the nations. Asia will be represented except Persia and Turke The conference will not be exclusive of doctofrom European and American countries and doctofrom the United States and Cuba are also to there. The conference will discuss primarily it subject of public health. Two hundred thousand yen, it is said, has been appropriated for entertail ment by the Japanese government.

We wish to draw the attention of India medical men and national leaders to the above news item. Japan is the only nation in the Orient which has attained the status of nation hood She is regarded as one of the five give Powers of the world It is also a fact that possibly Japan stands next to Germany and America in the advancement of Medica Undoubtedly she is not inferior to Science Great Britain, France and other nations. It quite fitting for Japan to take the leadersh in calling the Far Eastern Medical Conference We hope that those who are talking about "Tederation of the Asiatic peoples" and "closer relation among Asiatic Powers" wil do all that is possible so that first-rate medica

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men of India be sent in large numbers to

paracipate in this Conference.

Indian medical men should take the leadership in this Conference by presenting the inal papers on their research. We hope the will take the leadership in having a thorough discussion on the Opium Question for the medical stand-point. This is imperative because Mr. Campbell, Lord Robert Cecil and others have given the impression in the lat International Opium Conference held at Gracia that the people of India demand the continuance of opium-cating which is not

minimous to the people of India.

Then again in sending the delegation of medical men to Japan to attend the conference, steps should be taken so that they might take advantage of the opportunity to study the Japanese educational system, Japanese governmental machinery, Japanese commercial and industrial expansion and scientific progress We hope that the All-India Medical Association, if there is any such organization, will take the lead in this matter. We hope that all the medical colleges of India will be represented by Indian professors in this conference hope that the Hindu University, Aligarh University, the Visvabharati and National Medical Colleges will play their part in particounting in the proposed Fai Eastern Medical Congress to be held in Tokio in 1926 There is not much time to lose and we expect that all necessary information about the conference can be secured from the Education Minister at Tokio or Japanese Consul General In India

Rockefeller's Present to Tokyo University

lollowing up the recent appropriation of 1.300,the ten by the Japanese government toward the
resulting of the library of the Tokyo Imperial
Paversity, Mr. John D. Rockefeller, Jr., recently
2014 as a gift to the University \$1,600,000 or nearly
1000,000 yen, to assist in the reconstruction and to
tender books burnt in the 1923 quake The gift
to made without strings attached to it and its
disturgement is laid in the hands of President
but of the University, Prof. M. Anasaki, chief
to man, and Dr. Takuma Dan. Mr. Rockefeller in
but to Mr. Kozai said that he was pleased to
the in hastening the day when the University
these

If Universities are to become centres for mal research, then first-rate libraries and instories are of equal importance with the safely asserted that India has not one

first-class library connected with its universities. There are rich Indians who lavish their money in various ways of luxury and there are Indian Princes who spend their fortune—which is the blood of poor people—in vicious ways as recent news about "Mr. A." from London indicates. We would like to see that the library established in the Visyabharati be endowed by some Indians with such an amount that it will be developed into the finest of its kind in the world.

T. D.

American Women in the Political Field

As the result of the last presidential election in the United States, two women were elected as Governors of the States of Wyoming and Texas no less than 88 were elected in State legislatures, one Representative in Congress and a Secretary of State for the State of New York This is tremendous when we compare the achievement with the position of women even ten years ago, when they did not enjoy the right of equal suffrage. The American women have won this position by silent non-violent but active work for more than 100 years. Success of American women is not a unique thing so far as the western would is concerned.

America Takes Notice of Indian Legislature India Should Call the Far Eastern Immigration Conference.

All important American papers have taken notice of the passage of the bill, by the Assembly at Delhi, proposing reciprocal treatment for the United States and the Colonies which treat Indians as an inferior race. The New York Evening Post makes the following comment—

"The action of the Indian Legislature at Delhi in adopting a reciprocity measure on inferiority is something new in the line of internal relations. Governments like the United States which treat the Hindus as inferiority lest by them. The act seems plausible. Among the western nations it seems quite all right to apply to all other nations and peoples a sliding scale of disparaging appraisal—backward peoples here, arrested development there, corrupted, incompetent and the like. By the new Hindu Act the rule will be made to work both ways."—New York Evening Post, February 5, 1925

Of course, the Indian people must not forget that they cannot expect equal treatment in America unless they can acquire

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equal status within the British Empire and in their own country. In their own country the Indian people are held to be inferior and incompetent by the British overlords and thus they have not full share in their own government. Indeed, the very sense of self-respect of the people of India has forced them to adopt reciprocity legislation But this Immigration question has a tremendous significance in international relations. Indian statesmen should take note that the Immigration discrimination in the Anglo-Saxon world is directed against India, China and Japan It is directed against Eastern Asia where about 900,000,000 people live. The question will never be solved unless China recovers her full sovereignty by abolishing all torms of extra-termtorial jurisdiction and India achieves at least the same kind of independence as Canada or Australia emoys It is nothing unusual to suggest that because China, Japan and India have common interests involved in world affairs, far-sighted Indian statesmen and scholars of these countries should cooperate in solving these problems in a way which will lead to better understanding between the East and the West

As a matter of concrete suggestion tol Indian statesmen who are discussing the probability of holding a congress of all Asiatic nations in India, possibly through the leadership of the Poona Sarvajanik Sabha (as suggested in the Marhatta), in the near future, we propose that India should call for a Far Eastern Immigration Conference to be held in Cawnpore during the session of All-India National Congress during the Christmas week of 1925 in which all the peoples of the Far East particularly are to be invited. Of course, other nations will be allowed to participate. Japan is going to hold a Far Eastern Medical Conference in Tokio in 1926 Is it too much to expect that India will take the leadership in calling the Far Eastern Immigration Conference in the near future?

Nepal and Her Future

The abolition of slavery in Nepal by the wise ruler of the land of the (furkhas has attracted world-wide attention. The New York Times, which rarely pays any attention to what is happening in India and the adjacent countries like Tibet and Afghanistan, has devoted about two columns of its

valuable space on the front page to t generous act of the ruler and a brief histo of Nepal and its traditional friendship w the British Government.

The potentialities of Nepal are no l than those of Afghanistan or Switzerla That spread of education and democia institutions, which are the most import requisites for national awakening and nation greatness, would receive greater attent from the Nepal Durbur, is our earnest ho But if Nepal is to attain that status wh Switzerland enjoys among the comity nations, steps must be taken to establ international relations Nepal's great as is its friendship with Great Britain. It known to all that Great Britain, through recent treaty with Aighanistan, has m. it easier for the Amir to establish indepeent foreign relations with various power particularly Russia, France and Turkey V not the same thing be possible for Nepal '

We are inclined to believe that British Government in India will have depend more upon Nepal's support than t of Afghanistan, to check Russian penetrat in Central Asia Nepal will have more do with Britain in North-Eastern Inc particularly in the affairs of Tibet i South-Western China and even Mongo between India Closer relation Nepal in terms of offensive and defenalliance 18 desirable for the vation of mutual interests We hope t those who are directing the affairs of No will do their best to cement friend-between Britain and Nepal on the basis equality. In this connection, may we suggest that a Nepalese Consulate-Gene at Delhi or Calcutta and a Nepalese Legat at London will be the first steps to en into the comity of nations? Some time i Forward of Calcutta published a letter fi a Bengalee gentleman, a Professor of Eng in the Maharaja's College, Nepal, to the ci that some Asian State should take the ini tive to nominate Nepal as one of the meml of the League of Nations There is no hi in making an attempt to enter the Lea by Nepal, and if that is to be done at it is most desirable that steps should taken for Great Britain or India as a fri or ally of Nepal to take the initiative render this friendly service of nomina Nepal as a member of the League Ne in entering the League of Nations, will I to pay for her membership by bearing

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share of the burden of maintaining that international diplomatic body; and this fact must not be forgotten. The amount that will be necessary to meet the demands of the League of Nations, may be as well used by astablishing a Nepalese Legation in London and repalese Consulate-General in India May we not suggest that, as the future of repal depends upon the increase of efficiency of the people of that State, it is necessary that first-rate Repalese scholars be sent to occur lands to acquire scientific education?

Nepal's luture is intimately connected with that of India. This being the case, it will be well that some Nepalese students be given apportunity, by special arrangement, to study in the Visyabhaiati, Hindu University and segure College of Calcutta University.

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The British Government's Opium Policy

In a telegraphic account of the proceedlings of the International Opium Conference, lated treneva. Feb 7, published in the New York Times, we read—

India highting to maintain the Indians right to at opium it they wished to do so announced that ndia would accept the American principle if it vere applied only to opium exported, and not to opium grown

India never did anything of the kind It s the foreign government of India which has pen inistepresenting India This is clear from overal well-known facts All Indian-owned newspapers of India, as far as ware, have condemned the opium policy of ts (myernment. The Indian National congress · against it. A representation signed by tabundranath Tagore, Mahatma Gandhi and others and presented to the Geneva Confernce condemns the cultivation of the poppy and the manufacture of opium for any other hupose or requirement than medical and scientific Mahatma Gandhi, as president of 'ingress and representative of our people, sent 1 tolegram to the Conference conveying the ame opinion. Lastly, the Indian Legislative issembly has recently condemned the opium miley of Government and demanded an monny

The telegraphic message from which we have quoted above opens thus.—

CENEVA. Feb. 7 (Associated Press).—China, all matters the United States, dropped out of the matter another dramatic isituation when had as its

climax a violent attack on Stephan G. Porter, head of the American delegation, by J. J. Loudon, Dutch Minister in Paris, who is known as the master diplomat of the conference.

In ignorance of the storm Representative Porter packed his trunk and with Dr Rupert Blue left for Paris, en route to Washington, where he will make a personal report to the State Department and probably to Persident Coolidge

and probably to Persident Coolidge
Alfred Sze, Chinese Minister at Washington, heading his nation's delegation here followed the same method as Vr Porter He did not appear at today's plenary session of the conference, called to discuss the draft of the anti-narcotic convention but sent his personal secretary with a letter to Dr Herluf Zahle, President of the Conference, announcing the withdrawal of the Chinese delegation and a memorandum setting forth the reasons for this action

Mi Sze recalled, he had always held that no proposal was acceptable to China unless it gave definite assurance that the logalized traffic in opium for smoking would be ended within a reasonable traffic.

able time.

"It is apparent now from the proposals made by the deligeations of Great Britain. France, the Netherlands and Portugal and insisted upon by them that the Governments they represent are not at this time prepared to agree to adopt measures which will meet the desires of the Chinese Government.

his communication continued

'China sincerely hopes that the policies of of these governments will have so altered that they can see their way to the common adoption of measures that will lead to the early total suppression of that legalized traffic which now is bringing such misery and moral degradation to hundreds of thousands of the citizens of China living within their respective territories.

The reasons for Americas withdrawal the Conference are stated in a memorandum from which we quote the opening paragraphs.

The League of Nations on October 8 1923 extended an invitation to the power-signatory to The Hauge convention including the United States to participate in an international conference called for the purpose of giving effect to the following principles, subject to reservations made by certain nations, regarding the smoking of opium

Firstly, if the purpose of the Hague Opium

Firstly, if the purpose of the Hague Opium Convention is to be achieved according to its spirit and true intent, it must be recognized that the use of opium products for other than medical and scientific purposes is abuse and not legitimate.

"Secondly, in order to prevent abuse of these products it is necessary to exercise control of the production of raw opium in such a manner that there shall be no surplus available for non-medical and non-scientific purposes."

CITES CONGRESS ORDERS

"The joint resolution adopted by the Congress of the United States on May 15, 1924, authorizing our participation in the present conference quoted the principles referred to in the preamble and expressly stipulated that the representatives of the United States shall sign no agreement which does not fulfil the conditions necessary for suppression of the narcotic drug traffic as set forth in the preamble a

"Despite over two months of discussion and repeated adjournments, it now clearly appears that the purpose for which the conference was called cannot be accomplished. The reports of the various committees plainly indicate that there is no likelihood under present conditions that the production of raw opium and coca leaves will be restricted to the medicinal and scientific needs of the world. In fact, the nature of the reservations shows that no appreciable reduction in raw opium is to be expected."

The Salt Duty

By a majority of votes the Indian Legislative Assembly had reduced the salt duty from Re. 1-4 to Re. 1-0 per maind. The Council of State restored it to the former figure. When the matter was again placed before the Assembly and the members were told that if the duty were reduced by 4 annas per maind, relief would not be afforded to the provincial exchaquers to the extent that had been done, most of the M. L. A. s. voted in favour of Re 1-4.

The Inchcape Committee had recommended that the military budget should not exceed fifty crores of rupees and had pronounced their expert opinion that that was a practicable limit But in the budget for 1925-26, the military department absorbs more than 56 crores of rupees Why could not this enoimous figure be reduced in order to reduce the salt tax or abolish the cotton excise duty? We propose to show that Japan has a far stronger and more efficient army than India, and a navy to boot, she spends a smaller fraction of her revenues for her army and navy than India does for her army alone The Finance Member's argument is always the stereotyped one that if some popular demand has to be met, some other popular demand cannot be met Why should not extravagant civil and military expenditure be cut down

The abolition or reduction of the salt duty is generally advocated on the ground that it is a necessary of life, particularly for the poor, and hence the poor man's salt ought not to be taxed. It is a just plea. But it must be said that so far as India's poor are concerned, a reduction of the price of salt to the extent of four annas per maund could not have made the commodity cheaper for them than it is; for there are not many among them who buy even so much as a seer of salt at a time. If the duty, and consequently the price,

were reduced by ten annas to the maund t price per seer would be lower than what now is by one pice. That would be relief. But a reduction of four annas maund would not at all bring down retail price per seer, not to speak of retail price per any smaller quantity course, any reduction, however small, n be rightly justified on the ground that ev if it does not make salt cheaper for small retail purchaser, it would increase grocers' profits, and, as they are also of the people, their enrichment to any ext would mean the enrichment to that ext of the people as a whole.

Reduction may be advocated as a profagainst. Government's flouting of pull opinion and against extravagance in variedirections. And in fact, the larger the remues in the hands of Government, the mextravagant becomes its expenditure.

The Age of Consent

We were glad to read in The Bengalee to the Indian Legislative Assembly had passed Chanda's amendment by sixty-five to twentwo (Government members remaining neutomaking the age of consent in Sir Harr Sir Gour's Bill sixteen in case of non-main relations, in place of the present age twelve and also of fourteen as original provised in the Bill and supported by Select Committee

We were also pleased to read that "Regarding married girls the Assembly, deopposition from the orthodox section voiced Fundit Malaviya and Mr Rangachanar and off and opposition from Government on the groof a possible serious agriation in the compassed Dr. Datta's motion by forty-five to fo three votes fixing the age of consent at four in case of marital relations."

We know, of course, that the reactive ary and conservative Council of State still to be reckoned with, but after the votes did not apprehend any danger to Bill from the Assembly itself. But we warrong. The Bengalce announced next that Dr. Gour's Bill had been rejected in Assembly

As the matter is of great importance, would be proper to consider in detail debate on the subject as reported in the paper.

When the Assembly met after lunch, the ther consideration was taken up of the Sc

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muttee's report on Dr. Gour's Age of Consent

1) Chanda moved an amendment that the age asent be raised to sixteen in the case of ungirls and fourteen in the case of the In I girls and fourteen in the case of the relations with a married girl by his band and the other with an unmarried girl by his band who is not her husband. The consecutive of the later case were very deplorable. It was an outcaste and if she happened to the later case were very deplorable. It was an outcaste and if she happened to the later case of the later case were very deplorable. offences of her foolishness at the age of four-

()) course, Mr. Chanda meant and it is be understood, that when the male person coined is not the husband of a girl cerned, the age of consent is to be sixteen t is to say, in the case of unmarried girls age of consent is to be sixteen, but in case of a married girl it is to be fourteen ner relation with her husband and sixteen, against other males

li Rangachariar Is there any country to ago of the consent is sixteen. It ('handa England is one and Egypt has taised the ago of the consent to sixteen.'

Government's Position

on Mexander Muddiman, explaining the position the Government said that the House was ting the criminal law of the land and must be hasty He quoted the opinions from the pent provinces, official as well as non-official and that it was unanimously against the raise of the age. The Government would do its best out it reforms but they must have a clear lead Home Member emphasised that there was a solution of opinion against rusing the age consent and this opinion should not be ignored mying at the decision However the Government there would not vote on this motion and official members might vote and speak they liked. Regarding raising the age outside marriage tie, the Government would support ing it to thirteen and if the House decided it to ourteen the Government would have no objec-He did not think the amendment of Mr ida had the support of this house. If there support, he would be agreeably surprised Of course, in the event Sir Alexander had to 'agreeably" surprised But we do not all understand why even outside the mage tie, "the Government would support ing" the age of consent only to thirteen do not want the government to be Drain the case of any offender of any But we do not see why Government overcautious or overtender 1st those who would injure girls outside nairiage tic. "The Home Member em-sed that there was a large volume of ion against raising the age of consent, this opinion should not be ignored in

arriving at the decision" There was at least an equally large volume of adverse opinion in 1891 when it was raised to 12; yet it But in consequence not the least was raised eril result has followed

Mr Harbilas Sarda supported the Bill of Dr. Gour He said that no girl should be married before she was sixteen vears of age. The Hindu belief that a girl should be married before the age of puberty was wrong Public opinion was sufficiently advanced to raise the age of consent to

thirteen years at least
Captain Hira Singh in supporting Mr. Chanda's amendment regretted that, more members of the House did not visit the last Baby Show in Delhi, If they had gone there, they would have seen the rickety children of baby mothers. These children were the result of early marriages. How could such children make a future Sandhurst. People who are opposed to the raising of the age of consent were running the future generations of

Both Mr Harbilas Sarda and Captain Hira Singh were quite right, and be it noted that they come from provinces where 'martial races" dwell and where education had not made so much progress as in the home lands of some learned and eloquent opponents of the amendments of Mr Chanda and Mr Datta

Dr. Gour agreed that the age of consent could be raised to sixteen for unmarried gulls and quoted authority in support, but he advised caution and requested Mr Chanda to withdraw his motion. The House divided and Mr Chanda's proposal to raise the age of consent from twelve to sixteen in case of unmarried girls was carried by 65 votes to 22 votes.

Dr. Datta then moved at Mr. Chanda - suggestion that the age of consent in the case of the married gill arthin the marital relation be raised from twelve to fourteen instead of threen as proposed by the Select Committee He referred to the agitation and the passing of the Act of 1891 and said the arguments used against the raising of the age then were being used to-day. He asked why we wished to raise the age of consent. It was because the evils of early marriages were recognized by all. The last Act was passed in 1891 and it was high time that further step was taken in the direction of the social reform.

Mr. Amarnath Dutt said, though he was in favour of raising the age of consent in the case of unmarried girls, he strongly opposed the age being raised in the case of married girls. The Government constituted as it was by aliens whose so all and moral ideas were quite different from those of the people of India, this Government had not any right to legislate and thrust upon an unwilling people a law that no husband could have relations with his wife unless she was thirteen. The present age of twelve must remain and the raising of the age to fourteen or even to thirteen would be to offend the feelings of the people

Mr. Dutt referred to the feeling of the people" Have not the child wives any

feelings or sensations? Does not the whole of society suffer and degenerate because of the untimely subjection of these girls to sexual life and motherhood? Why is it that the alien Government's right to legislate in a matter like this is challenged, when everybody knows and ought to know that this Government has actually legislated in many similar matters already? We cannot understand how any decent man can insist upon a husband being free to "have relations with his wife" even before she is thirteen. The natural instinct of brute beasts is better than that.

Social legislation under present circumstances is not really the act of Government alone, but of a legislature possessing a somewhat representative character

COL. CRAWFORD'S SUPPORT

Col. Crawford supported the age being raised to fourteen and read out a telegram received from a woman's organisation

(Mr. Rangachavar.—Do you know the strength of the organisation? When it was started and what its representative character is ?)

Col Crawford strongly asked the Assembly not to shirk its responsibility, but to take a bold step

Mr Rangachariar asked his question with impunity, because the Assembly had no woman member to shame him. He ought to know that even a single woman who cites out for justice and humanity to girl wives has a more truly representative character than all the M L. A.'s combined And the more so, as in the matter under discussion. the female sex is the aggreeved party whom there was not a single member specially to represent We are sure, if there is to be any sectional representation at all, special representation of the temale sex ought to come before the special representation of any religious community or depressed class. There is no greater depressed class or unrepresented class in India than her women

RAISING OF THE AGE OPPOSED

Pundit Malaviya opposed the age being raised in a country where unfortunately a large number of early marriages took place. This legislature had no right to pass legislation raising the age in the case of married girls, although individually he would wholeheartedly support the motion of Dr Datta. Already there was some progress of social reform and the number of early marriages were decreasing. They must therefore trust to social reform and progress in education to act as corrective to the situation.

We are sorry to find Pandit-ji in such company. 'We should think that the fact that unfortunately a large number of early

marriages took place" in this country at that leaders like himself have not be able practically to do much to improve t situation, is really a justification for suppor ing the measure and not for opposing 1 If one is practically powerless or without the effective will to do a humane and necessal thing, has one the right to clallenge th right of someone else to take a beneficistep? It is too late in the day to call 1 question the right of Indian legislative bodie to make laws relating to social and religion matters From the abolition of suttee down wards much has been done in that direction with good results, even when there were n legislative bodies or when the were less representative than the bodies now are

The progress of social reform and the decrease in the number of child mailinger are due more to the efforts of the social in form party (to which the Pandit does not belong) who advocate such legislation and also partly to such legislation itself, than to the obstructive speeches of socially conservative members

We are believers in social reform and progress in education. But we also believe in quickening their pace by legislation when necessary

To make mothers of little girls of 13 or 14 is really a crime of which our society has been guilty for generations Socio-teliligious sanction has prevented its punishment in courts of law, but the laws of biology and ethice have punished us all the same If legislatures have the right to make laws against other crimes there can be no objection in principle to making laws against a great social crime

Mr. Rangachanan in a vigorous speech said ere was no harm in raising the age to there was no harm in raising thirteen, but to raise it to fourteen was unwise If Dr Datta utilise his elequence on the plat-forms he would perhaps get the country round to his views in about ten years. It was wise and prodent to proceed slowly and cautiously in this matter. Let it not be forgotten that for one supporter of mising the age of consent in this House there were hundreds outside to oppose it. This legislature should not force down the throat of unwilling people a law making it penal for husband to have relation with his wife. If a husband was sent 10 pail then he was sent out of caste and the life of the gul would consequently become a miscry In the name of doing good to the gurl this flouse ought not to create misery for her' (Applause)

There is no substantial difference between thirteen and fourteen When in 1891 it was proposed to raise the age from 10 to 12, NOTES 481

 $\frac{m_{\rm c}}{h_{\rm H}}$ people said it would be unwise to do so; $\frac{m_{\rm c}}{h_{\rm H}}$ it legs of more than three decades has

she in its wisdom.

Datta and men like him have been to make their eloquence on platforms for about four times ten years, but without suction bringing round such a learned, intelligent and eloquent man as Mr. Rangachariar to their views. Why then pin one's faith on about ten years" platform eloquence in the years to come?

For from being a girl under fourteen, Mr Rangachariar is not a woman at all. So it is very easy for him to prescribe a delay of ten years, during which numberless girls are to sitler, large numbers of weakings are to be born and the race is to continue to degenerate. And all because some persons of the male sex have not yet been brought round to Dr. Datta's view!

The proposed law was not for "making it penal for a husband to have relation with his wife", it wanted to penalise such relation with only those girls of tender age whom even Mr Rangachariar and others like him tacitly consider unfit for conjugal lite,—for he says that in about ten years such girls would be considered by "the country" immature for conjugal lite

We are sure very few husbands would have been sent to jail if the Bill had been bassed -How many husbands have been sent to pail uptodate since in 1891 the age of consent was raised fram 10 to 12. The law his really been more an instrument for bettering the treatment of gul-wives and of to ing the age of marriage than as means of punshing bad husbands. The proposed law would have been a still better instrument of Mr Rangachariai s argument has helly a wider application than merely to the is posed law. Would be plead for all crimes committed by husbands against their wives in the ground that "if a husband was sent to pail, then he was sent out of easte and the La of the girl would consequently become masery "

Mr Rangachariar says that if a guloffending husband were sent to jail,
he life would be made miserable. That
he true But in this imperfect world
durs, we have often to make a choice of
Would it not be better for a few bad
hands to undergo just punishment and
wives to be made unhappy to some
that than that a far larger number of
the lewives should continue to be victimised

and the race should continue to degenerate without anybody being brought to book?

Sir Henry Stanyon said the relations between the husband and the wife below the age of consent could not be regarded as dishonourable but they were punishable because they were against the interests of the race. Public opinion ought to be mobilised. Criminal law was hardly the proper instrument for social reform and the limit of 14 years would be regarded as in excess. He endorsed the remarks of Mr Rangachariar in that direction. In summing up, Sir Henry said that he would suggest to leave alone the law as it was to-day.

We endorse Sn Henry Stanyon's view that the relations between the husband and the wife below the age of consent (of course only when they do not involve any bodily suffering) could not be regarded as dishonourable, but they were pumishable because they were against the interests of the face. When, however, the wife is so immature that they involve suffering, they are worse than dishonourable.

Criminal law may not be the proper instrument for social reform, but it is necessary when social reform propaganda fails to put an end to or check a social abuse. It also helps forward social reform

Would Sir Henry Stanvon say in and with reference to his own country that the limit of 14 years would be regarded as in excess?

Sir Henry seems to have forgotten that neither individually nor tacially was he in a position to judge where the shoe pinches.

SIR A MUDDINAN'S WARNING

Su Alexander Muddunan gave a serious warning to the Assembly not to go far beyond the opinion. He contessed he was not prepared to see the Assembly show itself in favour of drastically raising the age of consent in the case of married girls by two years. From administrative point of view. Sir Alexander Muddiman feared there might be serious violation if Dr. Datta's amendment was passed It was a very serious step which the Assembly was asked to take. Let every member consider the consequences before voting in favour of the amendment as the consequences of accepting the amendment would be serious. The Government members would vote against it.

At the time when in 1891 the Bill for the age of consent from 10 to 12 was under discussion, various serious consequences were apprehended, none of which came to passafter the bill became law. When Sir Alexander Muddiman expressed the fear that there might be serious violation if Dr. Datta's amendment was passed, he ought to have supported his apprehension by giving statistics of prosecutions for violating the present age of consent law since 4891 up to date. As lakhs of gills are married before

12 and even before 10, it would have been instructive and would have given the members some idea of the forces making for violation, if such figures had been quoted. It may be asked, what is the use of making a law which must largely remain a dead letter? One may reply that it is needed if only for its moral effect and influence

The Assembly divided and amidst loud applause Dr. Datta's motion to raise the age of consent to fourteen in the case of married girls was carried by a majority of two votes, torty-live being for and forty-three against it

The clause as amended was put and carried by

fifty-five against twenty-three votes.

Delhi, Mar 24

After recess I)r. Gour's Age of Consent Bill was further considered. Discussions on various amendments being over Sir A. Muddiman rose to express Government's attitude to the Bill. He said that the House superseding the recommendation of the Select Committee altered the age of consent outside and inside marital relations to 16 and 14 years respectively. That was too big a change, considering that the present law laid down 12 as the age of consent for all purposes. He was atraid if the house wanted to pass the Bill as it now stood, he would have to oppose it on behalf of the Government. The Government of India was not aware of local Governments opinion on the matter yet and he moved that the debate on the Bill be adjourned till September when he said the Government would be able to make its considered statement.

Mr. Jinnah opposed the adjournment motion He said he found no reason to adjourn passage of the Bill. The House after long deliberation decided to raise the age of consent to this figure Let the Bill be passed he said, and let it go to the Council of State and it will leave ample time for the Government to try to amend it before it is passed

into law.

Sir Muddiman then withdrew his motion. But Pandit Malaviva stood up to move that further consideration of the Bill be adjourned. But he was evidently out of order as a similar motion was just withdrawn. Pandit Malaviva then remarked that the Bill having been vitally altered required recirculation. The motion for passage of the Bill was then put to vote and lost by 54 votes against 36.

There is one feature of the debate which, in spite of its infructious character, seems to be hopeful. None of those who opposed the raising of the age of consent contended that a girl was fit for sexual life and maternity before she had completed the fourteenth year of her age. And they also appeared tacitly or explicitly to hold that social reform was the proper means to prevent consummation of marriage and maternity before the fifteenth year.

May is therefore, be hoped that Pandit Madan Mohan Malaviya, Mr. Rangachariar and other opponents of the amendments would make unceasing efforts to raise the marriageable age of girls to a minimum of fourteen? For that is the only effective means for preventing maternity before fifteen

One thing might have been done which has not been done. It is generally a soun principle that no penal law ought to have a netrospective effect The present age o consent inside and outside marital relation twelve. It was proposed to raise ; to fourteen So those whose conduc was quite lawful according to the presen law might have had the feeling that they were offenders if the limit had been laised even if they were not brought before a count For this reason, the age of conof justice sent in marital relations might have been raised to fourteen years with this proviso that this section was to come into effect after Sometimes laws are passed with two years similar provisoes

A woman cannot dispose of her property before she is 21, but she can "consent" to her ruin, body and soul, when she is only twelve! Such an absurd incongruity should be put an end to at once. A woman's body and soul are infinitely more precious than any property. So the goal to be reached is that outside munital relations the age of consent should be twenty-one. Inside the marital relation it may be sixteen as in England and Egypt.

Contradictory arguments have been urged against raising the age of consent inside marital relations. It was said by some that if the age were raised, the law would remain a dead letter—we need not inquire why It was said by others that the raising of the age would be followed by serious consequences that there would be serious agitation, that people's feelings would be hurt, etc.

Now, if a law remains a dead letter, there cannot obviously be any sorious consequences, such as stormy agitation, etc. On the other hand, if there be serious consequences as the result of the passing of a law, it must be because of the enforcement of the law—because of the law being set in motion against offenders, not

if it remain a dead letter

Moreover, if the argument that the law if passed, would have remained a dead letter, be true, the opposition of those who say so loses force. If a law must needs be still-born, why bother about it, one way or the other? But our opinion is that, though if the age of consent, inside marital relations had been raised, there would not have been many prosecutions, it would still have acted

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as a deterrent by its moral effect as setting up a standard of conduct and as an indirect ud to social reform, and so it would not

heen altogether a dead letter.

sir Alexander Muddiman's profession of car of agitation sounds somewhat curious when repressive laws are passed in the teeth of opposition in and outside the councils, where remains this fear of agitation? The cal truth is that the Government considers he opposition to repressive laws as confined the interoscopic minority of educated men, whereas the cry of religion in danger may onvulse the masses. The latter contingency to teniment does not like to face

Rabindranath Tagore on His Mission

After returning to India Rabindranath apprentiative of the Free Press interviewed in Among other questions he asked

Can you explain to me more fully the purse and method of your mission of cultural unity? A Wy idea is to establish contact with the hole world. In my view, India should not remain utter obscurity. We should be able to take our if in helping the world in her present situation if occupy an honoured place in the reconstruction civilization. I also know that the West is eager know the East, and specially India and to seek it from the store of wisdom which has come to from ancient times. It is our duty in India to life these expectations. I hope the movement of symbolizati will help to bring India out from her initial and intellectual segregation into contact of the West. This is the one service I can rent to my Motherland. We have to know that in modern age the problems of each country are rest of the world problem. No country to-day is increased. And until we (Indians) find a true place in this greater world we shall resum obscure and neglected, and there will be no ance of our real civilization asserting itself in the and making its contribution to world pro-

HOW TO BE ACHIEVED

1) How do you propose to achieve your ob-

By some good chance, I have been able to nony place in the heart of the world outside to Therefore, I feel a responsibility born of special position. I want to take advantage of and open a channel of communication that the linked both with other countries. India on the linked both with the East and the West. I have that purpose that I travelled to China and to As a result of my visit to those far Eastern metres, something was accomplished to the fulfilment of this object. For it is my left that the recent visit to the Far East has liked to establish a cultural connection between

India, China and Japan After this, I have been seeking to attempt a similar contact with the Western countries, and my conviction is that if I succeed in however meagre a measure, in my mission, I shall have done something which would not be without permanent results

Another question which was put to the poet ran as follows -

Q Do you think that in any scheme of life the West and the East with their seemingly conflicting interests and cultures, can fit in harmoniously with each other.



C F Andrews and Rabindranath Tagore

A Yes, I think they can When geographic boundaries were real even the people developed unity among themselves. Those people who formed that bond of unity came to be great. They were great in their literature, science and arts. Those who always fought against that unity, sooner or later perished and went down in the scale of civilization. Conditions have now changed. It is no longer individuals who have met together within geographical limits. Different human rages have come together closer than ever before owing to easier communication and this nearness to each other must be developed into a living and real tellowship. Until all the races of the world become fully conscious of their unity—the unity of the interests and culture—there can be no lasting peace. The fulfilment of the mission of world unity depends upon the realisation of this great truth by mankind.

A GILT TO THE COUNTRY

Through Visvabharati", continued the Poet, "I endenvour to give expression to the truth of the

indivisible entity of the human race. This institution is going to be my last gift to my country. I hope it will be accepted. I also hope India may have reason to be proud of the fact that this message of world-unity first took shape on her soil It is this expression of truth and nothing more, the expression of faith in the ideal of human oneness and the divinity in man that the "Visvabharati" seeks to achieve. This is also the Truth which the great utterances of our Upanishads preach and it is the special spiritual mission of India to give expression to this Truth by precept and practice and to secure its acceptance by the whole world. This is the voice of India and the voice of Truth.

Asked whether he did not think that his efforts were premature and he was attempting the impossible, Rabindranath replied -

Does not the Gitawarn us 'Action is the cure(*), not the fruits thereof"

It is the "effort that counts and not the result ' The effort is the most valuable of all things I do The enort is the most valuable of all things I do not know whether my efforts will have any effect nor do I seek to know I know it is the truth and I know that Truth has to be asserted against all contradictions Only Action is our duty,—not the greed of results I know that it can be said that my message has not been fully accepted by my country. I mean that I have struggled for the conception of my country non in my work. I have operation of my countrymen in my work. I have sought acceptance of my work at their liands by their sharing in my labours. I have not so far fully succeeded in enlisting their active support. But this does not discourage me. The fact that the vision of Truth has been seen and testimony has been borne to it even by a few seekers after the truth is courte or or with the second of the seekers after the second of the seekers. truth is quite enough

India's Segregation

Rabindranath Tagore was also asked

Q. Do you not recognise that the practical difficulties in the way of India accepting your message are great, specially in view of the com-

pheations arising from her political subjection.

A. Yes, I do recognize that the difficulties in the way of our countrymen accepting the message of world-unity are very great. What counts is not the difficulty. In any great cause, these are bound to be seemingly insurmountable obstacles. What I deplore, is not so much the lack of progress and appropriate advancement in the direction of the deal. practical achievement in the direction of the ideal as the inertia and apathy even to visualize the possibilities of such an ideal India is suffering from the effects of segregation. It seems exceedingly difficult for us to see things in their proper perspective. We have no right background against which to place our own experience in the different departments of life. The outcome of this is that it makes our national values and efforts so petty and futile as to shut out all possibilities of our spiritual expansion. The process of enlightenment is highly difficult in this country owing to our poverty of mind. We do not lack in intelligence, We are spiritual by temperament and race, and there can be our national life. I do recognize that our can be our national life I do recognize that our system of education, the system of administration and a number of extrapeous causes have all con-

tributed to our degeneracy I do not blame on people, but I do feel that we have lost and cont nue to lose faith in ideals and are becoming mon and more utilitarian and materialistic, I woul even say, more materialistic than the West

Our Materialism

The last sentence in Rabindranath's reply quoted above, naturally made the interviewed inquire whether the poet really maintained that we are more materialistic than the West, whereupon he said

Yes. In the broad sense of the term. What i 'materialism,' if it is not the formalism that dominates our religion'. The belief that external observances have spiritual meanings,-is that not, materialistic view? Is it not inaterialistic to be lieve that sin can be washed by water, by touching people's fect or taking dust? The fact 18 out country comprises a multitude of races in various stages of development, acting and inter-acting on each other, until our average standard has gone down. It is difficult to raise the average level

OUR HANDICAP

Further, we have a mill-stone round our negliruther, we have a mili-stone round out het ke the complex social organism which had its existence purely as a device to regulate the inter-relationship of the different groups of people at varying stages of development. This has now taken root as a part of religion and imparted sanctity even to our dividing castes. The con-tinuance of our old social organism, after it had ceased to have any meaning or purpose has belief ceased to have any meaning or purpose has helped to raise walls around us, to perpetuate out inherent natural tendency to unite. The artificial barriers which divide us had their origin in causes which have now ceased to operate and can be overcome only if we can cultivate the Will to overcome them. Our greatest handicap is not permanence except without concurrence and compared to the concurrence and concurr plicity. Our real difficulty is the mixing up of the fact of the existence of these barriers with the religious conception that they are rightly there, that they had always been and will always be there is the conception. I cannot think of a greater anachronism than the behef deliberately cultivated in the name of religion that, from the beginning of beginnings, the Lord of all creations had instituted all out differences as an abiding factor, which no course of evolution can change. This handicap is peculial to our country.

Conclusion

Is not this conception of 'materialism' differ-

ent from the common usage of the term?

A Yes. I am using the word 'materialism m its wide sense. I imply by 'materialism' the meaningless ritualism, which has become a large part of us. Ritualism is permissible which does not obstruct or obscure the vision of the unity of life. The realisation of unity lies essentially through the unity realisation of unity lies essentially through the naid and the soul, and not through the body or the object. There is always scope for unity, when, even though.

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remingly divided by vast differences, we de dividing medium as a fact and not as the fact of only want to emphasize that great as our constraint of spiritual tradition and remind ourselves are sons and servants of all humanity, and through success and failure constant to have it all

Curious Explanation of "Tower of Silence"

The reader is aware that the Parsis, who are Zoroastrain by faith, neither bury nor cremate their dead, but place them in towers known as towers of silence. But La Nacion, a spanish paper of Buenos Aires, dated 29th December, 1924, prints a picture of a tower of silence with a few lines of description which mean

This is probably the first photograph of one of the famous 'towers of silence' of India. The British Government is studying how to suppress them Rudyard Kipling has described marvellously these tombs for living men where the violators of the religious laws are put "

We do not know where Rudvard Kipling has given this marvellous description it is certainly a most marvellous misrepiesentation of India to describe a tower of silence as a tomb of live men which the Butish Government is endeavouring to suppress. The philanthropic zeal of European bureancrats and missionaries has been credited with many wonderful achievements, but it is to be hoped the conversion of a repository or dead bodies into one for entombing living men is not one of them. We wonder where the editor of La Nacion got hold of this malicious traveller's tale. As we have never naligned South America, we do not deserve his good turn

Lesson of America's Withdrawal from Opium Conference.

from the American action withdrawing ion the International Opium Conference. Ir han statesman have much to learn. The 11 yican delegation under the leadership Stephen G Porter played the honest at Hon heroic part of upholding a principle oven were willing to make certain con-" nons about the method of carrying out programme and wanted to extend the two for the final abolition of opium-smoking but they flatly refused to be a party to sur' a compromise as evould mean abandonof the principle. Indian statesmän

are often asked to participate in Commissions and Conferences to decide upon questions involving vital interests of the Indian nation. It is invariably the case that some of them sacrifices national interests by making compromises with the British statesmen Let us hope Indian statesmen of whatever school will learn from American, Japanese, Chinese Turkish statesmen that they must not sacrifice India's national interests to please British people and their British masters statesmen are free people and they at heart loathe those contemptible Indians who like slaves submit to them and sell away Indian national interest, and the Indian people cannot but have a feeling of contempt for Indian leaders who betray them in the council of the nation or in their dealings with British statesmen

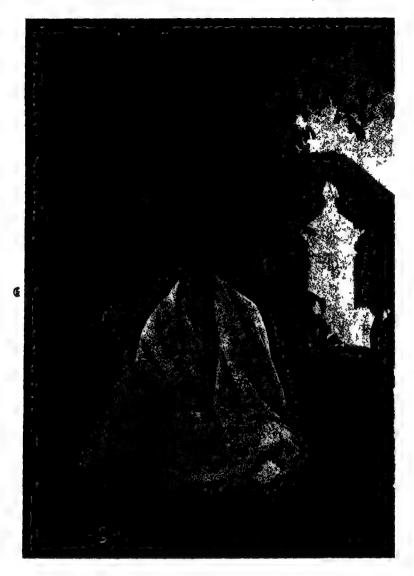
In connection with the last International Opium Conference, one thing must never be forgotten by the people of India, viz, that India has been betrayed internationally by the British Government and the so-called representatives of India It has been reported that the British officials representing India were willing to accept the American programme of limitation of production of opium for medicinal and scientific purposes so far as the export opium was concerned, but refused to agree to any such proposition so far as home consumption in India was con-This makes it clear that the British Government has a double standard of international morality, one for Britain and one for India, and it does not matter to the British Government, if the people of India are drugged to denigration

Jyotirindranath Tagore

By the death of Jyotirindranath Tagore, at the age of 70. Bengal loses one of the few surviving members of an earlier generation of Bengalis who were inspired with love of the motherland and who tried to serve their countrymen in various fields of culture as well as of business enterprise

He wrote some original plays in Bengah which were very popular in their day both among readers and playgoers. One of these plays, Purui ikram, received high praise from Prof. Sylvain Levi in its Gujarati translation, the learned reviewer mistaking the translation for an original production.

He was one of those who in those early, days got a good play written by offering a



Jyotirindranath Tagore

prize. He was a good actor and encouraged others possessed of histrionic talent

Jyotrindranath later gave up writing original works and devoted himself to translating books from Sanskiit, English, French and Marathi. The output of his translations was enormous and their quality high He vas, we believe, the first among his contemporaries to translate from the French. His ranslations of Tilak s, Gita-ruhasyu and Mrs. I. G. Ranade's reminiscences of her husband 'ere highly appreciated

He composed some hymns and other songs, and set numerous hymns and other songs)

to music—including many by his brother Rabindranath Tagore. He was well versed in both instrumental and vocal music For some time he edited, one after another, two musical periodicals, named Vinabadini and Sangit-Pralassika.

He was possessed of no mean artistic gift-He cultivated the hobby of drawing portraitof relatives, friends and acquaintances at sight. These were thought so highly of that Mr. William Rothenstein has published some of them with an introduction.

Phrenology and spiritualism were among his other hobbies.

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He was instrumental in founding the wat Sangit Samaj in Calcutta for the tivation of music and the histrionic art. He was the founder of the Bengali maganatary.

In the days of his youth, there used to held in Calcutta a patriotic annual fair I festival, called the Hindu Mela, in which eches were made, patriotic poems were ited, national songs were sung, paintings

Indian artists exhibited, indigenous nufacture kept for show and sale, various to of strength and skill performed, etcotiming the himself underwent training wrestling and horsemanship. He was a fearless huntsman, though mostly innoting of bloodshed

In social reform, particularly in removthe purdah, he was an ardent supporter his elder brother Satyendranath Tagore He so great an enthusiast that he and his le would go out together on two Arabs the Maidan, where they rode at full gallop en now in purdah ridden Bengal, the most ahead reformers would consider this going tar

For some time he tried to promote inland agation, incurring enormous losses in undertaking He also engaged in the e-business and in indigo-planting

During the latter part of his life he lived retirement at Ranchi, where he had built nouse on a hill-top, with a garden, a otto, and a chapel on the highest peak for worship of the One, Formless, Supreme int He continued his work of translation til his last illness. He had some advanced poiles of education, according to which he ight some grandchildren of his brother trendranath Tagore. He had a genial pertality and was a perfect gentleman. In uth he was noted for his bright and fair implexion and his strikingly handsome mily figure.

In his youngest brother Rabindranath's immisconces" we get many tantalising upses of Jyotirindranath. Writes the poet -"v fourth brother Jyotirindra was one of the thelpers in my literary and emotional training an enthusiast himself and loved n enthusiasm in others. He t Voke others. did low the difference between any bar to my free intelligental intercourse with him. our ages intellectual and him. This great of freedom which he allowed me. lse would have dared to do: many even the him for it. His companionship made it is for me to shake off my shripking sensi-The lt was as necessary for my soul after

its rigorous repression during my infancy as are the monsoon clouds after a fiery summer.

"But for such snapping of my shackles I might have become crippled for life. Those in authority are never tired of holding forth the possibility of the abuse of freedom as a reason for withholding it, but without that possibility freedom would not be really free. And the only way of learning how to use properly a thing is through its misuse. For myself, at least, I can truly say that what little mischief resulted from my freedom always led the way to the means of curing mischief. I have never been able to mike my own anything which they tried to compel me to swallow by getting hold of me physically or mentally, by the ears. Nothing but sorrow have I ever gained except when left treely to myself.

My brother Jyotir.ndra unreservedly let me go my own way to self-knowledge and only since then could my nature prepare to put forth its thorns, it may be, but likewise its flowers. This experience of mine has led me to dread, not so much evil itself, as trainingal attempts to create goodness. Of punitive police political or moral, I have a wholesome horror. The state of slavery which is thus brought ou is the worst form of cancer to which humanty is subject to which humanty is subject.

cancer to which humanity is subject
"Wy brother at one time would spend days at
his piano engrossed in the creation of new tunes.
Showers of melody would stream from under
his dancing lingers while Akshov Bibu and
I, seated on either side, would be busy
fitting words to the tunes as they grew into
ships to help to hold them in our memories. This
is how I served my apprenticeship in the composition of songs."

These extracts show to what extent the poet is indebted to his fourth brother for the development of his genius

The reader of the poet's 'Reminiscences' will also remember the paragraphs beginning,

My fourth brother, Jyotirindia was responsible for a political association of which old Rajnaram Hose was the president Merc child as I was, I also was a member

We need not quote the description of all the doings of this association but one passage must be reproduced

"My brother Jvotrindia began to busy himself with a national costume for all India, and submitted various designs to the association. The dhote was not deemed business-like, trousers were too foreign; so he hit upon a compromise which considerably detracted from the dhoti while failing to improve the trousers. That is to say, the trousers were decorated with the addition of a false dhoti-fold in front and behind. The fear-some thing that resulted from combining a turban with a sola-topee our most enthusiastic member would not have had the temerity to call ornamental. No person of ordinary courage could have dared it, but my brother unflinchingly wore the complete suit in broad day-light passing through the house of an afternoon to the carriage waiting outside, indifferent alike to the stare of relation or friend, door-keeper or coachman. There may be many a brave Indian ready to due for his country, but there are but few I am sure, who even for the good of the nation would face the public streets in such pan-Indian garb."

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We shall close this note with one more extract—a long one—from "My Reminis-

Lured by an advertisement in some paper, my "Lured by an advertisement in some paper, my brother Jyotirindra went off one afternoon to an auction sale, and on his return informed us that he had bought a steel hulk for seven thousand rupees, all that now remained being to put in an engine and some cabins for it to become a full-fledged steamer.

"My brother must have thought it a great shame that our countrymen should have their

"My brother must have thought it a great shame that our countrymen should have their tongues and pens going, but not a single line of steamers. As I have narrated before, he had tried to light matches for his country, but no amount of rubbing availed to make them strike He had also wanted power-looms to work, but after all his travail, only one little country towel was born, and then the loom stopped. And now that he wanted Indian steamers to ply, he bought an empty old hulk, which, in due course, was filled, not only with engines and cabins but with loss and ruin as well

"And yet we should remember that all the loss

"And yet we should remember that all the loss and hardship due to his endeavours fell on him alone, while the gain of experience remained in reserve for the whole country. It is these uncalled the state of the whole country.

alone, while the gain of experience remained in reserve for the whole country. It is these uncalculating, unbusinesslike spirits who keep the business fields of the country flooded with their activities. And, though the flood subsides as rapidly as it comes, it leaves behind ferhlising silt to enrich the soil. When the time for reaping arrives no one thinks of these pioneers, but those who have cheerfully staked and lost their all, during life, are not likely, after death, to mind this further loss of being forgotten. "On one side was the European Flotila Company, on the other, my brother lyotirindra alone, and how tremendous waxed that battle of the mercantile fleets, the people of Khulna and Barisal may still remember. Under the stress of competition, steamer was added to steamer loss piled on loss, while the income dwindled till it ceased to be worth while to print tickets. The golden age dawned on the steamer service between Khulna and Barisal. Not only were the passengers carried free of charge, but they were offered light refreshments gratis as well. Then was formed a band of volunteers who, with flags and patriotic songs, marched the passengers in procession to the Indian line of steamers. So, while there was no want of passengers to carry, every other kind of want began to multiply apace. "Arithmetic remained uninfluenced by patriotic fervour; and while enthusiasm flamed higher and

Arithmetic remained uninfluenced by patriotic fervour; and while enthusiasm flamed higher and higher to the tune of patriotic songs, three times three went on steadily making nine on the wrong side of the blance sheet

"One of the misfortunes which always pursues the unbusinesslike is that, while they are as easy to read as an open book, they never learn to read the character of others. And since it takes them the whole of their life-time and all their resources to find out this weakness of theirs, they never get the chance of profiting by their experience. While the passengers were having free refreshments, the staff showed no signs of being starved either, but nevertheless the greatest care acceptance. but nevertheless the greatest gain remained with my brother in the ruin be so valiantly faced. "The daily bulletins of victory or disaster which used to arrive from the theatre of action

kept us in a fever of excitement. Then one came the news that the steamer Swadesh. I fouled the Howrah bridge and sunk. With a last loss my brother completely overstepped limits of his resources, and there was nothing the business." it but to wind up the business.

Mahatma Gandhi's Advice to Labourers

Without any intention to disparage t other speeches which Mahatma Gandhi ma during his recent visit to Madras, we this it necesserry to call particular attention the advice which he gave there to labour of both sexes He said in part -

Friends and fellow labourers, I thank you to it addresses that you have presented to me I or you fellow labourers, i.e., I call myself a labour because I take pride in calling myself a spini weaver, farmer and scavenger I have thrown my lot with you so far as a man like me can so. And I have done so, because I that India's salvation has through I have done so, also because I realise there is a lower manual allow my which it is the salvation of the I have thrown there is a joy in manual labour which is not to had in reading books or mental gymnastics. I ha realised that man is born to labour with his box for his bodily sustenance. In mixing with spinne weavers, farmers and other labourers I meessant tell them never to cease to be labourers, but to a tell them never to cease to be modulers, but to at to their bodily labour, mental education. But I knot that the joy I can derive from labour is not not lot Labour to most of you is painful toil without pleasure, partly because your labour is exploited moneyed men, but mostly because of your own defents and houststons. Another reason thousand defects and limitations. Another reason, therefore why I have become a labourer is to be able to dia from the same level that you occupy your attention. tion to your limitations and defects.

Therefore, I am never tred, when I speak a labour gatherings such as these, of drawing the a labour gatherings such as these, of drawing the a tention of the labourers to their own limitation. I want you to realise that you should be in may inferior to any other class of people in the country. I want you to develop the capacity had understanding national affairs and ruling over them. And, if you will be all these things, you may give up drink. You ought to give up insanitation and fifth. Whether you are living in houses for which you are paying rent or living in houses built is you have compleyers, you should decline positive. you by your employers, you should decline positive to live in dirty houses where there is no sun-him and where there is no air. You must keep you and where there is no air. For must keep your houses and your yards absolutely clean of all dinand insanitation. So must you keep your ow bodies clean by washing them properly every day and, as your bodies and your surroundings mite. And, as your bodies and your surroundings into be absolutely clean, so should your life be you men and women, should be absolutely chasted You must never gamble. Send your children schools that may be appointed or made by solve on the solve of the schools that may be appointed or made by solve of the solve of the schools that may be appointed or made by solve of the solve of the schools that may be appointed or made by solve of the schools that may be appointed or made by solve or the schools of NOTES 489

Hind. should not regard any body of Hindus as unto ables. Panchamas or Pariahs No man largest his lustful eye upon another's woman Panchamas or Pariahs No man the last me toother eye upon another's woman took is the last, if you are wearing, as I know many of the are wearing, foreign cloth or cloth even the Bombay or Ahmedabad, you shall cease to well that cloth, but wear only hand-spun and hand-hadden, because only hand-spun and handhalf country because every yard of khaddar half con buy means a few annas into the pockets of allow labourers like yourselves. I am asking yer, labourer in India to learn and practise and pinning, carding and, if possible, even nearing

If you are sufficiently industrious, you can spin and weave your own clothing. I have nothing more to say save this, early in the morning, getting up at 4 o'clock, ask God before you do anyhing else to help you to do the things that you have intend to this evening. May God bless you and make you to lead good lives!

Lord Curzon

By the death of Lord Curzon of Keddlestone, England has lost one of its distinguished politicians As viceroy and governor-general of India, he gave evidence of great industry and administrative capacity, but not of farseeing statesmanship or sympathy with the political aspirations of the people whom he had come out to rule. He possessed great intellectual powers, command over the English language, and the gift of eloquence. Some it his dieta many find place in history; ' q administration and exploitation were mly different aspects of the same thing, ", Butish rule in India (we are unable to

mote his exact language)

He will be remembered as the author of he partition of Bengal, though after he had reased to be viceroy, he disowned this child il his By the partition he wanted, it is scheved, to drive deeper the wedge between findus and Moslems, and to counteract the nedominant influence of Hindus in Indian soldies and of Bengali Hindus in Bengal whites by the creation of a Moslem a ince where Moslem influence would be nedominant All this he did in order Η, increase the stability British լլև But the measure produced results not ided or anticipated by him Nationalreceived a great impetus, and for the " time in the British period of the history d longal, a party of English-educated men into being who wanted to put an end of da's political connection with Britain: "poy Mutiny was not predominantly a obvision of those who had received English The revolutionary movement to then the Bengal partition gave rise has not the hom killed, though it has been scotched

several times. Probably it will die out only when India becomes free.

The Bengal partition had also some noteworthy economic consequences. People's minds were turned toward articles of indigenous manufacture—swadeshi articles, as they are called. Though the boycott of foreign, particularly of British, goods largely failed and though many of the swadeshi enterprises of Bengal were unsuccessful, the indirect results were important, and Bombay mill-owners were able to convert Bengal's swadeshi zeal into hard cash, and some loss

was inflicted on Lancashire.

Owing to the unprecedentedly persistent and extensive agitation against the partition. an agitation which for the first time in the history of political agitations in modern India was able to enlist the active sympathy of the masses, the Curzonian division of Bengal was unsettled and a new partition was made. When it was announced, some Indian politicians welcomed it But there were others who could see through the game. In the days before the first partition, Bengal, Bihar, Orissa and Chota Nagpur formed one administrative province in which formed the majority and Bengali Hindus had the predominant influence Lord Curzon's object was to give the Moslems a province in which they would form the majority and to decrease the influence of the Bengali Hindus as a whole. When the first partition was undone and followed by the second partition, it was found that the same object had been attained in a different way. Musalmans still form the majority in the province of We are far from contending that Bengal Moslems ought not to be predominant and in the majority anywhere; they ought to be in some regions But if regions must needs be divided to give them their due Hindus ought also to Bengali influence. have a province of their own.

Lord Curzon created a Moslem province in pursuance of the 'divide and rule' policy But it is noteworthy that in recent months Lala Lajpat Rai, whose patriotism is unquestionable, has suggested the creation of Moslem provinces in the north-east and north-west of India for an exactly opposite purpose, iii, to set at rest the ceaseless Hindu-Moslem bickerings and jealousies in

some provinces.

Lord Curzon had travelled extensively in Asia, but probably had acquired an unwarranted and evaggerated belief in the absolutely static character of the civilisations

of Asia and her unchangeableness. Had his earlier travels been followed by later ones, he would have found an East which had in recent decades covered the march of previous centuries; and it would have done good to his contemporary compatriots if he had recorded that fact.

All departments of the administration in India felt the influence of his active and masterful personality. By his Universities Act he probably wanted to arrest the spread of higher education and to bring the universities under full official control. This object was not gained,—particularly in Bengal owing mainly to the efforts of Sir Asutosh Mookeriee.

In a notorious address Lord Curzon branded Asia, the birth-place of Mahavira, Buddha, Zoroaster, Christ and Muhammad, and the home of all the great religions of the world, with untruthfulness and claimed superiority for the West in truthfulness! Sir Rash Behary (thosh gave a fitting reply

in a memorable address.

His lordship will be gratefully remembered for inaugurating an enlightened policy for the restoration and preservation of ancient monuments and the pursuit of archæological researches. He will also be remembered for converting the Calcutta Public Library into the Imperial Library and adding largely to its stock of books

Calcutta Corporation Against Intoxicants

The Calcutta Corporation has passed the following resolution nem con—

That this Corporation do recommend to the Government of Bengal that all wine and liquor shops including shops for the sale of opium, ganja and other intoxicants, within the Municipal town of Calcutta, be removed therefrom and that in future licenses be granted only to recognised chemists and druggists for the sale of such quantities of wine liquor and other intoxicants within the Municipal town of Calcutta as may reasonably be required for medicinal purposes.

This is a good resolution. But supposing the Government of Bengal accepted the recommendation, which is quite unlikely, who would pay for the large staff necessary for preventing smuggling? Simultaneously with passing the resolution, the corporation ought to have tackled that question. By not doing so the Calcutta aldermen have simply courted refusal. Or perhaps they never had any serious hope or intention, but wanted only some cheap praise from the unthinking

crowd at the expense of the Bengal Goverment.

If Calcutta had been a walled city with a few closely guarded gates, even then would have been difficult to prevent some gling. But as it is not walled and can reached by rail, river, highways, etc., at indefinite number of places, the prevention of smuggling is not a practicable proposition.

Prohibition to be successful, must tried in the country as a whole, not in cition other areas individually. Still the Calcugesture is an encouraging sign of the time.

Inconsistency of Some Bengal M. L. Cs

As we are opposed to dyarchy and wa full provincial autonomy, we have supports the rejection of the Bengal ministers' salain as an individual act But we cannot overloa the fact that a substantial majority of the councillors had previously voted for the appoint ment of ministers The recent voting, how ever, means that a majority of the membe do not want ministers at all Therefore, it clear that there are some members who have a few days ago, voted for the appointment of ministers now declare that ministers at not wanted. Men who change their minds i this fashion cannot expect to be respected a trusted Such men cannot be believed to have any sense of responsibility

President of Council as Dictator and Bully

Owing to two recent rulings of Sir Eva Cotton, president of the Bengal Council, th Nationalists and Swarajists walked out twice It happened in this wise, as described in th following letter addressed to the Presiden by Mr C R Das and Mr. B. Chakravarti o behalf of their respective parties

To the President, Bengal Legislative Council Dear Sir,—It is apparent from what took plat yesterday that it is impossible for the members this Council to do their duty by their electroate as they are not permitted their legitimate freedon of debata. It appears that Mr. A. C. Baneije in course of his speech said, "It is a department (referring to the District Intelligence Staff), the ostensible object of which is to detect crimes, his we find that in some cases at all events its activities were more identified in manufacturing evidence than in detecting crimes." Sir Hugh Stepherson having objected to that statement you ruled that you could not allow it without having heard yourself what Mr. Banerjea had said and without asking Mr. Banerjea as to what he had said It is clear that Sir Hugh Stephenson made a misre presentation and although Mr. Banerjea re-stated to

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on what he had actually said, you called upon him to withdraw the statement. It is further clear that your rather calling subsequently given shows that your ader calling upon Mr. Banerjea to withdraw as an antingement of the liberty of speech to which every connected is entitled and we find it extremely difficult to discharge our duty as members of the council if rulings are given in this manner and if members who insist on their right are treated with such scant courtesy. We have further to observe hat this is not the first time that the members of the parties have taken exception to the offensive one in which they are addressed and the temper isplayed by you.

Yours truly,
B. Chakravarti,
(()n behalf of the Nationalist party)
C. R. Das,
(()n behalf of the Swarajya party).
Dated, Calcutta, the 25th March, 1925.

We have read the report of the proceedings of the meeting where all this took blace in The Servant, Forward and the America Ba.a. Patrika, and are of opinion that the nesident behaved in a rude and dictatorial nanner, and wanted to extract an abject apology from Mr. A. C. Banerji by bullying immand some other councillors Sir Evan tractically showed that in his opinion no courtesy was due to the Bengali members, and that Sir Hugh Stephenson was to be mpherity believed, not any Bengali councillor

We cannot pronounce any authoritative pullon on what is or is not a parliamentary expression; but this we can say that what it. A C. Banerji stated is a fact, and that leither he nor any other Indian member behaved in a discourteous or disorderly

nauner

Bengal Repression Acts

The Bengal Ordiance Bill was thrown out y the Bengal Legislative Council, but was assed by the process of certification he Bengal Ordinance Supplementary Bill was hown out by the Indian Legislative Assembly twice. Of course, some members spoke ut very strongly against the Bill But the lways subservient Council of State has assed it, only three members dissenting and ne walking out by way of protest

Passing bills, including finance bills, in property of the opposition of a majority of larislators" has almost become the usual accordance. Regard for reality therefore one not that the legislative bodies he sum-

namis suppressed or guillotined.

Was It a Trick?

When on the 25th of March the Nationalist and Swarajist members of the Bengal Council walked out for the first time, we read in the report of the proceedings,

The Nationalists having withdrawn no less than 59 motions for refusal and reduction in the Police Budget were placed. The President called them one after the other which however necessarily fell through. As amended the original demand was then put and carried.

The subsequent walking out of these members and its advantages are thus referred to and described in the report—

At this stage the Nationalist members again walked out of the Chamber, and the demands for Ports and Pilotage and Scientific Demands were put and carried without any discussion or opposition.

In the absence of the Ministers, Mr. Donald moved for the demands to Education, Medical, Public Health, Agriculture and Industries, which

were similarly carried

The proceedings of Thursday the 26th instant are thus briefly described in the Bengalee.—

Within a brief period of half an hour the business of the Bengal Legislative Council was concluded on Thuisday afternoon and the demands for Civil Works, Famine Rehef and Insurance, Superannuation Allowances and Pensions. Stationery and Printing, Miscellaneous Expenditure in England, Loans and Advances etc., having been made and passed in full without any discussion or opposition the Council was prorogued. As a protest against the ruling given by the Hon'ble President against the ruling given by the Hon'ble President against Mr. A. C. Bancijea on Wednesday, the Nationalist and Swarajist members absented themselves from the chamber, and the opposition benches remained empty.

A wag suggests that, as in these days some legislator of other is bound to make strong remarks, it was pre-arranged that taking advantage of some such remark, the president should lose his temper and make a display of his strength, which was sure to lead to the opposition walking out, and then the bureaucrats should make hay while their sun shone un-obscured by the vaporous speeches of Indian members. If the wag is right, the bureaucracy in the other provinces should follow their example. It is easy to learn and do the trick

Sun Yat Sen

Reuter has killed Sun Yat Sen, the great Chinese statesman, for the third time, without giving any explanation as to why he was killed twice before, or without following upthe latest news of his death with any information regarding his funcials, the tribute of gratitude paid to his memory by his fellow-countrymen, or other similar details. We cannot be sure, therefore, that he is dead. But whether his body be dead or alive, he will live for ever in history as par excellence the maker of modern China, a statesman who framed for China a constitution which was not a mere copy of the constitutions of some occidental countries, and a true patriot who, though he overthrew the Manchu dynasty and set up a republic, did not covet the office of president of the Chinese Republic.

A Festering Sore

Guglielmo Ferrero is one of the greatest European historians living to-day. What he writes will be remembered for many generations, and his verdict on many subjects is likely to be final for posterity, far beyond anything that is uttored by statesmen and politicians, with whom financial and party considerations are paramount. He has recently written and published, under his own signature, this opinion as an historian on the Opium Question:—

Opium is a festering sore on the face of modern civilization.

In olden days consumption of opium was necessarily limited by inadequate means of production, but now with modern industrial and agricultural methods there is an overproduction which threatens extinction of the race

It is surely patent that the only solution is to rigorously limit production and that limitation of consumption is bound to follow I cannot see how any other plan can be seriously adopted, especially by a nation which is conscious of its responsibilities.

responsibilities.

The scandal becomes criminal when the State itself is engaged in the traffic, as is the case with

It is an international shame that a society of nations is so linked with commercial interests that its members are unable to act to blot out this scourge.

The moral conscience of the world must be profoundly low when a small number of vile traders are able to sway the councils of nations which vaunt themselves as masters of civilization and pretend to govern the world.

Sir Basil Blackett has now, in India, the chief responsibility for deciding whether India's part in the Opium Traffic shall be subject to revision by an impartial enquiry or whether old worn-out platitudes shall still be repeated, as the Indian Government verdict, and no impartial enquiry granted My hope is, that the opinion of the provincial Governments by not definitely taking a hostile position will make an enquiry possible.

C. F. A.

Mr. John Campbell's Libel

Mr. John Campbell, the representative of the Government of India, declared at Gener that no Indian leader, not even Mr. Gandle himself, had any fault to find with the Govern ment of India's opium policy. In contradic tion of this outrageous libel, which has neve been apologised for and withdrawn, the clearereferences have been given and published i the press from the writings of Mr. Dadabla Naoraji, the Hon. Mr. G K. Gokhale, and als from almost every living Indian writer an statesman. The Debate in the Legislativ Assembly, in which the clearest pronounce ments were made by leading Indian politicians the Government suffering defeat on a division should dispose once and for all of the calumny which Mr Campbell made to the The petition to the League World Press Nations under the signatures of Mahatm Gandhi and the poet, Rabindranath Tagoic demanding the limitation of cultivation to the medicinal and scientific needs of the world should also help to dispel the falsehood which unfortunately obtained a long start in th world's news Quite recently, since the poet return, he has pointed out to me that, a early as the year 1881, when he was Edito of Bharati, in Bengal, he published an edi torial review on the Opium Traffic between India and China. The review is of such im portance, in the light of the scandalous state ment made by Mr John Campbell, that I have asked permission from the Poet to get translated and reproduced I hope that may appear in the next issue of the Mod r Review.

C F. 1.

Sir J. C. Bose at the Central Anti-Malaria Society's Annual Meeting

The Central Anti-Malaria Society of Beneral has been doing much good work for a number of years. Public appreciation of its services: was evidenced recently by the crowded and influential attendance at its president. Sir J. C. Bose made an appropriate speech. He departed somewhat from the beaten track by concluding his additions with the following passage:—

In this connection, I would venture to sugar an additional item which may be carried out a some of your workers. My own researches and me increasingly realise the influence of mind on the body. The body easily succumbs, when it mind is in a state of depression. Hence it is easily to cultivate cheerfulness by increasing

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buters of healthy amusement. We were once a apply people, there were a succession of fairs and apply people, there were a succession of fairs and modes all the year round, at which people used to be a considered to be the subsection of the people of the succession of the people of

The Cotton Excise Duty

To handicap an indigenous industry of ndia for the benefit of a British industry is not inconsistent with the British sense of ustice, though it may be an unrighteous policy. In opposition to this policy, there ias been a persistent demand for the abolition of the cotton excise duty. But self-interest has stood in the way of justice being lone even in this year of a surplus budget

Popularising Indian Civil Service

In order that stay-at-home Britons might eadily feel the urgency of increasing the moluments of British Covenanted Civilians in ndia service in India had been evidently so flectively painted in the most unattractive plours that even repeated increase of pay, etc., he latest being the "Lee Loot", has not succeeled in inducing the young university men of Butain to think of an Indian career, which vas formerly so highly prized The need ins therefore, now been felt to counteract he effect of the previous propaganda by nopaganda of a different kind. The services t v-governors of Indian provinces have been fortents of Oxford, Cambridge, etc., the "It intages and attractions of service in India. ingland you have to pay for everythinginle, a pose, a gesture, everything has its It goes without saying, then, that propaganda would cost a certain amount. Inc as official Englishmen have always come and would come out in future also to India absolutely and entirely in the interests of India, what is more just and more natural than that this country should pay the whole cost of this propaganda? England has never gained even half a cracked farthing by her sons coming out to rule India in return for starvation wages. Hence it would have been the height of injustice to saddle England with the expenses of this propaganda. And mark how merciful and high-minded the ruling class of England is! Lord Winterton has declared from his place in Parliament that the cost would be trifling. Should we not in gratitude worship Lord Winterton and his ilk? "Bow down, ye slaves, bow down"

Government of India Civil Services Bill

Another example of the sense of justice and generosity of the British ruling class is furnished by the introduction in the British parliament of the Government of India (Civil Services) Bill, which is described as—

A bill to amend the provisions of the Government of India Act by exempting proposals for expenditure upon certain salaries, pensions and other payments from submission to the Indian legislatures and to enable rules made under the said Act relating to the civil service of the Crown in India to be dispensed with or relaxed in certain cases

Of late the gratitude which Indians feel for the rulers of India has been increasing by such leaps and bounds that, overwhelmed by it, the Indian legislatures might any day pour out at the feet of these neo-Brahmins not only the public but the private wealth of India as well, as dakshina for their highly unselfish and spiritualising services. But the British Parliament does not want to utterly impoverish India by taking advantage of her superabundant and overflowing feelings of gratitude. Hence that body has determined to deprive the Indian legislatures of any power to increase the salaries, pensions and other payments made to India's white rulers.

Nou there will be great economy and the Indian treasury will be quite safe

Reforms Enquiry Committee Reports

Two reports, a majority report and a minority report, of the Reforms Enquiry Committee have been published. The former is for leaving things almost as they are, the latter for a substantial advance, and automatic progress in the future

As regards the Reforms there are two demands which may be called national the establishment of full responsible government in the provinces, all subjects being transferred

to ministers responsible to the provincial legislatures; and the establishment of responsibility in all departments of the internal civil administration of the country by the central government. There is no political party in the country whose demands fall short of these two, though there are persons and parties who want much more.

The majority report does not meet even a fraction of these two demands; and is

therefore quite unsatisfactory.

The majority report has arrived at the absurd conclusion, not warranted by facts, that the system of dyarchical government in the provinces has on the whole worked satisfactorily. Every one, outside the ranks of the bureaucracy and their partisans and hangers-on, knows that the truth his the

other way.

The minority report has met with general acceptance. It has recommended that, whether by the appointment of a royal commission or by any other agency, the Government should take steps to place the constitution on a permanent basis with provision for automatic progress in the future so as to secure stability in the government and willing cooperation from the people since the publication of the two reports, Sir Muhammad Shah, late Law Member of the Government and a signatory of the majority report, has supported this recommendation of the minority, it has now become practically the recommendation of the majority of the members of the Reforms Enquiry Committee As such, it should be given effect to by the British Parliament, though it would be too much to hope that it would be

Officiating Governors

Before the enactment of the law which has enabled the Viceroy, the Governor of Bihar and Orissa, and other high functionaries to leave India on long leave, it was the rule for the senior members of the provincial executive councils to officiate for provincial After the passing of the above-mentioned law also the practice is not to be departed from in Assam and Bihar and Orissa. where the the senior members of the execucouncils, who are Englishmen are to officiate for the Governors But in Bengal the "senior member, Sir Abdur Rahim, is an Indian. Hence his claims have been overlooked. On a previous occasion, years ago, when Sir K. G. Gupta was the senior member.

he was placed in charge of the fisheries depail ment in the nick of time, in order that if Bengal satrapy might be given to an Englisman, and the Indian claimant might fish if consolation in the wide wide ocean.

As between Indian and Indian, the theo of the favourite wife may and often do come handy, but when the time comes f choosing one who is to play the husband, must always be the Englishman. Once upon a time the experiment was tried of Englishmanising and husbandising Satyend Prasanna Sinha by be-lording him, had according to Englishmen, the experiment was failure.

Why High Officials Go Home

It is no longer a secret that Lord Reading going home to confer with Lord Birkehead, the Secretary of State for India, containing Indian problems—whatever they must be Some provincial governors who are all going home are to help him in the conference. As none of these public servants are known to advocate self-rule or justice for India their advice can only confirm the Tories their Toryism. Of course, India pays for the conference, though it will do her no good

Though no public report of the conference may be published, the enterprising Press England will be sure to publish some accounce of it. It would be good if some accredite and well-informed representatives of Indiverse on the spot to correct misrepresentation. Not that we expect any immediate or direct that British opinion and world opinion a line in the India should not be formed on wrong das supplied by either interested or ignoral persons. It is foolish and futile to complate of misrepresentation of India if we do not take care to supply correct information.

Military Training for Students

University after university is going if for compulsory military training for it students. We have written adversely on the subject and wanted to see what other paper had to say. So far we have not found an other paper opposing it. Young India, whave been told, has written nothing on the topic.

On the whole, it may, therefore, be said that Indian papers are ahimsaists as a matter of, policy so far as armed rebellion goes, bu

are not thoroughgoing ahimsaists.

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Militarist Propaganda in Schools

The Guardian writes:-

The Education Minister on the Labour Government of Victoria states that he is determined to put an end to militarist propaganda in schools. He has therefore issued an order that no articles or songs extolling wars, battles or heroes of past wars are to be printed in text-books or school magazines in Victoria In South Australia, the Education Department have gone one better and ordered that a copy of a book on the League by Mi (i L. Ellis, a Melbourne barrister, should be placed in every school library.

The National Council of Education, Bengal

The Foundation Day of the National Council of Education, Bengal, which was established in 1906, was fittingly celebrated last month at Jadavpur, where its Technical permanent has class-rooms. Institute hostels, laboratory, etc The subjects at present taught, by a competent staff, are Mechanical Engineering, Electrical Engineering and Chemical Engineering It has about 700 students, candidates for admission having been double this number during the last four The Council has an endowment worth about 25 lakhs of rupees. Babu Hirendranath Datta has worked for this educational institution with a zeal and quiet persistence worthy of all praise and emulation

Vykom Satyagraha

Satyagraha at Vykom has taken a new tuin In handing over for publication the correspondence between himself and the Police commissioner, Trivandrum, Mr Gandhi observes.—

It is only necessary for me to point out that the agreement embodied therein marks a step forward in the movement now going on at Vaikon. The Satvagrahis' respecting the boundary line in pute of the removal of the barrier and the removal also of the order of prohibition would, on the one had show completely the non-violent nature of the Struggle and, on the other, prove the bona fides of the Government declaration that they favour her reform for which the Satvagrahis are fighting. I am hoping that the opponents of reform will improcate the gesture made by the Satvagrahis.

The barriers and the order of prohibition $h_{\rm c} \, \nu_{\rm c}$ been removed. According to the agreement:—

Ine effect of this would be that a very small marber, not larger than at present, will continue to the foundary line by way of the thing their cause and stand or spin as they are not doing in front of the lines. They will no the strong of the lines agreement lasts, and I expect that if ever it here mes necessary to challenge in a court of law

the so-called right or custom under which the so-called untouchables are prohibited from making use of the roads round the temple, the prosecution would be under the ordinary criminal law of Travancore I am hoping with the assistance of the Travancore Government to formulate public opinion so that it becomes irresistible, and that without recourse to law on either side The common right of using the public or semi-public roads is not denied to any class of people by reason of their birth. I have already discussed with you three proposals made by me, namely, referendum by taking the vote of Savarna Hindus in select areas, arbitration, or interpretation and examination of the authority of the texts from Hindu Sastras supposed to be available to the orthodox in support of their contention as to the uses of roads round certain temples It must be a very simple matter to adopt one or all of the suggestions.

Let us hope this non-violent struggle will soon be crowned with success. Orthodox people can now agree with good grace and honour to themselves to the so-called untouchables using the roads round certain temples

The Indian Chemical Society

The Indian Chemical Society was established last year The Society publishes quarterly journal in which only original contributions approved by a committee of publication find a place It is a matter of sincere pleasure to note that the Society enjoys the support of about 200 qualified chemists, including most of the prominent scientific workers in chemistry in the country. The spirit of goodwill and co-operation in a common cause has united the European and the Indian in common effort We have had to refer more than once to the achievements of our young chemists. It is pleasing to note the increase in the number of successful investigators in chemistry in our midst. The foundation of a society with the status of the Indian Chemical Society brings home to us that India is after all awaking from her deep slumber. The contribution of chemists working in India to chemical knowledge is no longer quite negligible.

It is in the fitness of things that most of the Indian Universities should recognise the importance of the efforts of the society in the cause of chemistry and be contributing to the funds of the Society. It is a truism that in the development of the natural resources of India lies our future. Chemistry is a branch of science which has a fundamental and leading bearing on problems of industrial agricultural and biological processes. If India is to realise her dream, of taking her proper

place in the scientific and industrial progress of the world, she must devote more attention to the growth of a spirit of research in the country. She must not remain satisfied with simply supplying skilled labour but must also have the power to initiate ever new and more and more effective processes through inventions and discoveries. A society such as the one under reference is the fittest institution to realise this object. Our motto must be to encourage by all means research in pure science and the spread of the scientific spirit and knowledge in the country. It is the experience of the world that this is the surest way towards the industrial development of a country. We appeal to the public and to the State to do their duty by the Society by contributing substantially towards its research and publication funds. We would mention that the annual income of the London Chemical Society and the American Chemical Society is from 3 to 7 lacs of rupees and that Britain and America have each no less than 10 thousand qualified chemists It is through their joint and organised effort that these countries are zealously and successfully maintaining their position in the van of the industrial progress of the world.

The Black Man's Burden

The following letter which appears in the 'New Statesman' of Jan 28, 1925 under the heading of "the Black Man's Burden' gives a picture of what is happening in Africa with regard to the use of African labour for the white settlers -

"Sir,—The following notes from my diary, made when passing by Kenya twelve months ago, may throw some additional light on the labour problem in Kenya. Perhaps I am not an unbiassed observer having lived for more than thirty years in South Africa, where similar though less drastic methods for making the black man work "for his own good" are in use. Walking along the three-mile road from Killindini to Mombasa, I turned aside to read the notices on the board outside the police offices. One notice announces the introduction of regulation for the registration of natives which will bring 500,000 natives under control Each is to be furnished with a pass upon which 'employers are required to supply certain particulars. That giving

these particulars is irksome to the white man is suggested by the fact that the notice gives a number of reasons why it is to the interest of employers to fill them in. Briefly, they resolve themselves into the argument that it will be possible more effectively to keep the native in

subjection. A recent speech in the legislative chamber at Nairobi begged the Indians and Araba $t_{\rm c}$ leave politics alone (what a familiar ring this advice has i) and with the Europeans concentrate on developing the resources of the province The chief of these resources is cheap native labour, and this registration regulation is to help to secure

It is an amusing commentary on this attitude toward native races that in the English "memorial church" a brass tablet erected to the memory of Sir E. S. Mackenzie records, that "the first at of this advinctory was the redempton to the second state of the second stat Sir E. S. Mackenzie records, that the first act of his administration was the redemption of 1422 domestic slaves at Rabar." Thus does Europe strain at our 1,422 gnats and swallow 500,000 camels! The system of registration includes the taking of finger-prints of these 500,000 natives. I suppose it goes without saying that finger-prints are not taken of Europeans, nor, as yet of Arabs and Indians, these latter being numerous and intelligent another to make such a measure difficult intelligent enough to make such a measure difficult of application to them What is the fate of the native who comes into conflict with the law -in the making of which no pretence is made of consulting him—is shown by the fact that on my walk I came upon two gangs of native convict, at work on the roads, both under the guns of native

police warders.

A sidelight may be thrown on the situation by the following facts. In order to secure reforms and greater economy in the working of the kenvarilways a new and experienced general manager was sent from the offices of the South Atrican Railways at Johannesburg. In the monthly magazine published by the SAR., I saw an extract from the first report of this new manager. From the first report of this new manager. from the first report of this new manager. From it I gathered that one of his lirst administrative acts in the pursuit of this bubble economy was to reduce the wages of native and coloured servants of the Kenya Railways. No mention is made of similar reductions of the emoluments of the white officials, indeed, it is probable that these were increased in a manner which must be familiar to all who have inner knowledge of bureaucrates. It was bad enough to make the burden fall upon the shoulders of the already badly paid black and coloured men, but it was adding insult to inner coloured men, but it was adding insult to muri to say, as Mr. Felling said in the report referred to, that the reduction was made for the coloured man's own good.-Yours, etc.

Wallasey, January 17, 1925. J. F NANO

should add to this letter that by the word 'coloured servants' the writer, who is a South African, evidently means the Punjabi railway workman who have gone out on contract Every effort has been made by this new General Manager to retrench them in favour of white employees.

C. F. A

Christian Missions and Oriental Civilization

Our readers' attention is drawn to review in a previous page of this issue of "Christian Missions and Oriental Civilization by M.T Price.



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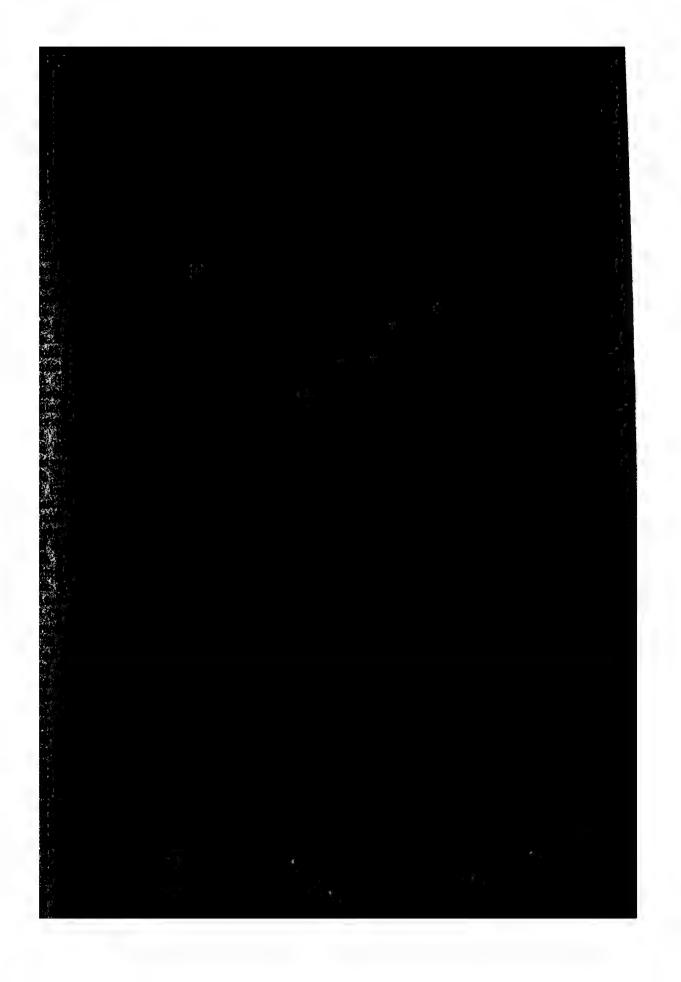
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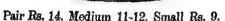
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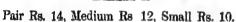
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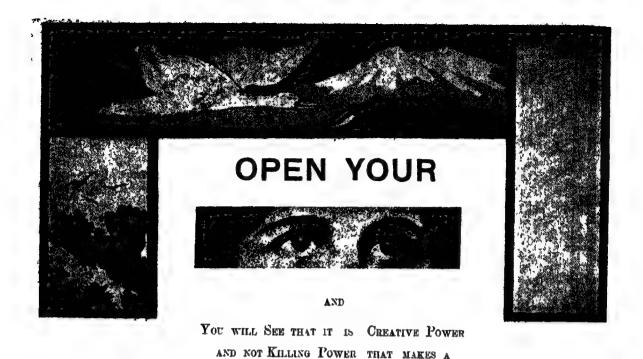
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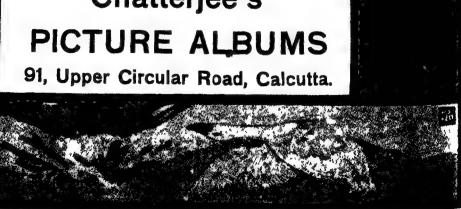
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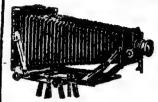
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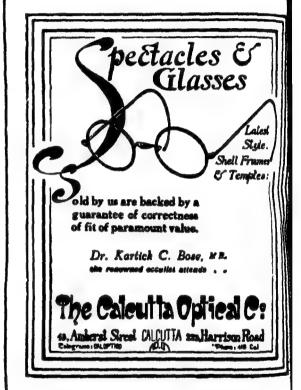
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*Beshandhu, SJ. C. R. Das saus: "I desire to place on record my high appreciation of the work of this factory. The Surfaces is carried on in an orderly and organized manner. Supervision leaves nothing to be desired. I congratulate the Freprietor on the success which this business has already attained." 24-10-22.

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TRUTH

BY RABINDRANATH TAGORE

T is evident that life in the West, like an ice-berg tottering under the weight of its growing hugeness, has lost its moral balance. She knows that things are behaving in a drunken manner, but she does not know how to stop. She is easting about for all kinds of devices whereby she may save herself from a crash, not by closing her drinking hooths, but in spite of them

The young generation of the East, who m their intoxication with the new wine of bolsterous energy from the West are likewise growing unstable in their gait, are content jeeringly to remark that our pursuit of the cult of perfection which gives balance has led us to inertia. They forget that balance is even more needed for that which moves than

tor that which rests.

I had a good illustration of this on board ship whilst I was travelling to China. It has made me think deeply about the contagion of this moral drunkenness that spreads from

shore to shore

One of my Indian friends asked his Japanese fellow-traveller why Japan neglected to cultivate friendliness with China. Without giving a direct answer, the Japanese asked a German passenger, who was there, if he could ever think of Germany and France uniting in the bonds of friendship. It clearly shows the spirit of the schoolboy in the present generation of the Eastern youth brought up under Western school-masters. They have learnt by rote their texts, but never their lesson. They are proud when they mimic the voice and gesture of their teacher. teacher, reproduce his language, earn their

full number of marks and a patting on the back, while they are not even aware that the

living lesson has escaped them.

It evidently caused great satisfaction to this Japanese young man, who, I am sure, does not represent the best minds of his people, to know that the feeling of animosity that exists between China and Japan has its analogy in Europe. He failed to realise the fearful meaning of the hatred which furiously drives Germany and France to ruin, in a victous circle of mutual destruction.

This conversation set my mind thinking how the carefully nurtured noxious plant of national egoism is shedding its seeds all over the world, making our callow schoolboys of of the East rejoice because the harvest produced by these seeds,—the harvest of antipathy with its endless cycle of self-renewal,—bears a Western name of high-

sounding distinction.

And yot the time has come when we must realise the ancient truth, which has been relegated to the lumber-room of truisms that what saves us is not pride, nor the satisfaction of hatred, nor the black lies of diplomacy, nor the power represented by

money, or muscle, or organisation.

Great civilisations in the East as well as in the West, have flourished in the past because they produced food for the spirit of man for all time; they had their life in the faith in ideals, the faith which is creative. These great civilisations were at last run to death by men of the type of our precociousschoolboys of modern times, smart and superficially critical, worshippers of self,

shrewd bargainers in the market of profit and power, efficient in their handling of the ephemeral, who presumed to buy human souls with their money and threw them into their dust-bins when they had been sucked dry, and who, eventually, driven by suicidal forces of passion, set their neighbours' houses on fire and were themselves enveloped by the flame.

It is some great ideal which created great societies of men; it is some blind passion which breaks them to pieces. They thrive so long as they produce food for life; they perish when they suck life dry in insatiate self-gratification. We have been taught by our sages that it is Truth which saves man from annihilation. Let me try to explain what this Truth is.

It has been the tradition in India closely to attach our mind to some mantram, some great text, and daily to concentrate our thought upon it, while its meaning grows one with our being, and gives our wordly life its equilibrium in the truth and peace that dwell in the eternal. One such mantram, which has been of great help to me, begins with the word satyam, indicating that the Supreme Being is satyam, which means Truth

Man is afraid of the numerous, of numbers, which add but do not connect. It is wearn-some for him to approach things through their several individual doors and pay to each one of them its separate homage of

recognition.

At the beginning of life's experience a child puts everything into its mouth, until it gets to know that all that comes to its hand is not food. In the primitive stage of our intellect, our mind, in its indiscriminate greed, grabs at detached facts and tries to make a store of them. At last the mind comes to know that what it seeks is, not the things themselves, but, through them, some value.

where can it be that man may realise satyam, the Supreme Reality? Nothing is ever in a state of quietude; things rapidly change their form and become something else, even as we try to fix our gaze on them. The very mountains, which are looked upon as the symbol of solid permanence, behave like shifting screens on time's stage, and one never knows when they may skelly be folded up as the play proceeds and one act gives way to another. The stars are bubbling out into light on the bosom of darkness and dissolving into oblivion. So, in Sanskrit, our term for the world pheno-

menon is samsara, or that which is ever on the move,—and this samsara we know as maya, we call it a dream. Where then 18 Truth?

Does it not become evident that Truth must have its full expression only in this movement itself,—in the current which always leaps over the fixed boulders of finality and can therefore suggest the indefinable, the infinite? In a dance it becomes possible for the different gestures to move together and yet not thwart each other, because they are the expression of a certain musical truth which is ineffable, which is one, which comprehends and yet trascends each separate part of its manifestation.

Moralists have often lugubriously cried out that the world is vanity, because everything in it moves and changes They might as well say that a song is not real because every note of it is transient, giving place to another. We have to know that this moving and changing world, because of its mutability, is giving expression to a truth which is eternal. It would come to a standstill in a crash of discord, had it not such truth permeating and

transcending it.

It is to the person, who keeps his eyes solely fixed upon this aspect of the world which is an unceasing series of changes, that the world appears as delusion, as the play of Kalı, the black divinity of destruction To such a one it becomes possible for his dealings with this world to be superficial and heartless The world being, for him, an unmeaning progression of things, and evolution that goes blindly jumping from chauce chance on a haphazard path of survival he can have no scruple in gathering opportunity for himself, dealing cruel blows to others who come in his way. He does not suspect that thereby he hurts his own truth, because, in the scheme of things, be recognises no such truth at all. A child can tear, without compunction, the pages of a book for the purposes of his play, because for him those pages have no serious truth.

The way to be considerate in our dealings with the world is to realise the permanent medning which underlies it and makes each one of its changing facts touch its end every moment. It happens in this way with our own movements of vital growth; they are innumerable, and yet they have their joy for us, because every passing fraction of their totality immediately reaches its end, which is life itself. This very moment, when I am speaking, all the separate words of mine

would be a burden to me, if they were not the expression of my life, of my mind, which is the source of their truth.

What is evident in this world is, the endless procession of moving things; but what is to be realised is, the Supreme Truth by which the world is permeated. When our greed of wealth overlooks this great truth and behaves as if there were nothing in this world but the fact of these moving things, then, our pride rises with the amount of things produced and collected, and jealous competition thunders down the path of conflict towards dark futility.

All our true enjoyment is in the realisation of perfection. This can be reached, not through augmentation, but through renunciation of the material for the sake of the ideal. The material which an artist uses is the minimum which is possible for his purpose. It would be barbarism to make it too gorgeously profuse, forgetting the final value of the ideal. When the artist reaches that ideal he reaches his enjoyment, and not a mere possession.

Thus, according to the Upanishad, the complete aspect of Truth is in the reconciliation of the finite and the infinite, of everchanging things and the eternal spirit of perfection. When in our life and work the harmony between these two is broken, then either our life is thinned into a shadow, of it is set on fire.

TO THE CHILD.

By RABINDRANATH TAGORE

ONCE upon a time when I was busily engaged in writing, I suddenly felt a call from the young I was spending my life in a solitary place in a house-boat near a sand-bank of the great river Ganges, when all of a sudden across the mustard fields, the illage market with its beautiful bamboogroves, across the sands, where the wild ducks had their noisy haunts, came the cry of the young, "Comrade, poet," it said, "where are you hiding yourself? Come to us" It said, "We are suffering from the hands of the School-master, come and rescue us. Give us 'freedom, bring the magic touch of the spring-time into our school-house, for our hearts, like buds, are thirsting for sunlight and the warm south breeze"

I was sorely puzzled. I did not know how to help these suffering souls, how to get access to them through the stony walls and gates of the citadel of the Education Department. For, from my childhood I did play truant; I neglected my lessons I was typically a bad boy, who according to the prediction of the wise, always comes to grief. And so one day, though I was a poet, I had to disguise myself as school-master and open a school, which was a camouflage of a school.

It is a beautiful spot, this place Santiniketan, away a hundred miles from Calcutta, open all round to the verge of the horizon. bare of vegetation Only just about my school, there is an avenue of sal trees, big tall trees, which give good timber and bear beautiful clusters of sweet-smelling flowers in summer. There is a shady mango-grove and a tew other trees from which we get the green life of the forest. It has something of the aspect of the great Chinese and Japanese pictures I have seen. What that is, let me explain. One thing I have found in the character of these artists and painters. they are not afraid of open spaces. It has often struck me that in their pictures they wanted to make us realise the great space itself, with the help of just the slight outline of a mountain or of a pine-tree top. finger. which, like the ındex out that which could not be seen but be telt. In their paintings a few touches of a crooked branch or the flying wings of bird represent that shock to the immensity in response to which it breaks out in a great silent cry.

Last time when I was in Japan, I was present at a dramatic performance, and I found the same genius at work there. While the

great actor gave expression to his part, the rest sat absolutely still, as if they were in a picture, mute and motionless. This one man had around him the expanse of silence and stillness. On the European stage every actor is doing something. They are restless. But on the orthodox Japanese stage, you see life and its intense expression but in the surroundings of an infinite quiet. The West densely crowds its space with cities, with factories and hotels, with chimneys and skyscrapers. The contagion of this we saw in Hankchow in China, where the fushionable beauty beauty-seekers trample down the of the lake scenery with the proud march of gandy comfort and convenience choko the great voice of space with brick and mortar, with din of advertisements and throng of things.

In their drawing-rooms in the West they are busy with covering space with articles that are unmeaning. They are afraid of the infinite; they pull down blinds to shut out the sunlight, they close their door to keep

out the breeze

The flood has been let loose. The cheap and the vulgar which have no value, which kill space, kill time, but which are being enormously overproduced have come to make our mental atmosphere dense have come to the point where we are about to lose our infinite, the infinite in our space. in our life. Before long, the sky over the whole human world, East and West, will be smudged with factory-smoke and the green of the living nature will be licked grey by the demon of the utilitarian spirit But that 19 another story.

In this beautiful spot, Santiniketan, I tried to gather a few children. They came from the overcrowded cities, hungering for food at the breast of their Mother Nature, the food of life. I brought them to her. I became their playmate and they found out before long that I was of their own age, not very much different from them. In beautiful spot I came into the world of the young and there found my own place.

As I felt the youth within me when I was in their company, I wanted them also to be fully conscious of their thfulness, conscious that they not grown-up people. You may laugh at this statement of mine. I speak from my personal experience. There was a time when I went to school, and though it was not for long, yet I know. In proper schools boys must behave. as if they were not boys, they must never be

boisterous, they must not laugh too loud, But boys are born savages and must pass through the stage of savagedom. I let them run and climb and swing and when the rain fell, go out and get thoroughly drenched in the open air. I waited the poor boys to realise that they had been made to be boys at least for fourteen or fifteen years of their life.

As in the best Eastern pictures there ample space, so in human and especially in child life there should be ample space of surroundings. What is space? It is freedom, not emptiness. Through this treedom of Space child life finds its own voice. Most people, and especially schoolmasters, forget this. They want to fill every moment with tasks, with discipline and rules. So their life becomes a single solid thing, one hard lump of lessons without any space for the poor cramped mind

to find its outlet of energy.

I myself got this lesson from the work that I started, that he who gives freedom gets freedom The taskmaster is as much a slave as his victim I wanted to make these children happy in an atmosphere of freedom. I never cared to watch them too much, to distrust them. I did not keep an eve on their conduct. I never suspected them. Even when they their examinations, I trusted them and them Ι freedom: I found when gave my own freedom through trust, through m faith in human nature and child nature In this atmosphere of happy youth I myself began to grow from the age of forty. I find I am still growing and that life itself is still full of surprises, of new manifestations. The resson is this, that I offer freedom, and therefore that I get freedom, the freedom which has the power to stimulate the creative mind and life

But I have not come here to give you my idea about education, but to say to you that I love children, not as those elders say it m a loud voice from their great distance of the grown-up world. But I have my passport, as a poet, to enter into the mystery of the child life, and my love for the child is not patronizsing; it is full of respect. Somehow children soon find it out, in spite of the exaggeration of my grey beard. I have nearly always been fortunate to win their love. I have come to claim from you your love which is my due Maybe I am a little too hasty, but I assure you that only if I had more time every on of you would have fallen in love with me.

I am afraid I have been talking at crue length to you, that you will accuse me o having no consideration for your own desir for freedom, of being nothing but a garrulou

man, and that I am contradicting my own strine. If I have given you that impression, have your pardon. I am really an inoffene creature. I can play and laugh and ile. That I am somewhat human my friends to know me will acknowledge and therefore would not be at all in accordance with my m ideas to give a monotonously long monotone to your young minds which crave for shower of new impressions, sparks of de-

light. I give you leave to go, and to dispense with what older folk love so much, formal talks. Before I leave, let me tell you once again that my heart dwells with the young and I feel grateful to them for bringing new hopes, generation after generation, to the world of man

[Spoken at Kyoto Girls' College, and specially contributed to The Modern Renew]

MY SCHOOL

BY RABINDRANATH TAGORE

I have been told that you would like to hear of the educational mission. I have taken up, but it will be difficult for me to give you a distinct idea of my institution which has grown gradually during the last twenty-four years. With it my own mind has grown and my own ideal of education has come to its fullness, so slowly and so naturally, that I find it difficult now to analyse and put it before you.

The first question you may all ask is: what urged me to take up education I had spent most of my time in literary pursuits till I was forty or more. I had never any desire to take my part in practical work, because I had a rooted conviction in my mind that I had not the gift. Perhaps you know the facts, or shall I make a confession? When I was thirteen, I finished going to school. I do not want to boast about it, I merely give it you as a historical fact

So long as I was forced to do so, I felt the torture of going to school unsupportable. I often used to count the years that must pass before I should find my freedom. My elder brothers had passed through their academic career and were engaged in life, each in his own way. How I used to envy them, when, after a hurried meal in the morning, I found the inevitable carriage, that took us to school, ready at the gate. How I wished that, by some magical spell, I could cross the intervening fifteen or twenty years and suddenly become a grown-up man. I afterwards realized that what then weighed on my mind was the unnatural pressure of

the system of education, which prevailed everywhere.

Children's minds are sensitive to the influence of the great world to which they have been born. Their subconscious mind is active, always imbibing some lesson, and with it realising the joy of knowing. This sensitive receptivity of their passive mind helps them, without their feeling any strain, to master language, that most complex and difficult instrument of expression, full of ideas that are undefinable and symbols that deal with abstractions. And through their natural gift of guessing they learn the meaning of words which we cannot explain.

But it is just at this critical period that that the child's life is brought into the educational factory,—lifeless, colourless, dissociated from the context of the universe, within bare white walls staring like eyeballs of the dead. We had the God-given gift of taking delight in the world, but such delightful activity was fettered and imprisoned stilled by a force called discipline which kills the sensitivity of the child mind, the mind which is always on the alert, restless and eager to receive first-hand knowledge from mother Nature. We had to sit mert, like dead specimens of some museum, whilst lessons were pelted at us from on high hallstones on flowers.

I rebelled, young as I was. Of course this was an awful thing for a child to do,— the child of a respectable family! My elders did not know how to deal with this pheno-

menon. They tried all kinds of persuasion, vigorous and gentle, until at last I was despaired of and set free. Through the joy of my freedom, I felt a real urging to teach myself. I undertook the task of playing schoolmaster to myself, and found it to be a delightful game. I pored over any books that came my way,—not school-selected text-books that I did not understand,—and I filled up the gaps of understanding out of my own imagination. The result may have been quite different from the author's meaning, but the activity itself had its own special value.

At the age of twelve, I was first coercod into learning English. You will admit that neither its spelling, nor its syntax, is perfectly rational. The penalty for this I had to pay, without having done anything to deserve it, with the exception of being born ignorant.

When in the evening time my English teacher used to come, with what trepidation I waited! I would be yearning to go to my mother and ask her to tell me a fairy story, but instead I had to go and get my text-book, with its unprepossessing black binding, and chapters of lessons, followed by rows of separated syllables with accent marks like soldiers' bayonets As for that teacher, I can never forgive him. He was so inordinately conscientious! He insisted on coming every single evening,—there never seemed to be either illness or death in his family. He was so preposterously punctual too. I remember how the fascination for the frightful attracted me every evening to terrace facing the road; and, just at the right moment, his umbrella,—for bad weather never prevented him coming,-would appear at the bend of our lane

One day I discovered, in a library belonging to one of my brothers, a copy of Dickens's Old Curiosity Shop. I persisted in reading it, and, with the help of the illustrations supplemented by contributions made by my own imagination, I made out some kind of a story. In this manner, with no help from any teacher, but just as a child learns by sheer guessing, I went on reading and reading and a twilight atmosphere of colourful vision was produced in my mind

This was the experience of my own young in and I believe that a large part of such success or reputations I may have acquired, I owe to that early freedom, won with wildulness.

In our childhood we imbibe our lessons with the aid of our whole body and mind,

with all the senses fully active and eager When we are sent to school, the doors of natural information are closed to us: our eyes see the letters, our ears hear the abstract lessons, not the perpetual stream of ideas which form the heart of nature, because the teachers in their wisdom think that these bring distraction, that they have no great

purpose behind them.

When we accept any discipline for ourselves, we try to avoid taking in anything except what is necessary for our purpose, and it is this purposefulness, which belongs to the adult mind, that we force upon the children in school. We say "Never keep your mind alert, attend to what is before you, what has been given you". This becomes torture to the child, because it goes against Nature's purpose, and Nature, the greatest of all teachers, is thwarted at every stop by the human teacher who believed in machine-made lessons and not in the lessons of life, so that the whole growth of the child's mind is not only hurt, but force ibly spoilt.

I believe that children should be surrounded with the things of Nature, which have their own educational value. Their minds should be allowed to stumble on and be surprised at everything that happens in the life of to-day. The new to-morrow will stimulate their attention with new facts of life. This is the best method for the child But what happens in school is, that every day, at the same bour, the same book is brought and poured out for him. His attention is never hit by the chance surprises which come from learning from Nature.

How quickly the child, left to himself, is capable of gathering facts. In its early days it is always picking them up, and even if, for the time being, it does not grasp all their meaning, yet because of the immense receptiveness of the subconscious memory, nothing that passes across the mind really ever leaves it. Our grown-up mind is always full of the things we have to arrange and deal with, and therefore the things happen around us, the coming of morning, celebrated with music and flowers, leave no mark upon us. We do not allow them to, for our minds are really crowded; the stream of lessons perpetually flowing from the heart of Nature does not touch us, we merely choose those which are useful, rejecting the rest as undesirable because we want the shortest cut to success.

Children have no such distractions. With

hem every new fact or event comes to a find that is always open, with an abundant ospitality; and, through this exuberant, adiscriminate acceptance, they learn innulerable facts within a very short time, mazing compared with our own slowness, hese are most important lessons of life thich are thus learnt, and what is still more conderful is, that the greater part of them re abstract truths. I cannot even imagine ow it is possible for a child to understand bstract ideas through mere guessing, to laster that most complex organism of expression, our language, while its mind its so mature.

Knowing something of the natural school thich Nature herself supplies to all her creatures, I chose a delightful spot and used to told my classes under some big shady tree taught them all I could. I played with hem. In the evening I recited our ancient pres and sang my own songs. I trusted the presence of the spirit of freedom in he atmosphere. I had to fight the teachers the assisted me, who had been brought up in a different environment to that of mine, who had no faith in freedom, who believed that it was impertinence for the boys to be boys.

Then I tried to create an atmosphere of culture. I invited renowned artists from the city to live at the school, leaving them free to produce their own work, which I allowed the boys and girls to watch if they so felt inclined. It was the same with my own work All the time I was composing songs and poems, and would often invite the teachers round, to sing or read with them. Our boys would also come, and peep in since they were not invited, and listen to the poems and songs fresh from the heart of their composer. This helped to create an atmosphere from which they could imbibe something impalpable, but life-giving.

We have there the open beauty of the sky, and the different seasons revolve before our eyes in all the magnificence of their colour Through this perfect touch with nature we took the opportunity of instituting festivals of the seasons. When nature herself sends her message, we ought to acknowledge its compelling force. When the kiss of rain thrilled the heart of the surrounding trees, if we had still behaved with undue propriety and paid all our attention to mathematics, it would have positively been wrong. impious.

The seasons of the rains often brought us unexpected release from duty. Some voice

suddenly would proclaim from the sky. "Today is your holiday!" We submitted gladly and would run wildly away. Such sympathy is so easily crushed by routine which takes no count of nature's claims, and does not keep open the path for this great world to find its place in the soul of man. I do not believe in such barbarity

Our children began to be of service to our neighbours, to help them in various ways and to be in constant touch with the life around them. They had their own freedom to grow, which is the greatest possible gift for the child life. There was also another kind of freedom at which we aimed, the freedom of sympathy with all humanity, a freedom from all racial and national prejudice.

The sympathies of children, like the undergrowths of a forest, are allowed to cling to the dust of the soil to which they belong and not to grow up to that height from which they can send their branches in all directions. Therefore their hearts remain stunted. incapable of understanding other people with different languages and customs. This causes us, when our growing souls demand it, to grope after each other in darkness, to hurt each other in ignorance, to suffer from the worst form of blindness of this age. The missionaries themselves have contributed to this evil. In the name of brotherhood and in the arrogance of their sectarian pride, they create misunderstanding. This they make permanent in their text-books and poison the minds of children The worst of fetters come when children lose their freedom of sympathy.

I have tried to save children from such vicious methods of alienating their minds which are fostered through books, through histories, geographies and lessons full of national prejudices. I have done it with the help of friends from the West. In the East there is a great deal of bitter resentment against Western races, which rankles in our hearts, and in our own homes we are brought up in feelings of hatred. I have tried to save the children from that and these friends from the West, with their understanding, with their human sympathy and love, have done us a great service.

We are building up our institution up the ideal of the spiritual unity of all races. I want to build it with the help of all other races, and when I was on the comment of Europe, I appealed to those great countries, to their scholars, and I was fortunate enough to receive their help. They also came to this institution, with is poor in material things, leaving their own centres of learning, and spent a year or more with us, helping to

build it up.

I have in mind not merely a University—that is only one of the aspects of our Visvabharati,—but I hope this is going to be a great meeting place for individuals from all countries who believe in our spiritual unity and who have suffered from the lack of it, who want to make atonement and come into huthan touch with their neighbours. Such idealists there are and when I travelled in the West, even in out-of-the-way places, many unknown persons of no special reputation wanted to join this work.

When the races come together, as they have done in the present age, it should not be merely the gathering of a crowd. There must be some bond of relation, otherwise

they will knock against one another.

Our education must enable every child to grasp and to fulfil this purpose of the age, not to defeat it by acquiring the habit of creating divisions, and of cherishing national prejudices There are of course natural differences in human races which should be preserved and respected and the mission of our education should be to realiss our unity in spite of them, to discover truth through the wilderness of their contradictions.

This we have tried to do in Visva-Bharati Our endeavour has been to include this idea of unity in all the activities in our institu tion, some educational, some that comprise different kinds of artistic expression, some in the shape of service to our neighbour by way of helping the reconstruction o village life. As I wanted this institution to be inter-racial, I invited there great mind-from the West. They cordially responded and some have come permanently to joil hands with us and build a place where mer of all nations and countries may find then true home, without molestation from the prosperous who are always afraid of idealism or from the politically powerful who are always suspicious of men who have the freedom of spirit. *

THE DEATH TRAFFIC

By RABINDRANATH TAGORE.

Written in Bengah in 1831

THE Article which follows was written by the Poet in May, 1881, exactly forty-four years ago, for the Bengali magazine called 'Bharati'. At Geneva, in May, 1923, as I have related elsewhere, Mr. John Campbell, the official representative of the Government of India made the statement to the World Press assembled, that "from the very beginning, the Government of India had handled the opium question with perfect honesty of purpose; and not even its most ardent opponents, including Mr. Gandhi, had ever made any reproach in that respect". Although called upon to withdraw the latter part of this statement. Mr. Campbell has never done so. Mahatma Gandhi viscontradicted it in 'Young India': many passages have been quoted also, in contradiction, from the writings of Mr. Dadabhai Naoraji, G. K. Gokhale, Surendranath Banerica, and others of a quite early date as well as later expressions of opinion, but still the statement remains as it was uttered. This article, written by the Poet in Bengali when he was twenty years of age and now for the first

time translated, is a further convincing proof of Mr. Campbell's inaccuracy. In the original Bengali, the article takes the form of an editorial review of Dr. Christheb's book entitled "The Indo British Opium Trade."

We have never before heard such a revolting story of Thuggism, as is contained in this book by Doctor Theodore Christlieb

which lies before us for review.

A whole nation, China, has been forced by Great Britain to accept the opium poison, simply for commercial greed. In her help lessness, China pathetically declared: "I denot require any opium". But the British shopkeeper answered: "That's all nonsense You must take it."

Both the hands of China were tightly bound. Opium was forced down China

^{*} Specially contributed to THE MODER'S

throat with the help of guns and bayonets. while the British merchants cried, "You have to pay the price of all the opium you take

from us".

For nearly a century, the British traders have been carrying on this disgraceful trade in China. The article, which the customer does not want, is shoved into one pocket by force, while the money to pay for it is forcibly extracted from the other pocket, and Such a method of ts full price realised. carrying on business and accumulating wealth can only by courtesy be called by the name of traffic. It is sheer brigandage. The very nation which had become an object of gratitude thousands of African negroes, by removng from them the chains of slavery, is now aying to China: "I want more money, and herefore you must take opium."

This poison of opium, eating at the vitals of one of the greatest and oldest countries of Asia, has been spreading like an infecion over the whole body politic. It has been killing slowly by inches mind and body dike. A strong nation, like Britain, is using ts strength to sell death and destruction to weak nation, and thus make profit: though he profit made is pitiably insignificant compared with the vast destruction wrought.

If we trace the history of the way in which this traffic was introduced, it is enough to arouse indignation against Great Britain and pity for China even in the hardest hearts. When we read the history of unnatural and unhuman bloodshed in war, we have simply a feeling of horror mingled with that of wonder. But, in the Indo-China opium traffic, human nature itself sinks down to such a depth of despicable meanness, that it is hateful even to follow the story to its conclusion.

In 1780, the British East India Company sent two small ships full of opium into the Gulf, at the entrance of the Canton River, near Macao Before this time, only two hundred chests of opium had been imported into China as a medicinal drug. Therefore, there was no customer at first for the two ship-loads carrying 2,800 chests, which were exported by the East India Company in 1780-81. So the Company worked very hard indeed to find out some means of introducing this vicious traffic into China. The British are past-masters in the game of commercial strategy. This game began in China; and it was played by the Bast India • Company with such success that in the year 1799, the Chinese Government had to pass legislation prohibiting the import of opium into China altogether. But in spite of these laws, the British merchants went on smuggling opium into China. Legal or illegal, open or secret. China was obliged to take opium. That was the settled policy of the Company, and they

carried it out like brigands.

Apprehending some trouble, the ships that were loaded with opium were removed to Whampoa. Then the Chinese authorities took security bonds from all the Hong Kong merchants, that no ships should enter the harbour with opium on board. The law was enacted that if opium was found on any ship. it should be sent back at once, without unloading, and the security should be punished. This law was renewed from time to time; but it had no effect. At last, in the year 1821, the Governor of Canton tried his hardest to prohibit opium smuggling He earnestly requested altogether. English, Dutch and Americans to give up detestable practice which they had employed of demoralising the Chinese officers with bribes.

The East India Company removed its own ships from Whampoa to the island of Liu Tiu. Opium was smuggled in from the ships there. and the traffic was still carried on secretly. The English merchants continued to corrupt the Chinese officers in order to introduce the drug into the interior of China. There had never been before such a method adopted of bribing Chinese officials with heavy bribes to violate their own laws and to disobey their

own superior officers.

Then, a new law was passed against the Opium Traffic by the Chinese Government: but the smuggling increased to such an extent that there was a great agitation against the British. The Chinese patriots proposed the boycott of British goods. Then the Chinese Emperor being greatly concerned about the possibility of danger to his subjects, sent Commissioner Lim to Canton as his representative. Commissioner Lim destroyed all the opium that he found in the ships in harbour, stopped all trade with England, and expelled from China all the officers of the East India Company who had carried on the traffic. In the end, war was declared.

Everyone knows what was the end of this Opium War. The Chinese were defined and had to sue for peace. Five seaports were opened for the English merchants. Hong Kong was ceded to the British and twenty one million dollars were paid as indemnity. The British consented that a clause should be inserted in the treaty allowing the Chinese to confiscate all illegal goods. At the same time they tried their utmost to get their traffic in opium made legal. But that attempt failed. Then the British representative agreed, that opium might be confiscated, but refused to help in any way in preventing smuggling. He knew full well that all the opium ships were fully armed, and that the weak Chinese, without his help, would not dare to approach them. Thus openly, after the war, before the eyes of the helpless Chinese, the trade was carried on the same as before.

After this, the Chinese people became so enraged against the red-haired foreigners, on account of their repeated violation of the laws of the country, that they were becoming more and more determined to turn them out of China altogether. The Chinese authorities captured an English opium ship, called the Arrow', and this led to the Second Opium War with China, in which France sided with

Great Britain.

The unfortunate Chinese, defeated again. were obliged this time to open seven more sea-ports to the foreigners. Opium henceforth was not to be considered an illegal traffic. Only a nominal tax was imposed upon it. The Chinese people repeatedly sent petitions asking that at least a heavy tax should be imposed; but the British rejected all such petitions. Therefore, after this Second Opium War, the trade flourished to such an extent that in the year 1875 as many as 90,000 chests of opium were imported into China from abroad.

Now we have reached the year 1881, and millions of men and women have become addicted to the vice of oppum-smoking. The opium smoked is grown in India. Just as in our country of India, we offer the hookah to a guest on his arrival, so wealthy people and rich merchants in China offer their visitors and their customers opium to be smoked. Opium shops are to be seen in every street. Nankin is so notorious for opium-smoking that the inhabitants lie intoxicated during the day and work at night. In the city of Ningpo, we are told that 2700 shops of opium have been set up in the poorest quarters. It has been noticed that whereever opium-eating was most prevalent, the to this is not far to seek. For people who smoke opium become lazy and inactive : and the cultivation of opium leaves less space for the cultivation of rice and corn. During the famine when the Chinese people could

not buy any food, they then realised that opitm alone could not satisfy their hunger.

two-hundred opium-smokers were returned out of one thousand troops, who were sent against the revolutionaries Since the revolutionaries at that time were against opium-smoking, they easily defeated the royalist soldiers over and over again The Chinese assert that the crafty Englishmen have introduced opium in order that they might easily conquer the country.

China is becoming poorer and poorer every day, because so much money is being drained out of the country for opium alone In the year 1872, China bought opium worth £4,261,381. This proved an excessive drain on her resources. We read that those who become addicted to the drug, are so degraded that they will sell their own One of the children and their own wives recently said, that Chinese addicts has all the bamboos of the Southern Hills (which are used for making pens) could not exhaust the story of the woes caused by opium and all the waters of the northern sea could not wash away its stains. In this way, owing to the selfishness and greed for money on the part of Great Britain, the millions of the Chinese people are drifting towards political and social destruction. It would appear that the British people are not really moved by the promptings of religion, but only by those of money. This is what they call Christianity', in the Nineteenth Century after Christ!

Once an American missionary went to the city of Ki Fung Fu, and he was turned out by the people. They said to him: "You have killed our Emperor, demolished his palace, brought poison to destroy us,—and now you want to teach us religion!"

An Englishman went into one of the opium dens and a confirmed opium-smoker confessed to him, that he spent 80% of his whole income on opium. When the Englishman told him that he came from England, the reply was: "Then you are one of those The deal in this fatal poison. What sort of a person is this Queen Victoria? We send her the finest silk and tea; and she sends us instead this poison to kill us". This 18 the way in which the Chinese people think about the English.

This distrust of all foreigners has gone so far, that, owing to this curse of opium traffic, the Chinese do not want to construct railways in their own country for fear lest the opium should spread into the interior.

They fear that with the increase of trade in opium the foreigners will invade their country. This fear is so strong, that the Chinese Government has not ventured to develope the minos, except those of coal and iron to some extent, lest they should have to employ the foreigners and thus increase the foreign trade

The English people are really sustaining a great loss in moral prestige owing to the utter distrust with which the Chinese have begun to regard them. The English trade also has actually suffered in the long run through this short-sighted and immoral

opium policy

We have written at length about the offects of the opium traffic in China and the hostility of the Chinese Now let us consider the evils that have been done to India itself by this opium traffic, which the British have been keeping up A large part of the Indian revenue is obtained from this opium But as the traffic is a fluctuating one, there is a universal fear on account of the dependence of revenue on this uncertain Furthermore, the cultivation of Chinese opium is increasing. At the same time, there is a strong feeling growing up in China among the people against the use of opium altogether Thus, the cultivation of home-grown opium in China is on the mercase, while the actual consumption is likely to decrease. These factors will make the Indian revenue from opium more variable than ever.

Furthermore, the cultivation of an opium crop requires highly fertile land, where good grain crops could be produced In 1877-78 one million men died of famine in Bengal alone. Yet the half a million acres, which are now employed in opium cultivation could easily supply the food for a million men and save them from starvation. Dr Wilson declared in Parliament recently that the cultivation of opium in Malwa had done such harm to other crops, that twelve lakhs of people had died of starvation in the neighbouring parts of Rajputana. It would almost seem as if the whole of Rajputana nere going to commit suicide owing to the growth of the opium habit. It is hard indeed to think of such a brave and chivalrous people becoming stolid and inactive, lazy and lifeless. Whereas the ancient kingdom of Rajputana was a kingdom of noble dreams, the present kingdom of Rajputana is a kingdom of dull sizep. Such a great people has become of so little worth!

Again, the quantity of opium that is being consumed in Assam is doing the greatest harm to the Assamese race. The Trade Expert Mr. Bruce has written: "The dreadful mortality due to opium-eating and smoking is changing the beautiful country of Assam into a desolate wilderness inhabited by wild beasts. It is making the noble Assamese race the most dishonourable and servile people".

This is what has been done in India by the opium trade If the Chinese Emperor can say that he could never stoop so low as to make money out of the sin and suffering of his subjects, why cannot the English, who pride themselves on their Christianity, declare that they will never cherish the idea of gaining wealth at the expense of the sin and suffering of a great people like the Chinese?

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But we know well this 'Christian' nation! These 'Christians' have exterminated the aboriginal Americans. By their 'Christian' method, they confiscate 'heathen' lands, whenever their covetous eyes fall upon them

Before the Arakan coast fell into the hands of the British people, those who took opium were liable to the punishment of The inhabitants were frugal, diligent and simple. But the English merchants opened the opium shops there, and all kinds of intoxicants were introduced Young men who had not reached years of discretion, were tempted with opium, without paving any price for it at first, but later when the opium habit was formed the price rose higher and higher. As the Government revenue increased, the pockets of the merchants swelled; the hardy people of Arakan became blind addicts of opium, and gamblers into the bargain. This has been done by what is called a Christian nation.

It has become well known, all over the world, how the British Christians treat those who are weak and helpless. Their one desire is to spurn them and to beat them down. It is written in the Christian Scriptures: "If anyone smite you on one cheek, turn to him the other also". When the English Christians tempted the Chinese Emperor with a big revenue to be obtained by killing his own subjects, the Emperor refused would not do a thing so despicably mean. Doubtless, what this non-Christian Emperor did was a slap on the face of the Christian English. Unfortunately it had no effect.

PURDAH

By AZEEZ-UD-DEEN AHMAD B. A.

Purdah may seem to be an anomaly. I should, therefore, at the outset, offer a word of explanation. I look upon Purdah as a social institution and not as a palitical system as some pious people us believe. I shall attempt to show as briefly as possible, that Purdah as a social institution has long outlived the age in which it was found necessary and useful in India, and that at the present time it has become only a fruitful source of many

social, physical and moral evils.

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It is difficult to determine how and where Purdah was for the first time introduced into human society. It may, however, be attributed to two probable causes. First, in a rude age and among a ruder people, when might was the only right and brute force the only recognised form of law, Purdah might have been introduced to protect the honour and chastity of women from the attacks of the neighbouring tribes. Secondly in an age when woman was considered as a mere article of luxury, some jealous people might have introduced Purdah as a means of guarding their women and keeping them in seclusion. But whatever may be the real or supposed causes for the introduction of Purdah, it is evident that in different ages, among different peoples, and according to the different stages of social development, it has served different purposes. Space will not permit me to give here even a short history of Purdah in different countries. I shall, therefore, confine myself to Purdah only in so far as it concerns India.

In ancient Indian society Purdah does not seem to have been so strict and widespread as it has subsequently become since the Mahomedan invasion. During the first few years of Mahomedan conquest, when the country was held in military occupation, there was not much love lost between the conquerors and the conquered. And this that natural. Racial hatred and political subjection embittered the relations between the 'Hindus and Muslims. At such a time and under such circumstances the Hindus could not, with any fairness to themselves, allow their women to move freely among

Mahomedan conquerors, their among soldiers, who were, as it is only too common to a victorious army, generally lawless and devoid of all sense of social decorum and moral influence. The superior Mahomedan officers also could not allow their women to move freely among the soldiers who were generally recruited from rude and barbarous tribes, nor could they allow their women to move freely among the Hindus whom they naturally looked upon as inferior beings Seclusion of women thus became a necessity both for the conquerors and the conquered Nor was this all Besides this well-marked distinction between the Hindus and the Muslims, as the conquerors and the conquered. there were many other differences of caste and creed, religion and race The differences in social customs and usages were only too many to be enumerated here. All these differences combined to create a gulf of separation between the Hindus and Muslims Living as the rulers and the ruled, the male members of both the communities could not but come in close and direct contact with one another, but the weaker sex was jealously guarded by both the communities Thus Purdah, which was once introduced as a necessity, when the Muslims held the country in military occupation, became a fashion when they began to look upon India as their home and settled as peaceful neighbours to the Hindus. To believe that the Muslims introduced Purdah in India with conscious efforts and religious zeal, is, I think, to misstate facts. It is rather interesting to observe here incidentally that the female members of the Arabian Prophet's family used. on special occasions, to move in public, and take active part in political discussions and in the fields of battle. It need hardly be added here that in Modern Turkey, Egypt, even in Arabia and other Mahomedan countries Purdah is not so strict as it unfortunately is in India today. It is a pity 'that a section of the Indian Muslims should look upon Purdah as a religious institution. The only thing that can be said in its favour is that Purdah as a system has been more sanctified by custom than sanctioned by religion. In modern India, among the orthodox Muslims,

purdah is observed with so much strictness that it looks like nothing short of barbarism and shows a complete disregard for the real spirit of the master's teachings relating for this custom. The general want of culture and progress among the Indian Muslims may, to a large extent, be attributed to the inhuman observance of this custom. Girls of the age of 9 or 10 are seldom allowed to stir out of the Zenana and from this tender age they are crippled in body as well as in intellect. Without education and culture they are absolutely of no use to their family and when they become the girl-wives of their boyhusbands they are compelled to undertake duties for which they are never trained. They generally produce half a dozen sickly and deformed children before they pass their teens Being themselves hopelessly ignorant, they do not know how to bring up their progeny. So, each succeding numerous generation becomes more ignorant and less equipped for the struggle of life than the preceding one. Living within the four walls of the zenana, these unfortunate creatures know nothing of what passes in the world outside and as a result thereof they cannot adapt themselves to the changed circumstances of the times. The only thing for which they are fit under the sun is to breed a race of pigmies.

The Indian Muslims should take a lesson from their more advanced Hindu neighbours, especially, from the Brahmo community of Bengal, who take as much care for the education of their females as for that of males.

Nothing can be more inhuman and barbarous than to deny women the enjoyment of light and air. To keep them in perpetual darkness under pretension of observing Purdah may be regarded as one of the many injustices done to the weaker sex from time immemorial.

A little reflection will make it clear that since the beginning of human society, man has been always more or less unkind and ungenerous to women. Even those who founded religions and established moral systems or social codes have vied with one another in inventing many pious frauds to hold women perpetually under undue subjection. In the Book of Genesis woman has been represented as an easy victim to the dictates of Satan or to evil desires. Our own Indian Manu and a whole host of others have characterised woman as more prone to evil tendencies than man. No attempts were made to compensate for her physical in-

feriority; on the other hand, this has always been looked upon as a sure indication of her intellectual and moral inferiority. Until more recent times, she was considered as a necessary evil.

Thanks to modern culture and progress that things have changed a great deal. Among the civilized people Purdah has been already done away with, and woman has been given a chance to try her luck with man in the race of life and their combined efforts have contributed greatly to the happiness of mankind. Women are now taking an active part in all the activities of the sciences and arts are daily increasing time has come when the civilization and general culture of a country are judged by the kind of education given to and freedom enjoyed by its women. It seems that at no distant future they will decide the destinies of mankind.

One of the many causes why the Indians occupy such a low position in the comity of nations may be sought in the cold neglect in which they hold their women and the Indian Muslims occupy a still lower place because of their practical discouragement of female education. Purdah, as it obtains in India at the present time, is the greatest obstacle in the way of female education among the Muslims and the sooner it is abolished the better.

Let us now consider the physical injury that Purdah has been doing to our womenfolk. As they are kept within the four walls of the Zenana with religious fanaticism, they are denied the light of the sun and pure air, and, consequently, they have to drag on an unhealthy life. They lose the strength of mind as well as of the body and fall easy victims to various diseases and temptations. They can hardly defend themselves in times of danger. Such is and temptations. indeed their miserable lot in their own sphere. But when they have to go to a distant place either on foot or by steamer or train etc., their sad plight can be better imagined than described. They have to be carried by a jealous guard like so many living luggages.

In these circumstances, let those who have the good of their community at heart seriously consider whether one should persist in continuing such an inhuman and barbarous custom as Purdah.

Before I take leave, I must apologize if I . have wounded anybody's religious sentiments.

KOHAT AND GOVERNMENT—A HISTORICAL PARALLEL

NE of the special features of the Kohat tragedy is the weakening of Governmental authority during and after the disturbance and its total mability to preserve peace and order in the disturbed area except by securing the goodwill of the aggressive The not a far cry from Kohat to Kashmir, though it may be from 1924 to 1721, but in the records of the events of the latter year, , we find a most interesting parallel to the Kohat situation in regard to the breakdown of governmental authority and perhaps in some other features of the tragedy also. The following extracts from Siyarul Mutakharin, the famous historical work of Mirghulam Hussain Khan, one of the counties of Delhi during the later Moghul period, may enable us to visualise the Kohat incidents It seems as if we were perusing the account of one of the recent Hindu-Muslim disturbances in

the country.

There one Mula Abd-ul-neby, a Cashmirian known by the appellation of Mohtevy-khan, a man who was celebrated for his prejudice against the Hindus, availed himself of the confusion of the times to give vent to this feeling. He assembled a number of idle, disorderly, inconsiderate Mussalmans, and went at their head to Mir Ahmed, the Lieutenant-Governor, and to the Kazy or Chief Judge of the province, to whom he proposed that henceforward Hindus of all sorts should be prohibited the use of horses, white robes, turbans and arms; and also that they should be forbidden to go out, except at stated hours, to gardens and bathing places. The Lieutenant-Governor and the Judge answered calmly, that whatever regulations his Majesty should think proper to promulgate, by the advice of the learned divines of his court, on those matters, as a standing rule for all the Hindus of his dominions, would of course find their way into Cashmire, where it would be their business as his special servants to carry them into execution. This answer being unsatisfactory to Mohtevy Khan, he, in concert withan number of low people about him, adopted the practice of attacking and illtreating every Hindu of rank he chanced to

meet in the streets One day as Sahib Rai. a Hindu of distinction was giving an enter. tainment at a Garden in the suburbs, that disturber of the peace, aided by his associates fell unexpectedly on these innocent people and killed and wounded many of them. Sahib Rai finding himself aimed at, fled to palace of Mir Ahmed Khan, the Lieutenant-Governor and while he Was there concealed, his house in town was plundered and sacked by They Khan and his followers. likewise plundered the whole Hindu Quarter of the City, after which they set it on fire, killing and dispersing not only all the Hindus; who came out to entreat their mercy, but all Mussalmans who attempted to intercede to Heated with this success, the mob marched down to the Governor's palace which they attacked first with stones and brick-bats and at last with arrows and musket-balls; and whoever came was insulted and plundered, if not killed and stripped, upon the spot The Lieuten ant-Governor remained besieged for a whole day and night, nor would it have been por sible for him to escape, had he not adopted several contrivances and exposed himself to the most imminent peril. The next day he assembled a few soldiers and some other people, mounted horses, and being supported by the Commander of the forces, by Shah Nevaz Khan, and by several other Military Officers he advanced towards the seditious insurgents but the latter, having received advices of his design, assembled a vast number of men of their own stamp with intention to stand their grounds, on observing that the Lieutenant Governor had crossed a bridge to approach them, their leader sent some of his followers set it on fire; and following up the blow he also burnt all the streets in his flank and rear, whilst some of his people getting amongst the ruins maintained incessant discharges of musketry, arrows, stones and brickbats; while the wives and children of the Mussalman mob strove to outdo them, by tossing baskets full of filth and every missile they could obtain from the houses into the streets. In a little time Syed Wali the

Lieutenant-Governor's nephew, and Zulficar Cotwals deputy were the Bog. number of others and many with were grievously wounded and more disabled, so that Mir Ahmed Khan saw himself almost alone. Unable to go back. and afraid of advancing, or stopping, he had recourse to entreaties and supplications; and after undergoing all sorts of indignity and outrage, he was suffered to escape. Mohtevy Khan, now fiercer than ever, returned Governor's house, where Sahib Rai had taken shelter with a multitude of Hindus Having entered it by force, he seized every one of them, killed some, cut off the noses of others, and circumcised all those he thought proper otherwise to save The latter operation was performed in so brutal a manner that some lost their organs altogether The next day he repaired at the head of a great throng, to the great mosque; where, of his own own anthority, he deposed the Lieutenant-Governor, proclaimed himself in his stead by the style and title of Dindar Khan and ordered that until the arrival of another Lieutenant-Governor, the Kazy should hear and determine all causes of complaint; so that for five months together, Mir Ahmed Khan remained a private man in his own capital, whilst Mohtevy Khan sat every day in state in the Mosque, hearing and determining all matters concerning finance and Govern-

An account of these disturbances having reached court, Momin Khan was deputed to Cashmire on the part of Enaiet-ullah-khan, governor of the province, but who resided at Court. The intelligence intimidated Mohtevy Khan, who by this time had repented of what he had done. In the first impulse of the moment, he took two of his small children by the hand and went with them to Khwaja Abdullah, one of the principal holy men of the city, with whom he had some acquaintance, and having heard that he intended to go out to meet the new Lieutenant-Governor at the head of the principal religious men and the citizens, he wished to accompany him. holy man answered that he had no objection but he thought he ought in the first instance to go to the commander of the troops, Mir Shah Newaz Khan, whose forgiveness he

ought to ask for what had passed. Mohtevy Khan accordingly went to the General's where the latter had by the quarters. Khwaja's advice, concealed a number of men (Mahomedans) from the Judbel, that muchinjured quarter of the city. On his entering the room, a few words were exchanged, when the general excused himself and went away. The concealed men rushed on Mohtevy Khan from their retreat and seized him; they first ripped open before his face the bellies of his two children, and then falling upon him, put him to death with all the tortures which their resentment prompted. Hardly had this event taken place, when the followers of Montevy Khan resolved to revenge his death, and running to the Judbel, they commenced killing, wounding, beating, and mangling the inhabitants, and eventually set fire to their houses. About three thousand men were hacked to pieces by these wretches. These proved to be mostly Mogul merchants, and other strangers who resided in Cashmire for the purpose of trade A vast number of women and children were likewise seized and carried away. Property to the amount of several lacs was plundered or utterly spoiled; nor is there any describing the treatment to which those defenceless people were subject-Having finished ed by those miscreants. what they called the first campaign of their religious war, they proceeded to the second, that is, they marched in a body to the house of the Kazy and the General Shah The latter found means to Newaz Khan remain concealed, the Kazy changed his dress and slunk away, and the mob, incensed at his escape tore up his house from the very foundation, and scattering the materials about, left not a brick on the spot. was some days after this occurrence that Momin Khan, the new Lieutenant-Governor, arrived. His first care was to send Mir Ahmed Khan to a place of safety, his second, to re-establish order and sub-ordination, a difficult task in a country notorious for the turbulent disposition of its inhabitants, a wicked race of men, among whom a man in power must contrive to rule as much by conciliation and concession as by rigour.

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A MEMOIR OF OLD DELHI

By C. F. ANDREWS

CHAPTER VI

THE NEW LEARNING

WUNSHI Zaka Ulla's great work in life is to be found rather in his work. in his teachings. It is true that he had great influence with his pupils and that they loved him as they loved few other teachers. But here his influence was shared by many others and there is nothing that singles him out from his contemporaries as one who seriously endeavoured to wrestle with an entirely new educational problem and to This he work out an entirely new solution. did through his writings. He endevoured to prove when nearly everyone was against him that higher western education could be carried on in the vernacular and through vernacular books without insistence upon English as the medium of education and of English books as the medium of acquiring knowledge. He fought at the time a losing battle in order to prove this, but he fought bravely to the end: and the sure and certain process of history is rapidly proving his solution to be the true one after all.

As the new western learning advanced, it became supremely necessary to find a scholar whose powers of expression in the vernacular were flexible and simple and intelligible. At the same time, he would have to be a master of the subjects which he would be called upon to explain lucidly in the vernacular for the first time. Hitherto no scientific and mathematical books on modern western subjects had been written in the languages of Northein India. The student was first required to master English,—a long and tedious process, almost impossible for some students and difficult for all.

Munshi Zaka Ullah was an enthusiast with regard to this educational method. He had himself learnt science and mathematics through the medium of his own mother tangue, Urdu: and he did not see why his children should not do the same. It is true, that he himself had learnt the new knowledge from lectures given by word of mouth in the vernacular: he had not learnt from textities at all. But he was quite 'certain that he text-books could be written, and he was

prepared to write them. His offer was accept would have been difficult at that the inthe whole of the North of India, to he found one more fitted for the work. Certally it would have been impossible to find a one with such contagious enthusiasm as such tireless industry.

Having once undertaken the task, gave up to it all his spare moments, laboured at it with a strenuous energy t would have exhausted one with less mer and bodily vigour and less dominant por will.

His first publisher was found in Aligarh Institute and the enterprise of t Institution in venturing upon this gr pioneer work is worthy of being record From its press, volume after volume vissued, on Chemistry, Physics, Light, Heat, a other scientific subjects, as well as eleme ary and advanced works on mode mathematics

There is an interesting letter from the Secretary to the Government of Bengwhich is still in the possession of Municipal Zaka Ullah's family. It shows the mind the Government of India at the time on the tweed question of vernacular education.

'It appears from replies received Government that little or nothing has y been done in translating works of mode science into the vernaculars of India. Wi has been done in Urdu has been chief effected through the instrumentality Aligarh Institute. The series mathematical works published by Muns Zaka Ullah of Delhi, which is highly spok of by the Director of Public Instruction, W. P., is believed to have been commenced the request and with the assistance of the Aligarh Institute. Munshi Zaka Ullah h evidently done his work in an excellent ma ner, and it is hoped that with some furth acknowledgment and aid he may agree carry out the undertaking and direct h attention to other branches of knowledg The Governor-General in Council is of the some means may be devised for further stimi lating the production of similar works."

Governor-General here referred to. was Lord Northbrook. It was a somewhat ardy and half-hearted recognition of an immense amount of work already accomplished. ts closing sentence was fully justified by the event. For Munshi Zaka Ullah went quite steadily forward with the undertaking which he had begun, and each fresh year saw some new book published which had come from his pen

The full record of his achievement appears. almost incredible until the number of years that he spent over the task is taken into account. It is probably not an exaggeration to say that he spent, in all, more than fifty years of his life in this one literary pursuit.

He soon abandoned the mere translation hf English books and launched out into writings that were either wholly, or in part riginal. At the close of his career, when I had become his intimate friend, he would show ne rows upon rows of volumes which he had entten. I have on my own bookself many f his chief works which he presented to me. hey are full of original information, written n a simple and pure fluent Urdu style, and bey cover a great variety of subjects. Their ublication and use in schools have done not little to set up a new standard for Urdu iterature, to make it lucid and clear and asy to understand by the ordinary reader, nd to free it from an overgrowth of Persian nd Arabic words, which none but the learned ould interpret.

As a Professor of Vernacular Learning nd Science, at the Muir Central College, llahabad, he was able to carry on, in an allost uninterrupted manner, the work of reparing these text-books in which he was by his time busily engaged. He won at the same me, the highest esteem and reverence from I his pupils. On his departure his old upils presented him with an address, which h this instance was no formal matter, but a pontaneous act marked by sincerity and affecon "Your kindly and just treatment of our pupils,"—the address runs in one of s paragraphs "your sympathy with them and our complete identification with everything hat concerns their moral and intellectual velfare, will long be remembered. Both as a eacher, and as a true friend and guide, we ave had at all times full confidence in you, nd were convinced that you would do your tmost for us and promote our best interests.

The honours that weree showered upon

We feel that the severance of your connection

ith our College will form a serious loss to

him at his retirement from active teaching work came as a surprise to him, as he told me modestly, and he felt that he had not deserved them. But the public felt very differently, and there was a general satisfaction at the recognition of his learning and ability. He had worked very hard indeed at his various duties. His educational experiments were new and untried he had to create new traditions he was called upon at every turn to act as a pioneer of the new learning. The course he took was not the one to win him popularity: but unquestionably from the point of view of educational theory it was pre-eminently sound. That it did not succeed better, was because the generation that was to be taught desired to learn English at any cost and recklessly threw away their mother tongue and its literature in order to accomplish the knowledge of English more quickly. Today the pendulum is rapidly swinging back, and the great work of Munshi Zaka Ullah may even at this late date at last come to its own and be appreciated at its proper worth.

His retirement, after thirty-seven years of service at Allahabad, was in no sense one of mactivity or idleness and ease. Indeed his best literary work was done in his later days. He was an indefatigable reader as well as writer and in a wonderful way kept abreast of the news and information of the times in which he lived, both at home and abroad. He took up. somewhat late in life, with remarkable energy and industry, the study of modern history and some of his most original work was done in this subject. He had a purpose at the back of this historical study. It was his one wish to show, that in India tolerance of religious opinion is the first and last end of good government. His ideal rulers, whether in Hindu, Moghal, or British times, were those that loved and practised tolerance and bound together the divided peoples into one, instead of separating them by religious and racial narrowness, bigotry and pride.

In his 'Victoria-Nama' the theme is the advent of British rule: and we recognise the extravagant hopes which were held at that period by the best men of the age who had not yet realised the fatal weakness of a distant government, which must inevitably remain foreign and could never possibly be assimilated simply because of that distance

of during this time It was greatest activity. that literary love and work for his own Musalman community was also demanding his attention.

s all"

His eyes used to light up with enthusiasm at the mention of the name of Sir Syed Ahmad Khan, the founder of Aligarh College. There could be no question as to who was Munshi Zaka Ullah's hero, It was Sir Syed Ahmad. Sir Syed's portrait had the central place of honour in his own sitting room, and books relating to Sir Syed, or else written by him, were conspicuous on his shelves, and constantly in his hands. He used at all times to speak about him with the greatest reverence and admiration. He would give me his lectures to read, and ask my opinion about them, saying that to him they seemed to point out the one true pathway of development for Musalmans in India. It follows from all this that Zaka Ullah was also from the very first an ardent supporter of the Aligarh Movement. As we have seen, the Aligarh Institute was at the outset responsible for the publication of his Urdu works He was on the Board of Directors from its foundation and remained a member of it up to the day of his death. It was on this Aligarh Movement that he himself, along with all the Musalman idealists of the North of India, based his hopes.

At a very grave crisis in the College. he came to me early one morning in Delhi along with his friend, Maulvi Nazir Ahmed, in order to ask me to go down with them both by the next train to Aligarh to help them with regard to some difficulties which had arisen between the English Professors and the Musalman students. The situation was a very delicate one and I had grave fears lest I might rather hinder than help in such a matter, but his intense anxiety overcame my fears. "The hopes of my whole life-time" he said to me, "are centred in that College It evil comes to it, the work of my life is ruined." His emotion as he spoke showed how deeply he felt it all and I went with him. That journey revealed to me, more clearly than anything had done before, the passionate earnestness of his convictions and ideals about Aligarh. He was ready to go to any length of personal sacrifice and even indignity, if only the work of Sir Syed Ahmad could be left intact. When we reached Aligarh the two old men laboured hard to compose the differences that had could of entreaty with the students. "This could of entreaty with the students. "This College," they said to me on the return journey, is the darling of our hearts: the light of our eyes: we could never forgive ourselves if anything happened to it, and we

had been able to prevent it, and had 1 tried to do so."

One of the most interesting features Munshi Zaka Ullah's whole disposition v his attitude towards the modernising Indian education. He was one of the f men who accepted whole-heartedly the ne for modernisation, especially the teaching modern science to the fullest extent; but the same time he insisted that the medi of instruction should be the child's o mother language and not English. Though hi self remaining to the end, in accordance w these principles, an Urdu teacher and wri only, teaching his own students through medium of Urdu, he recognised to the f from the very first, owing to his own edu tional experience at the old Delhi Colle that without a full acceptance of the resu of modern science and a full knowledge them also, the East must mevitably fall! hind the West and the door of all future D gress be closed. With the same principles view,—and it stands greatly to his credit he was one of the very earliest pioneers female education in the North of India. a time when the very idea of such this was foreign and outlandish to the general mind of the people. It cannot be mu too clear, that the one point distinguish Munshi Zaka Ullah from other Indian edu tionalists during the Nineteenth Center was his long cherished ideal of imparts this modern knowledge through the media of Uidu, a language which was the moth tongue of nearly a hundred million people the North of India. As the century advance he used to point to Japan as a signal e ample of the success of what he called tvernacular method. "The constant use English" he used to say, "even from 0 childhood, so that we begin to express o thoughts in it instead of in our mother tong will go far to denationalise us. If we wi to remain an Eastern people, we must 1 neglect the language which we learnt at mother's knee and become foreigners to c own population and practically to all womenfolk. Our mother tongue contains for all our hallowed memories and traditions 11 our first articulate speech which we employ speak with our mothers when we are your to forget it, or to despise it, is to lose of the strongest factors in the building of our character."

"For us, Musalmans," he would continue the Urdu languge has intimate association with our religion: its very script reminue.

us of our sacred language, Arabic: very many of its words are sprung from Arabic roots. To abandon Urdu for English; to bring up Musalman children so that they do not know how to write or read fluently in Urdu, but prefer to write in English, is the surest way to bring about the neglect of the Mohammadan religion itself. For who in the North of India, except a few scholars, will love the study of Arabic,—the language of our sacred Quran,—if the study of Urdu is despised in this extreme fascination for progress in English?"

While holding these convictions right up to the end and regarding them as unanswerable, in principle Zaka Ullah at the close of his long life acknowledged sadly that in practice the whole trend of events had gone against him. When he saw this with open eyes, and realised that whether he would or not, the study of English as a principal and not as a secondary language, must come in, he bowed to that inevitable. He did not merely stand on one side, but put himself in the forefront of the battle for the advancement of modern scientific knowledge and did not side with the reactionaries

As we have already seen, he was a whole-hearted admirer and supporter of Sir Syed Almad Khan and the Aligarh Movement, although, much against his own will and consent, it was frankly placed upon an 'English' basis. He did all he could to preserve whatever remained on the Oriental side, and to encourage the pure study of Urdu Literature in the College itself. On this side, he was partly successful But in the main thesis, he failed

Nevertheless, though he was humble and recognised his own limitations: though he knew himself as never before to be a follower, not a leader: a man who could carry out the ideas of others, not forcefully with the whole weight of personality carry through his own: vet it was always with a certain tone of regret that he bowed to the inevitable when it came. He knew, in his heart of hearts, that the second best course had been taken, not the best.

Sometimes, in moments of despondency, in his later years, he would tell me that he felt his own life-work of Urdu adaptation and translation for the use of schools had been wasted. He would blame himself and say: "If I had been born with the genius for Urdu Prose of Maulvi Nazir Atmad I might have succeeded: but I have failed". Then he would point to the number of volumes he had written,

which were lying idle on the shelf, with no one to take them down and read them He would say that they would only moulder into dust, and his name and his effort would be forgotten: the tide had turned against him.

In reply, I would urgo, that to be a pioneer in a great movement was a nobler task than to help forward that which had already made its way: and that he might rightly receive the credit of posterity for having been one of the very first to give the impetus to the spread of the new learning at whatever cost in the North of India, and that all his Urdu books had been written with that ideal in view. If he had not written at all, the spread of modern education might have been indefinitely delayed.

But though this was all true, it never really satisfied him. I think he felt that with a little more insistence at the first he might have carried his point. If he had had the volcanic personality of Sir Syed Ahmad Khan or of his life-long friend and companion, Maulvi Nazir Ahmad, he might have won the victory for what he knew in his heart of hearts to be true. He could see, before he died, the evils creeping into the system of modern education, which had been adopted and sometimes he wondered whether the whole effort had not been premature and whether more time should not have been taken and surer foundations laid, before the house was built.

Thus Munshi Zaka Ullah, in his educational work, was a remarkable combination of the past and of the present He was a man who himself refused to speak in any language but Urdu, if he could possibly help it Yet he read fluently and with ease the most difficult books in English and kept himself abreast of all that had been written in that language in philosophy, science and social theory. He had also a knowledge of modern European History which was rarely at fault. He was one who clung tenaciously to his own vernacular and encouraged it to the very utmost of his power; but at the same time he accepted the spread of English as a medium of school teaching, when he saw that the current of public opinion was against him. revered intensely the Islamic past with its great traditions of Arabic and Persian poetry and learning, yet he was the first to cognise the supreme necessity for progressive Islam, of modern science and modern knowledge. He took infinite pride in the great " achievements of Indian civilization, stretching as it did back to the times of the Vedas

and Upanishads, and studied the early history of his motherland with earnest enthusiasm: yet he was the first to admit the degeneracy and decay that had taken place, and the need of a fresh current of air from outside such as came with the 'English Peace'. He was old-fashioned, to the end, in his mode of life, his household arrangements; his dress, his outward conduct and deportment, yet he was most eager to discuss the latest scientific discoveries and to accept their conclusions.

His life, as he lived it, was true to his own educational ideal. It had a greatness and nobility of its own which differed in tone and quality on the one hand from the Englisheducated Musalman and on the other hand from the Musalman who had stood entirely aloof from the modern world of the new learning. It possessed the liberality of the former and the old-world refinement of the latter. It was all of one piece Every one who met him could feel and understand that he had kept

his own soul. He had not lost it in an artificial attempt to master another culture before he had been fully grounded in his own.

What he had accomplished in his own life. what he had worked out in his own experience, he was anxious to impart to others The dangers that he had been saved from in his own career he wished to guard others against in turn. The Was, pity gifts. with all his other he all not the greatest of that is needed in a pioneer, namely, the force of personality that could drive the conviction home to the minds of others and make them understand its burning importance He had all the 'sweetness and light' that were needed, but he was not a 'Boanerges', a 'Son of Thunder'. Perhaps, if he had been, we who knew him and loved him, might have loved him less. For it was the very gentleness of his goodness that made its poculiar charm

(To be continued.)

LORD BIRKENHEAD AND INDIA'S FUTURE

By St. NIHAL SINGH

I

THERE is not the least doubt in the world that India's rulers in Whitehall have realised the necessity of making some sort of a change in their policy towards India. No Indian who goes about London and the Provinces with his eyes and ears open can come to any other conclusion.

I came back from Ireland to the nervecentre of the British Empire towards the end of 1924, after an absence of a little more than a year. During the four months which have elapsed since my return, I have heard and seen more than enough to justify me in taking the view that howmuch soever bravely the "Tory regime" at the India Office may talk about its "stand pat" policy, it feels far from easy in mind as to conditions in India.

II (

At the behest of British reactionaries in India and Pritain, the Earl Winterton, while serving as the Viscount Peel's understudy,

before the Baldwin fiasco over protection drove the Conservative Government out of office, used to say, in effect:

"India must content herself with what she has got, and behave herself, otherwise she

will be made to behave."

Since coming into office once again upon the collapse of the short-lived, ineffective Labour-Socialist administration, Lord Winterton has taken up the refrain of the same song. His former chief has, however, not gone back to the India Office and, therefore the Parliamentary Under-Secretary of State for India has to sing a solo, instead of joining in a duet.

Ш

No one seems to have troubled to discover the reason why the Conservative Prime Minister did not send Lord Peel back to the India Office when he formed his present Cabinet. Having held the Indian portfolio during the previous Baldwin administration,

that Noble Lord, even if he be possessed of no more than the average intelligence, may be presumed to have learnt something of the "multitudinous races and creeds kept by the British Raj from flying at one another's throats," who dwell in that sub-continent called India". Instead of reappointing him, however, Mr. Baldwin gave India a new pilot—a pilot who had never cast eye on the Indian waters, let alone taken soundings in them. Why?

I cannot speak for Mr. Baldwin, or for Lords Peel and Birkonhead. It is, nevertheless, clear that if the Conservative Prime Minister was determined to force Lord Peel's will upon us Indians, Lord Peel would have been offered the India Office, and would have

accepted it with alacrity.

IV 🥆

The reputation which Lord Birkenhead made in the years when he came to be known as "Galloper Smith," sticks to him and he is still regarded as intensely conservative Liberals and Labourites openly speak of him as a reactionary It must, however, not be forgotten that the new Secretary of State for India possesses an acute mindwhich in a few years enabled him to push his way to the top of the British legal profession, to hold the highest judicial appointment in the gift of the British Crown at an unprecedentedly low age, to make a fortune, and, at the same time, to become one of the dominating figures in the political life of Britain. He furthermore had shown in the mittal year of this decade both the intellec-tual ability and the moral courage to readjust his point of view in respect of the Irish Home Rule problem. Beginning his political career as a fire-eating detractor of the ability of the Irish in "Southern Ireland" to manage their own affairs, he during 1921, signalised his holding of the first office in the British Government by signing away the 26 counties of Ireland which now constitute the Irish Free State and are, in every respect, ruled from Dublin by Irishmen who neither owe their position to any one at Westminster nor in Whitehall, nor take their orders in any matter or to any degree from there.

Any one who knows aught of Lord Birkenhead's record during the last six months of 1921, and yet says he is unchanging and unchangeable, either cannot see right, or has some purpose in misrepresenting the truth. In July of that year he, as indeed his then political chief—David Lloyd, George—

and their colleagues were crying themselves hoarse, telling Irishmen that they may do their worst, but the British Government would not give them Home Rule in excess of that granted in the Act of 1920. Before the first week of December had run its course, he and his associates had shifted their ground almost entirely—giving way upon practically all the points which the Irish delegates held to be crucial, though in some cases not going as far as the Irish demanded or wished.

V

Apologists for the Labour Government which, at its expulsion from "power," left India where she was when it came into office—so many of whom supply India with news" of Indian affairs in Britain—are, of course, interested in making an attempt to intensify the Indian mistrusts of Lord Birkenhead, and of the Conservative Party—a mistrust already deep-rooted. From a party of privilege, no move towards the relaxation of the British hold over jobs in India can be expected to come. That party, on the contrary, is bound to try to tighten its control over India. So they aver.

The new Secretary of State for India has done himself disservice by keeping his mouth shut, or opening it just wide enough to MacDonald for telling India praise Mr. that Britain would not be coerced into yielding political concessions. The ca-Labour Prime Minister, as also the present Minister for India, know too well the constitutional history of their own country and of their former Colonies-particularly of Canada-to expect to make Indians engaged in a purely constitutional struggle quail at such pronouncement to ask them to forgive their past sins, to promise to be obedient in future, and meekly to accept any crumbs which the British, in their magnanimity choose to give them.

VI

Lord Birkenhead may, of course, take it into his head to announce, any day, that he is convinced that the "stand pat" policy, is untenable. He may, on the contrary declare, even before these words of mine have time to travel to India and to find publication there; that no case has been made out for further constitutional advance until the possibilities of the Montagu-Chelmsford Act have been adequately tested and the Commission contemplated by that Act has

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been set up in 1929 and has reported. Either way is open to him, and his hand may be forced by certain persons in and out of Parliament who are badgering him to make

a pronouncement.

If Lord Birkenhead takes the first course he would do so in spite of the national genius of his people. The British are averse from announcing to their political adversaries or even their political proteges—that they have had enough of constitutional dead-locks and are now ready to evolve a scheme whereby the agitators may get what they are clamouring to obtain. They, on the contrary go on protesting their determination to resist every demand which is made—and abusing constitutional agitators as if they were rebels"-down to the very moment they actually set their signature to the document accepting the demands, minus such items as their wonderful skill at negotiation enables them to deduct from the demand presented in the first instance. No nation can "higgle and haggle" politically and diplomatically so long and so effectively as the British.

In view of this consideration, it would be safer to assume that Lord Birkenhead would follow the second course, namely, tell India that she must content herself with what she has got and behave herself, otherwise she will be made to behave In so doing he would be repeating history—national as well as personal—and dotting the "i's" and crossing the "t's" of the Parliamentary Under-

Secretary of State for India

VII

Talk in such matters is, however, not so impressive as deeds. Every action taken by the hierarchy at the India Office, from His Majesty's Principal Secretary of State for India down to the most jumor messenger, shows that they are disturbed about Indian conditions, and are groping about for a policy which would make them easy in their minds.

The friction between British officials and Indians of every shade of political opinion is attacking (what the "Indian" administrators regard as) the vitals of the British administration of India, by making the British undergraduate chary of seeking an "Indian career," and threatening to cut down—or greatly to attenuate—the supply of India's rulers. He may elect to go in for trade, commerce industry or finance in India, but the old enthusiasm for entering the Indian Civil Service has largely evaporated.

The Earl Winterton and others of like views in power during Mr. Baldwin's first administration, felt that by increasing the emoluments of the "Services," they would add to their attraction. They are finding however—at least I believe they are finding—that though the Lee Commission has manufactured the proposals which they had at heart, the British under-graduate refuses to rush for the Indian Civil Service.

VIII

So signal has been the failure to accelerate by such means, the enlistment of British candidates for the highest paid service in the world, that the India Office has been compelled to seek the kind offices of Lord Meston to undertake a campaign to drum up recruits. The second-in-command among the permanent officials at the India Office—Sir Malcolm Seton—has accompanied the ex-Finance Member of the Governor-General's Council and ex-Lieutenant-Governor of the United Provinces of Agra and Oudh in some of histips to the British and Irish University centres while on such a mission

With remarkable felicity of language Lord Meston has drawn a roseate picture of the life which the "district officer" leads despite the changes which have been introduced in the Indian Constitution. He has stated, for instance, that that officer remains the "master" of the district—of his "small

kingdom '

According to the Noble Lord, the district officer rises "long before the hot dawn and is "off on horse-back, perhaps to the big head-quarters hospital or to some improvement scheme". After breakfast he at his office, the central courthouse of the district, to deal with a mass of vernacular reports from every corner of his small kingdom, and on every conceivable subject" He may "be interrupted by the superintendent of police with news of dacoits or a tribal feud, necessitating immediate action." the Courthouse door may be thrown open and in may stream "petitioners of every class and variety." There may be "rival religious factions about the hymns being sung outside a mosque or a procession." A proprietor may want "to partition his estate," or a village elder may complain against the schoolmaster; or a "sheepish-looking youth" may come "about the theft of 10 rupees worth of silver jewellery, his evidence producing the fact that what was really carried off was his wife, with the jewellery

on her—a little detail he had not seen fit to mention."

Elaborating the routine of the district officer, Lord Meston said that two "rival sects with blood-stained bandages might come from a village, each declaring that the other had trespassed upon their rice field, and had attacked them and killed an old man whose corpse was at the door." Petitions over, the district officer next sees "his English and correspondence." interviews departmental the police, engineers, or promoters of a political meeting, has a game of tennis, and after dinner settled down to his reports, writes his judgments, and so finishes a long day, "but one full of human interest and variety, and full of the sense that he was doing something for the good of the world and the people around him."

The district officer's life would brighten up in the cold weather Then he would live "almost all fresco". He would find that "however difficult it might be to extract the truth from a witness in the Court, he was, very much easier to handle in his own village, with his own people round him" He would probably find "that in the village dispute alluded to there was no rice field in question at all, but a Juliet, whose identity parties had agreed to keep out of the case, and that the old man had been run over by a bullock cart and had been further marked by his own side to make a better case for them" The district officer felt "that he had cained his day's pay, that he had done the best for his people, and that he had carried out the policy of the Covernment which he served."

The refrain of Lord Meston's addresses is that the reforms, as carried out during recent years, have "made no difference in the attitude towards the influence and power of the district officer"

In addition to assuring the young men just leaving the British Universities that in seeking an Indian career they would have the opportunity of domineering over Indians, he has been promising them that there shall be no further change in the Constitution until after the Parliamentary Commission provided for in the Montagu Chelmsford Act has been constituted in 1929, and, after due investigation, has reported, and Parliament has decided upon the action which, in its wisdom, it is prepared to take.

Only when that "far distant date" arrives at which all functions of administration would

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be transferred to Indian Ministers, India will "be left very much in the position of one of the self-governing dominions". In other words, for a long time to come the elements to the Civil Service will remain very much their own masters—and masters of India.

IX .

In addition to these recruiting speeches of Lord Meston, preparations are going on to introduce a measure in Parliament to give statutory effect to the Lee Commission proposals. That effect, it is considered by the men behind the movement, would inspire confidence in the young Briton which will impel him to assume an Imperial responsibility in the full knowledge—and assurance that the Imperial Parliament would itself honour any financial liability which India in a refractory mood, might sock to evade.

The Conservative Government has a large majority at its back in both Houses of Parliament, and, therefore, there is no doubt that its wish in that matter will be easily carried out. The so-called Liberals—a small minority possibly excepted—believe with their leader—Lloyd George—that the Indian Civil service constitutes the "steel frame" without which the "Indian" administration cannot exist, and may be expected to vote for any such measure.

Until quite recently Mr Ramsay Mac-Donald—if one were to judge him by the evidence offered by the written word—used to regard it as imperative to keep the Indian Civil Service and the "Imperial Police Service" predominantly British Services. He and his followers may, however, deem it politically inexpedient to vote with the Conservatives and Liberals on a motion which is known to have earned the hostility of the Indian Legislative Assembly. Their opposition, now that they are shorn of even the semblance of power, cannot, however, accomplish any purpose

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It is not entirely out of the range of possibility that the Earl of Birkenhead may, on the other hand, take the view that no action is taken by Parliament that does not remove the causes which are producing friction between Indians and the British officials, can possibly revive, to any degree, the confidence which made British young men flock to the Indian Civil Service in the happy days gone by. Whether he will come

that this cooling of the furnaces which produced fresh supplies of steel for replacing the recurring wastage of the "Indian steel frame," constitutes the motive power which is impelling the British statesmen to explore the Indian situation. Were this factor absent, the deadlocks in Bengal, the Central Provinces, and the "lower" House of "India's Parliament" might not, by themselves, have led the Socretary of State for India to summon, on leave, the Earl of Reading nor possibly have led to the gathering of the other Anglo-Indian class leaders in London.

That the men whom the Earl of Birkenhead is consulting are likely to discourage him from to embarking upon a brave attempt to win the Indian goodwill, may be taken for granted. Powerful organs of opinion are already at work pointing out to him that security in India can be had not by yielding to Indian agitators, but by repressing them.

The Times, in commenting on the majority and minority reports of the Muddiman Committee on the working of the reforms, has bluntly told the Baldwin Administration—or has it "intelligently anticipated" the view of that Administration,—that it must not go beyond a little tinkering with Dyarchy. To quote from the leader which appeared in the issue for March 17th:

"Dyarchy is at any rate in being: it is on its trial, and it must have a fair trial. Some of its defects may be remedied by a change of rules, some steps may, for instance, rightly be taken, as the Majority Report suggests, to strengthen the position of the Ministers in charge of transferred subjects by making their salaries equal to those of members of the Provincial Executive Councils and by providing more frequent opportunities for joint consultation between the Governor and all his advisers, whatever their status. The success or failure of dyarchy should not be left to depend on the mere letter of the law or regulation. A much more serious drawback is the impoverishment of the provincial treasuries in present cur-

steady improvement in the general financial situation of India, which has already been turned in the present Budget to their relief and will be hastened in proportion as order and confidence are re-established. But renewed suggestions of constitutional change will militate against that very spirit of confidence which is now being restored with such difficulty. The publication of the Report which, even in the Majority section is only tend in its approval of the present system, is, as we have pointed out, calculated to increase doubt, unsettlement, and uncertainty. It is the more necessary, therefore, that the British Government should take a very decided line at the earliest, possible moment. They should make it absolutely clear that, while minor amendments of procedure are admissible and probably desirable, the present system must be carried on for its appointed term, and must be fully tested as regards its possibilities both of educating the Indian people in democratic government and of maintaining stable government and law and order, in the interests both of the Indian and of the British peoples."

Will Lord Birkenhead be able to resist all the pressure which is being brought to bear upon him to persevere in the policy of denying further freedom to Indians? If he does, it will, in my judgment, be due to the fact that he has barely entered middle age: he is full of vigour—even more so of ambition; and having assumed that office regarded by every one as a tough proposition, he 18 anxious to discharge that responsibility in a manner which would redound to his creditaccelerate the pace of his political progresspossibly enable him to write his name in history. Being one of the Britons called upon to deal with the havoc which followed in the wake of the break-down of the constitutional movement nearer home, he is less likely to destroy Indian belief in the possibility of a peaceful settlement of their problem than some one who did not go through that harrowing experience.

Therein lies a glimmer of hope—an exceedingly faint glimmer, I must say.



A CHAPTER OF THE EAST INDIA COMPANY'S DIPLOMACY: THE BEGAM OF SARDHANA

(Based on Unpublished Records)

By BRAJENDRANATH BANERJI

I.

At the time when General Sombre founded the principality of Sardhana, the British, although well established in Bengal, were not in a position to contend with the Indian Powers ruling in Northern India and the Warren Hastings had the greatest difficulty in breaking up the confederacy of the Southern States organized by the Nizam with the object of destroying the growth of the English (1779). The only Maratha chief friendly to the British was Mahadji Sindhia, whose army was then being organized by efficers delegated by Hastings It was through Mahadu's mediation that the treaty of Salbai with the Poona Court was signed (1782), for which Hastings was really grateful to him This transaction greatly enhanced Sindhia's influence and his power grew rapidly His armes—commanded and mstructed bv generals-placed the hım position of a king-maker in Hindustan. The British did not interfere with the growth of his power, as in matter of fact they could not then afford to quarrel with such a formidable chieftain (Smith's Oxford Hist. of India. pp. 535-36). This friendly relation with Mahadji and his successor Daulat Rao Sindhia was continued throughout the administration of Lord Cornwallis and Sir John Shore

From the beginning of her career Begam Samru began to treat the English as a friendly Power, and did not hesitate to help them in their need. We learn from two Persian letters,* addressed by the Begam to the Hon'ble Charles Stuart, a member of the Supreme Council, that Col Stuart, a military officer attached to the frontier station of Anupshahr, had been taken prisoner to by the Sikh chief Bhanga Singh

and that the Begam had, on her own initiative, secured his release on 24th October 1791 (25 Safar, 1206 H) She advanced 10 miles to meet him on the way and escort him to her place. This demonstration of friendship on the Begam's part was welcomed by the British Government* and paved the way for a closer relationship between them. which was destined in the near future to play such an eventful part in the history of the British in Hindustan. Sir John Shore. in his letter dated 22nd May 1794, requested her help in capturing the deserters from the British forces at Cawnpur and Fatehgarh.+ At the time of her flight from Sardhana the Begam contemplated retiring into the territory of the friendly British, and her correspondence with Sir John Shore and other officials brought her into closer touch with them She remembered with gratitude the courtesy

two or 4 los to hunt The Sikhs, who kept news of it, sent 1000 troops (under Karam Singh) and captured him. The Englishman offered Rs 20.000 as ransom but the Sikhs demanded 1 lakh" (p. 145). "He has now been released and sent to Delhi after a bond (1218) with a promise to pay sixty thousand Rupees had been executed through the mediatic of Begam Samru. Four Englishmen and one Company of soldiers have come from Anupshahr to escort him back to English territory (p. 25)." Delhi-yethil Marathanchin Rajkaranen, n. 25 & 145.

* "..... It is with sensible pleasure that I learn this happy circumstance is owing to your friendship and exertions. I have to offer my sincere acknowledgments for this instance of your attachment, which will ever be remembered by me and all the Members of this Government as an additional instance of the good disposition you have on all occasions manifested towards this Government. I shall not fail to inform Earl Cornwallis of the circumstance, who will no doubt be equally gratified by it as myself. I have since had the pleasure to learn that the Colonel has safely arrived at Anupshahr."—Letter, dated 20th December 791, addressed by Hod. C Stuart to the Begam. See Vol of Eng. Trans. of Pers. Letters Witten, 22-12-1791, No. 234; also Pol. Con. 29-10-1832, No. 72.

† Vol. of Eng. Trans. of Pers. Letters Written, 22-5-1794, No. 166. In Refutation (pp. 358-59) this letter is wrongly given as "Dated 1797".

^{*}Both the letters are marked as having been received at Fort William on 15th November. 1791. See Abstract of Pers. Letters Received, 1791, Nos. 309 & 310.

^{† &}quot;April 1790:-From the English camp in Anupshahr an English officer named 'Istur' had gone

of the British and continued to exchange striendly letters with them.

TT.

After the retirement of Hastings the British Government followed a policy of non-intervention with the Native Powers and refrained from conquests and alliances except in defence of their existing possessions. They were, however, consolidating their hold on their possessions, and when Lord Wellesley took over charge in May 1798, he found

the British Power firmly established

The policy of the new Governor-General was mainly directed towards two objects. The first was the elevation of the British Government to the position of the paramount Power in India, or in his own words "to unite the principal Native States in the bond of peace under the protection of the British Power." And the next was, the fullest utilization of Indian strength to resist Napoleon's bid for world power which threatened the existence of British dominion in India. With these avowed objects he started "to make annexations right and left without any qualms of conscience." O. H. I., p. 580).

Begam Samru, who had been an interested spectator of the rise of the English Power, naturally felt alarmed at the rapid advance of the British and the fall of one Indian principality after another during the vigorous campaigns of Lord Lake in Northern India and of Sir Arthur Wellesley in the Deccan. The internal affairs of the Marathas at this period presented a scene of terrible confusion. Grant Duff, writing of the year 1799, describes a state of absolute analchy in the Peshwa's territory where the Peshwa, Sındhıa, the Bais or ladies of his family, the Rajah of Kolhapur. and other parties were all fighting one with the other.* The Begam clearly foresaw that a conflict between her overlord, Sindhia and the British was inevitable, and she had no delusions as to its result. Her friendliness towards the English had excited the suspicion Perron, the chief of Sındhia's of Genl. forces, who began secretly to disaffect the Begam's troops with a view to bringing about her downfall. She saw that if she remained an ally of the Marathas she would be equally ruined whichever side might win. Having notking to lose and everything to gain from the victory of the Britishs which seemed the more probable, she decided to throw in her

lot with them and started making secret overtures to them as early as January 1802* in order to safeguard her interests. In her letter of 4th August 1802 (4 Rabi-us-sam, 1217 H)† she offered to place her territory and troops at the disposal of the Governor-General in exchange for his protection. In a second letter, dated 1st February 1803, the Begam says:

"As I am from the bottom of my heart attached to the British Government, I feel an irresistible desire that your lordship should preserve me, the absent, in your remembrance. Adverting to these my declared sentiments, whatever plans your Lordship may have in contemplation, your lordship will in the first instance communicate them to me, that I may have an opportunity of manifesting the sincerity of my heart by affording the aid of my co-operation in your measures. I have a force stationed in the Deccan which your Lordship must consider as awaiting your orders."

This offer of submission and help was acknowledged with pleasure, but owing to diplomatic reasons the British were unable to avail themselves of her forces immediately was a submission and help was acknowledged with pleasure, but owing to avail themselves of her forces immediately was acknowledged.

Ш

After the political degradation of the Nizam, Tipu, and other rulers of Southern India between 1798 and 1800 a complete alteration took place in the relations between the British and the Maratha States. The policy of non-interference in Maratha affanhad ceased to be practicable, because the

Letter, dated 20th May 1803, from Lord Weliesley to Zeb-un-nisa Begam.---Vol. of Eng Trans. of Pers. Letters Written, 20-5-1803, No. 77

^{*} The twelfth volume of Marathi historical letters published by Khare in 1924 shows that Poona was a hell under Baji Rao II.

^{*} Letter, received on 10th Jany. 1802, from Zeb-un-nisa Begam to Lord Wellesley. This is a complimentary letter notifying her mission of Hakim Muhammad Jafar to attend the Governor General on her part.—Vol. of Eng. Trans. of Perletters Received, 10-1. 1802, No. 5.

[†] This letter was received at Fort William of 9 Sep. 1802. See Appendix A.

[§] Vol. of Eng. Trans. of Pers. Letters Received 27-3-1803, No. 71. The date of this letter, viz., 1st February 1803, is given in Persian character on the envelope, see Original Letter No. 143.

^{** &}quot;But with regard to the situation in which Begam Samu stood, relative to Sindhia, her proposition, however desirable it might be, was unacceptable by reason of the peace and amity at that time subsisting between the British and Sindhia. That he might not violate public faith, the Governor-General had always refused her proposition; however, apprizing the Begam, that if an opportunity presented itself, the Governor General should be happy to have it in his power to accept "the proofs" of her attachment to the British Government."—Wellesley's Despatches to the Secret Committee of the Hon. Court of Direct ors, dated 12th April 1804, para 341.

Maratha chiefs always had claims outstanding against both Haidarabad and Mysore for the realization of chauth and on other accounts. and their troops were being maintained by the plunder obtained at the expense of their neighbours. Therefore, the only possible alternatives left open to the Governor-General were either the abandonment of all conquests. the adoption of such measures as would torce the Maratha Governments to acquiesce m a state of general peace and tranquillity. Lord Wellesley set about to consider the means by which he might attain the latter object. The prospect of success in such an not bright, as Maratha endeavour was institutions and ideas were fundamentally incompatible with Wellesley's policy of a confederacy of Native States under British (O.H.I, p. 595). In the course protection of his intervention in the affairs of the Peshwa, which ended in the restoration of Baji Rao II. under British protection, accordto the treaty of Bassein on 31st December 1802, the attitude of the Peshwa and the Bhonsle Rajah of Nagpur gave Lord Wellesley cause to expect hostilities from them in the near future. He decided to make use of the Begam's proffered help, and wrote to her on 22nd July 1803 in the following words

"The present state of affairs enables me to avail myself of your friendly offers of assistance and I am persuaded that your influence will be exerted with promptitude and effect to promote the interests of the British Government The detailed conditions on which I am disposed to offer you the friendship of the Honorable Company will be communicated to you by His Excellency the Commander-in-chief [Lord Lake] who is in full possession of my sentiments on this subject."

At the same time Lord Wellesley instructed Lord Lake as to the lines on which negotiations were to be carried on with her.†

Although by this time war with Sindhia had been finally decided upon, it was not declared until the 6th of August 1813. Exchange of letters between the Begam and the British Government went on, but nactual service was asked of her until the 7th of September 1813. In his letter of that date (Refutation, p. 362) Lord Lake required her to furnish bona fides of her overtures by providing him with some boats of the Dongah

(canoe) kind and by placing her troops, which were then serving with the armies of Sindhia, at the disposal of Sir Arthur Wellesley, or at least to observe neutrality by recalling them.

Shortly after this, the battle of Assaye was fought (23 Sept. 1803) where Sindhia's army met with a severe defeat. Five,* out of the six battalions of the Begam, and 15 guns under the command of Lt. Col. Saleur, had taken part in this battle on the side of Sindhia. As regards the demeanour of these battalions in action the following extract is sufficiently illustrative.

"It is a remarkable thing, and much to the credit of the Begam's troops, that some four or five of her battalions were the only part of Sigdha's army that went off unbroken from the field of Assaye, they were charged by our [British] cavalry towards the close of the day, but without effect, Col. Maxwell, who commanded, being killed in the charge by a grape-shot." (Skinner, 1. 286n).

The Begam issued instructions to Col. Saleur, in accordance with Lord Lake's request, early in October, but that officer experienced great difficulty and risk in giving effect to her orders The battalions, however, 'left Sindhia's camp at Burhanpur on 14th October 1803 (27 Jamadi-us-sani, 1218 H.)"§ "At the time they left the Maratha camp they consisted of five battalions and a party of horse '\$ under the command of Col. Saleur who, on his arrival at Deeg on 15th Decr. | received orders agreeably to which he joined Col. Ball's detachment at Kanoond. They served the British General up to 31st May, Col. Poethod having relieved Col. Saleur in their command, on account of his ill-health

^{*} Vol. of Eng. Trans. of Pers. Letters Written, 2-7-1803, No. 97.

Wellesley to Lord Lake. - Wellesley Despatches, iii.

^{*} For the "Roll of the Detachment under the command of Col. Saleur", see Secret Consultation 21-11-1805, No. 52A.

^{† &}quot;Prior to this about a month and a half ago I issued orders to you, requiring you to disengage yourself from the service of the Southern chief and join the British forces. Eight days, afterwards, I repeated those orders; again, on the 27th of the present month of Rajab [13 Nov.], I renewed them in terms the most peremptory. These reiterated orders were forwarded to you in succession by two hircarrahs. Instructions were also transmitted to you, thro the British Commander-in-chief."—Translation of a Persian letter addressed by the Begam to Col. Saleur dated the last day of Rajab 1218 H.—16 Nov. 1803. Sect. Prosdgs. 2-3-1804, No. 183A. See also Nos. 183 and 183B.

[§] Statement accompanying letter dated 20 Sept. 1805, from Mr. G. D. Guthrie to N.B. Edmonstone. Sect. Proceeds. 21-11-1805, No. 52A.

^{\$} Letter from Mr. G.D. Guthrie datc4 Sept. 1805 to Col. J. Malcolm. Sect. Prosdgs. 21-11-1805, No. 53.

on 13th February.* They afterwards "marched to Tuppul to join the Commander-in-chief, but returned to Sardhana without having" done so.†

In the meantime the Begam sent Hakim Muhammad Jafar S as her agent to Lord Lake Evidently as a result of the conversations between them a secret treaty was concluded under which the Begam transferred her allegiance to the British, who were at this time in possession of Delhi and the surrounding tracts, and she was allowed to retain her possessions and status as a jagirdar of the British Government. S Lord Lake also asked the Begam to write to her friend Ranjit Singh, the ruler of Lahor, to keep his troops out of the districts of Saharanpur, Boodecah, and others which he was then engaged in settling appears that at this time certain conquered parganas in the district of Saharanpur were temporarily committed to the management of the Begam; and that she was in charge of them during the continuance of the Maratha war **

IV.

Prior to these events Lord Wellesley had definitely formulated his policy as regards the relationship to be established between the Begam and the British Government. Originally his idea was to

"commute her jagir for a suitable stipend, the

Secret Prosdgs. 21-11-1805, No. 52A
The Begam's claim for payment on account of
the service of her troops dating from their departure from Burhanpur was admitted by the British
Government in November 1805, vide Secret Prosdgs.
21-11-1805, Nos. 52A, 53 and 55. See also Vol. of
Eng. Trans. of Pers. Letters Received, 26-2-1804,
No. 48.

† Letter from Mr. G.D. Guthrie dated Septr. 1805, to Col. J. Malcolm. Sect. Prosdgs. 21-11-1805, No. 53.

§ Letter, undated, from H. E. Genl. Lake to H.H. the Begam Sombre.

From the context it appears that this letter was addressed to the Begam after the battle of Assaye fought on 23 Sept. 1803. (Refutation, pp. 411-12).

- \$ From the same to the same, dated 29-10-1803- (*Ibid.*, 412).
- ** Letter, dated Sept. 1805, from Guthrie to Malcolm, 10th para. Sect. Prosdgs, 21-11-1805, No. 53.

extent of which must be regulated by the profits which she actually derives from her territorial possessions, and by the importance of the services which the British Government may derive from the exertion of her aid and influence."*

It was extremely important then that the whole Doab, including the territory occupied by the Begam, should come under direct British rule, but how this could be best effected was left to Lord Lake to decide. After a thorough study of the Begam's disposition and the power she wielded in the province, Lake recommended that it would be better to propose an exchange of territories, which arrangement was sanctioned by Lord Welleyley.†

Sindhia's forces having been overcome both in Northern and Southern India and the British being in firm possession of all his territories east of the Jamuna, Lord Lake wrote to the Begam on the 29th October, 1803

"Immediately on receiving this letter, and in accordance with the tenor of the deeds granted to you by the present (Government) you will come alone to my presence, as some matters are to be verbally mentioned to you, and keep your troop ready prepared forward, that there may be no confusion when an order is received." (Refutation, p. 412).

At this meeting Lake no doubt proposed that she should give up her present possessions in the Doab and accept lands to the west of the Jamuna to hold as a independent sovereign. She readily accepted this proposal, hoping thereby to attain a more exalted rank and other benefits as an ally of the premier Power in India. She was directed to see Lt. Col. Ochterlony, the Resident at Delhi, and arrange the terms of the proposed exchange. She visited Delhi on the 12th of November and in a letter written to Lord Wellesley, within a week of the visit, she says.

"It has been intimated to me by Col. Ochterlony that Commissioners have been appointed to settle the affairs of the Doab. It therefore occurs to my mind that as difficulties might arise between me and the Commissioners in the exercise of their authority in the vicinity of the mahals, which constitute my jagir, it would be prudent to provide against the occurrence of them since it is my primary study to promote your Excellency's satisfaction and I should be utterly unable to support the weight of the displeasure of the Commissioners. Under these circumstances I hereby

For the statement, showing the land and Sayer revenue and sundry other items collected by the Began exhibiting the difference between the accounts transmitted by her and those given by the qanungoes of zila Saharanpur, see Sect. Prosdgs. 21-11-1805, No. 52 B. The collections made by the Begam were chiefly on account of the balance of 1210 H. [1795-96] and 1211 H. [1796-97].

^{*} Letter, dated 28th July 1803, from Lord Wellesley to Lord Lake. Wellesley Despatches, in 242-44.

[†] Letler, dated 11th October 1803, from the Secretary to Govt. in the Sect. Dept. to the Agen of the Governor-General.

of my own free till and accord, relinquish my lagar, which I have possessed for the space of 30 years, and for which my partiality and affection is equal to that which I bear for my native land, and on which I have moreover expended large sums of money in erecting buildings for my own residence and the accommodation of my troops notwithstanding these powerful reasons, however, every one of which forbid the act, I readily resign it into the hands of the Company. ***Let territory be assigned to me in lagir on the other side of the Jamuna in lieu of the mahals, the possession of which I have relinquished. At the same time I hope that the territory which may be so assigned to me, may be compact and undivided, with a view to its successful management.

Although due to recent conquests considerable territories to the west of the Jamuna† were available out of which a suitable principality could be formed for her, the prevailing unrest greatly hampered the speeding up of the transfer. On the other hand, Lord Wollesley's policy demanded an immediate settlement of the Begam's territories and therefore on 23rd December 1803 he wrote in reply a letter to the Begam reaffirming the offer previously made and urging the immediate surrender of her estates under guarantee of compensation for any loss she might incur therefrom

"The sentiments expressed in your letter received on 5-12-1803] and the judicious and annable course of proceeding which you have adopted on the present occasion, have confirmed the sense which I have long entertained of your attachment to the interests of the British Government. * ** I am particularly gratified by your ready acquescence in the suggestion conveyed to you under my orders by His Excellency the Commander-in-chief, for the recall of your battalions serving with the army of Dowlut Row Sindhia and in the assignment of territory on the western side of the Jumna in exchange for your present possessions in the Doab. With a view to manifest the sense which I entertain of your meritorious conduct on this occasion and to afford you ample compensation for the relinquishment of your present lagir, I have resolved to guarantee to you the independent possession of the territory which will be assigned to you under the proposed arrangement without any other condition than that of affording to the British Government the and of your troops whenever it may be required, and of submitting to the arbitration of the British Government any differences which may eventually arise between you and any other State or chieftain.

H.E. the Commander-in-chief will adopt as soon as possible the necessary measures for transferring to you a portion of territory on the western side of the Junna equivalent to that which you have ceded in the Doab. I trust however that you will not delay the actual cession of your present pagir, to the authority of the British Government, until the assignment of an equivalent portion of territory, which must necessarily occupy some time before it can be effected. You will receive ample compensation from the Br. Govt for any loss of revenue which may be occasioned by the delay in selecting and transferring to your authority the districts to be assigned to you on the western side of the Junna.*

This letter had a very disturbing effect on the Begam's mind. She had seen promises made and broken every day of her life, and therefore it was not easy for her to believe that Lord Wellesley really meant to keep his word and was not trying to rob her of her lands by a trick

She had been under the impression that as soon as she would give up her former possessions, the English would grant her new territories, and she was therefore surprised that this was not to be the case. The bitter disappointment felt by the Begam on being thus summarily called upon to deliver up her possessions may be realized from the following letter, addressed to Lt. Col. Ochterlony, on 3rd February 1804.

"You have written to me to evacuate and deliver over the districts of Sirdhana etc which has been my residence for a length of years and on which I have expended lacks of Rupees in buildings and habitations, to the aumils of the English Gentlemen immediately on their arrival. My brother, it is proper you should consider that when I go away from here. I require a place to stay in, where I may reside with my family and dependants. There are near a thousand destitute persons and lame and blind people in this district for whom a place of abode is necessary. From the commencement until the present time no gentleman invested with authority in this country has disgraced me in this manner. At the period that the English Gentlemen have acquired possession of Hindustan I rejoiced that from a consideration of my being of the same race with theirs I should by some means or other be exalted in rank but the contrary has happened for they have required of me several districts possessed by me for 30 years. What may not happen to the rest? If it be the intention of the gentlemen by some means or other to dispossess me, what occasion is there for preserving appearances? Do you my brother come and having laid hold of my hand turn me out of my abode. The world is not narrow and I am not lame. I will sit down in some retired corner and pass my time in solitude.

Secret Prosdgs. 2-3-1804, No. 183C.

the territory placed at the disposal of the British Govt, by the glorious success of our arms at the battle of Delhi, furnished us with the means of assigning to the Begam a territory on the western part of the Jamuna instead of the jagir which she possessed in the Doab." Para 55, Wellesley's Despatches to the Secret Committee of the Hon'ble Court of Directors, 12th April 1804. Vide Refutation, p. 424.

^{*} Vol. of Eng. Trans. of Pers. Letters Written, 23-12-1803, No. 136; Refutation, n, 416 (wrongly dated 22nd Decr. 1803).

[†] Secret Prosdgs 2-3-1804. No. 252.

On receipt of the above letter, Lt. Col. Ochterlony hastened to explain matters to by dint of perseverance and her and frequent explanations persuaded her believe that the British Government meant her no harm. Her enemies were busy at that time trying to make mischief between her and the British. Of these attempts the most remarkable one was that of a forged letter which purported to have been written by her to Holkar.* She consented at last, although grudgingly, to surrender her provinces with the exception of the pargana of Sardhana.

In her letter accepting the British terms she vigorously denied the charge of treachery and secret plotting with Holkar

'I am willing to do according to your advice and deliver up my provinces: I only ask that until other countries will be allowed to me in exchange, that the Pargana of Sirdhana will remain to me; the revenue of which I agree to be deducted from the sum which will be given to me to pass for my troops and when other place shall be granted to me for my residence and safety, I will deliver it up at the same time. I would do it

* "I was gratified by the receipt of your letter the object of which became manifest to me letter the object of which became manifest to me from the writings of Shaikh Qudrat-ullah. It is fit that you consider me your sister, absorbed in a desire to gratify your inclinations, for the bonds of friendship have long acquired strength between us. I rejoice at your intention of marching to this quarter, but as they have military and artillery stores along with them in abundance, it is not proper for you to come to action with them, but you should encamp ten or eleven kos from them, harass them with a predatory war destroy the harass them with a predatory war, destroy the country, and prevent supplies etc. reaching them, that it may be difficult for them to provide for their safety. I am every way ready, and your Ally from my heart and soul. Consider all the Sikhs and Jats, who are united with me, ready to join you. Make me constantly happy by acquainting me with the state of your friendship, your designs, and the place where your army is encamped, that I may follow the same path. You designs, and the place where your army is encamped, that I may follow the same path. You will receive many letters from me (enclosed) in amulets."—Translation of a Persian letter [without date but with her seal affixed] from Zeb-un-nisa Begam to Jaswant Rao Holkar. Sect. Prosdgs. 12 April, 1804, No. 61.

Major Thorn's opinion on this letter also supports our contention that this letter was a forgery: "This document was calculated to create hostility against the Begam and thereby probably of

hostility against the Begam, and thereby probably of driving that extraordinary woman into an alliance with Holkar, out of revenge and self-defence."

(P. 332). Even Lord Lake, when forwarding this document to the Governor-General, ander cover of his letter, dated Camp Hindoun 28th Feby. 1804, remarked: "This letter, though her seal is affixed to it, may possibly be a forgery."—Sect. Prosdgs. 12-4-1804, No. 59. now, but I am sure that your and commanding the town and I remaining in the chounney always some complaints he would make against, right, or wrong.

I am very sorry to hear that it is reported that I am very sorry to near that it is reported that I do keep on correspondence with Jaswant Rao Holkar. I assure you, and you may inform yourself that since the formation of my party, which is for these 40 years past, no person yet can charge me of treachery, therefore, as I consider you to be a particular friend of mine. I hope you you to be a particular friend of mine, I hope you will make enquiries, and to inform yourself from whom this false report is given, and to persuade any person of the contrary, that does believe it. I enclose you 3 letters that I have received from Kabul, they are in my name However, I don't know their contents and I fear that some creames for my record characteristics. of mine would charge me also of keeping correspondence with the king of Kabul; this is the reason that I send them to you for to be read'*

The Begam appears to have taken offence at being charged with secret negotiations with the enemy. She had for a long time enjoyed great influence amongst the neighbouring chieftains and naturally their envoys attended her Court. But this did not necessarily mean that she was engaged in intriguing with them When, in the beginning, she had come forward of her own accord, to throw in her lot with the British, she was prepared to deal straight with them, expecting the same treatment at their hands. Had Lord Wellesley acceded to the request of the Begam for an immediate assignment of territories, instead of indulging in blundering diplomacy, he would have found in her at influential and strong ally and saved himself much trouble and anxiety, to say nothing of the cost of military operations in the province As a matter of fact, the obvious advantage of conciliating the Begam had long been apparent to the officers who were directly in touch with her and they had all along advised Lord Wellesley to adopt this course, but without success. Even as late as 10th December 1804 Archibald Seton, the Agent to the Governor-General, reported

"As the situation of the Began both from the geographical position of her country, and from the nature of her military strength, is or appears to me to be, such as to render her either a most useful ally or a very troublesome enemy, without the possibility of her ever becoming formidable as a neighbouring power, I should imagine that the conciliating her might in the present state of affairs be a simple and effectual means of restoring and preserving the tranquillity of the upper part of the Doab. Her force is said to consist of nine battalions of infantry and 40 guns. These, if subsidized by Government, and opposed to the geographical position of her country, and from the

^{*} Letter, dated 23-2-1804, from the Begam to Ochterlony. Sect. Prosdgs. 12-4-1804. Col No. 64.

Sikhs, might as far as I can judge, completely prevent their committing depredations in the British territories and, by insuring the realization of the collections, greatly enhance the value of the highly capable district now in question."

VI.

The indefinite delay in handing over to her the territories promised in exchange, and frequent accusations against her loyalty gradually undermined her faith in the British About the middle of 1804, Holkar, in conjunction with the Rajah of Bharatour and the Sikh chiefs of the Lower Panjab, started a vigorous campaign which imperilled the British forces in the Doab. thev great her assistance of: considered value to them, they played upon the fears of the Begam, hoping to receive active help from her The Begam though discontented did not dare to declare openly against the British, as she was still doubtful about the ability of Holkar and his confederates to stand against the British Power She therefore abstained from actively helping either party, and, although remaining openly an ally of the British, carried on secret negotiations with the enemy in order to remain in the good graces of whichever party might ulti-mately come into power The efforts of the Sikhs and their allies were attended with a certain amount of success In October 1804 Saharanpur fell into the hands of the Sikhs. and Col. Burn was forced to retreat. The Collector, Mr. G. D. Guthrie, was taken prisoner by Shere Singh The Begam took this opportunity of exhibiting her attachment to the British by her intervention which resulted in the liberation of the Collector.

Holkar and Ranjit Singh tried their utmost to induce her to declare in their favour, and even went to the length of exaggerating their strength and the advantages gained by Jaswant Rao Holkar over the British army, and alleging that he was going to receive reinforcements from Jodhpur, Jaipur and Kota. S Rumours of this intrigue reached the ears of the British authorities and caused much alarm. In his letter of 28th December, 1804 Archd. Seton writes:

* Secret Prosdgs. 7-3-1805, No. 424 † "The Sikhs in the Upper Doab, G. R. C. Williams, B. C. S., Calcutta Review, vol. 1x1 (1875), p. 54. "From my knowledge of what had taken place at Sirdhana and from what I had heard of the arts which had been practised to work upon the fears of the Begam and to impress her with a belief that the British Government had it in contemplation to reduce her power, annihilate her consequence, and degrade her from the rank which she has hitherto maintained, I was rather concerned than surprised at receiving intelligence last night that she had accepted the terms which were offered to her by Ranjit Singh, viz., the monthly payment of a lack of Rupees, and the delivery to her of one of his forts. The intelligence has this day been confirmed to me by Mr. Guthrie, with the additional circumstance that distrustful of the fidelity of her European officers, the Begam had given the command of her troops to native sirdars. I think it very probable that she will immediately march to Saharanpur in older to attack, or at least to harass and annoy Col Burn '*

She did not, however, actually march out of Sardhana, as she was evidently dallying with both parties till she saw the result of the siege of Deeg. The capture of the fortness of Deeg by the British on the Christmas morning of 1804, prevented her from making an open declaration against the British but she continued her threatening attitude which seriously hindered British operations.

When the troubles were at their highest, Col Ochterlony addressed a letter to the Begam requesting her to forward some stores from Sardhana to Saharanpur under escort of the Begam's troops, and in reply she promised compliance with his request. Ochterlony's reasons for the writing of this letter 8 were as follows

'I was the more induced to this step as in the event of their compliance it would appear to the public that she had at last made her election in our favour and this seeming declaration. I judged of importance, as her influence in this quarter is greater than can be well imagined and her indecision is certainly one great cause of the disturbances in the upper districts, if not the primary cause of the irruption of the Sikhs."

Secv. to Govt. Secret. Prosdgs. 7-3-1805, No. 435.
Letter, dated 16th December 1804, from Lord Lake te Zeb-un-nisa Begam.—Secret Prosdgs. 7-3-1805, No. 294; Letter (received 29-12-1804) from the Begam to Lord Lake.—Sect. Prosdgs. 7-3-1805, No. 295.

^{*}Secret Prosdgs 7-3-1805, No 437.

t"My hircarrah reports this day that the Begam Sumroo has positively forbidden her troops speaking on the subject of a march and I have not a doubt that the order originates in our success at Deeg."—Letter, dated 29-12-1804, from Ochterlony to the Governor-General Sect. Prosdgs. 31-1-1805, No. 236.

^{\$}Letter, dated 15-12-1804, from Col. Ochterlony, the Resident at Delhi to the Governor-General. Sect. Prosdgs. 31-1-1805, No. 236.

^{**}The Begam having written red descring me to send confidential points on my part to her, I have despatched Lat. Dhokul Sing to the Begam for the purpose of cathing affairs. If the negotiations with the Begam should be conducted to a favourable issue, I shall direct my march towards your district. On this point,

He strongly believed that the restoration of her former jagir during her life was all that was needed to win the Begam over and he urged the Governor-General to do so:

"By our success she is afraid of the loss of her paragase and of the disbandment of her troops and such is her desire of power that I am perfectly convinced she would encounter any odds to retain both in their present state; on the contrary, I believe that assurances of their integrity during her life would immediately induce her to declare in our favour, but at present she considers all assistance to us, as accelerating her own downfall."

In spite of these urgent representations, the Governor-General insisted upon speedy transfer of the Begam's jagir and her early removal with her troops beyond the Doab. Only in case of extreme emergency, should such arise, was the Commander-inchief given the power to confirm the Begam in her present jagir, and even then it would be necessary to stipulate for the reduction of her forces and the replacement of her French officers by British † The emergency referred to was probably an expected outbreak of fresh hostilities with the Marathas. encouraged by the failure of Lord Lake's As the Raiah operations against Bharatpur of Bharatpur capitulated in the beginning of April 1805, the emergency contemplated did not arise and the Begam's affairs were left in the same unsettled state as before. The root of the trouble can be traced to Lord Wellesley's obtuseness in not taking the Begam's natural thoughts into consideration; moreover, his policy of declaring war on the Native States on the slightest pretext in order to expand the British Empire, naturally led the Begam to put little faith in mere promises of future favours. If Lord Wellesley had not been recalled within a few months it is probable that the Begam would have been forced to deliver up her former territories.

VII

In July 1805 Lord Cornwallis came out for the second time as Governor-General, pledged to a policy of conciliation. His attention was drawn to the Doab, and Lord Lake, who was fully acquainted with the situ-

ation, gave his opinion that the new policy of preserving, the tranquillity of the country,

"it is particularly necessary to conciliate the Begam Sumroo, and to inspire her with a just confidence in the favour and protection of the British Government. Adverting to the reasons which are supposed to have chiefly caused the Begam to behave in the equivocal manner she has lately done, His Excellency is of opinion that the most likely means of retaining her in her attachment to the British State, will be to give her a most positive assurance that she shall during life remain in the possession of the jagir in the Doal on the same terms she now holds it."

Accordingly Lord Cornwallis wrote that memorable letter of 16th August 1805 which reinstated the Begam in her principality of Sardhana:

"I have had the satisfaction to learn that the general tenor of your conduct since you were placed under the protection of the British Power, has been consistent with the duties of fidelity, and I have been peculiarly gratified by the information of your prompt and successful exertions in rescuing Mr Guthrie, the Collector of Saharanpur, from a situation of imminent danger by the aid of your troops, and of your kind and liberal treatment of that gentleman, after his arrival at Sardhana. These circumstances, added to my recollection of your uniform friendly conduct towards the British Government, and towards British subjects, render me desirous of promoting your comfort and satisfaction by every means in my power. I have reason to believe that the late Governor-General, aware of your attachment we the territory, which during so long a course of years has been in your possession, had it in contemplation to refrain from taking advantage of your consent to the transfer of your jagir. At all events, I have great pleasure in apprizing you, that reposing entire confidence in your disposition to maintain the obligations of attachment and fidelity to the British Government, I have resolved to leave you in the unmolested possession of now jagir, with all the rights and privileges which you have hitherto enjoyed. As the condition of this indugence, I have a right to expect that you will not only abstain from affording encouragement to those turbulent persons who are disposed to exerte confusion and promote disorder, but that you will cordially assist in preventing their attempts to disturb the tranquality of the Company's territories.

I have directed Mr. Guthrie to proceed to

Sirdhana for the express purpose of communicating, in further detail, the sentiments and intentions expressed in this letter." (*Refutation*, pp. 363-64).

The Civil Commissioner, Mr. G. D. Guthrie, was deputed to the Begam and the final treaty or agreement with her was made in August 1805. Its terms were as follows

however, keep your mind at ease."—Trans. of a letter from Ranut Singh of Lahor to Sumbanaut Tahsildar of Saharanpur. Vol. of Eng. Trans. of Pers. Letters Received, 18-3-1805, No. 69, p. 227.

^{*} Secret Prosdgs. 31-1-1805, No. 236.

[†] Letter, dated 15th Feby. 1805, from N. B. Edmonstone Secy. to Government, to Lt. Col. Ochterlony, Resident at Delhi. Sect. Prosdgs. 28-3-1805, No. 157. See Appendix B.

^{*} Letter, dated Head-quarters, Mattra, 1t August, 1805, from Col. Malcolm, Civil Commissioner with H. E. the Rt. Hon. Lord Lake, to G. D. Guthrie Esq., Civil Commissioner deputed to H. H. the Begum Sombre's Camp. (Refutation. pp. 365-66.)

missib which cannot be altered. In despair he hinds solace in the thought that there is Providence of God's will which is exercising care and direction for and over him. He prays to the Almighty to take timely measures against misfortunes. For surely they do come in spite of our supplications on the other hand, there are times when fortune sintles upon us and good luck follows us at every step and crowns our endeavours with success. The unexpected do happen, and fate gets the credit. It is therefore wise to be fore-warned and fore-armed to look round, pry into every hole and corner and scrutinize the possible sources of information which are all hidden in Time.

Here is, however, contradiction. For, if a

Here is, however, contradiction. For, if a result is mevitable and predetermined, there is no room for action. Previous knowledge of what will happen cannot modify it. The reply is that though we have no hand in shaping our destiny we may be prepared for the worst so as to be able to bear the burden of sorrow with passive submission, and if good be in store for us we may be able to accept it without elation and make the best use of the favourable times for securing further

good

The desire to probe the unknown is natural and has made man what he is. His science and civihas made man what he is. His science and civilization, his progress in the spiritual and material world, are the outcome of his inherent inquisitiveness. Yet we cannot view with equanimity the mental slavery to which we have been reduced by multifarious doctrines promulgated by our ancestors borrowing the hallowed names of ancient Rishia. At one time, during the Buddhist period, the country appears to have suffered from a plague of fortune-tellars, who were called Nakshatrathe country appears to have suffered from a plague of fortune-tellers who were called Nakshatrasuch and denounced as out-castes by the wise leaders of thought, while shrewd statesmen like (hankya realizing the failings of the people employed them as spies. Yet soothe-sayers and ladkiels flourished as they do now in every country Garga (2nd cent. B. C.) was eloquent in his praise of the proficiency of the Yavanas in astrology, and not a few eminent astronomers both of the East and of the West believed in its truth It seems the desire to be duped is as strong as the desire to be fore-warned, and we commend the problem to psycho-analysts. The crowing of the clow, the tick of the gecko, the sneeze of a man the running of a fox, and the behaviour of other animals have been given meanings by the sorrow-ing and hesitating mind. The throwing of dice. the naming of numbers, the drawing of lots and a hundred other contrivances to determine events are purely gambling with chance. As in the medical profession there are a hundred quacks for one doctor, so there are charlatans in the realm of belief. Once the door is opened to the possibility of divination, there is no knowing where the sum may end. Heaps of rubbish have thus acumulated in the pooks and corners of the edifice inulated in the nooks and corners of the edifice which was merely a hut at the beginning, and though Railways and Steamers running every day at all hours, without heeding the malignant influences of the lords of the days and hours, and a lost of any location and hours, and a locat of any location and hours, and a locat of any location and any location a inest of the lords of the days and nours, and a lost of evil conjuctions are a daily and open proof of the absurdity of their claims as determining factors, it will take years before the apprehension from the supposed influences can be removed from even the well-educated mind which has imbibed the belief.

The author has laid stress on the importance The author has laid stress on the importance Daiva which we readily admit, but has hardly an thing to say regarding the possibility of divinir it, and through an analysis of the elemen of time as measured and expressed sor fifteen hundred years ago. These are distinguished in the propositions, and each has to be established in the dependently of the doctrine of Daiva before Jatal and dain to be a supposed. It does not matter can claim to be a science. It does not matter whether Lok Tilak or other eminent men believe whether LOK Thak or other eminent men believe in its truth, or whether certain predictions prove to be true. We have ourselves heard of startlir predictions made by a gentleman who studie Jataka out of curiosity But he haddoubts, since man were wide off the mark, and no sane man would be a predictions and guide his his life. depend upon the predictions and guide his haccordingly. The books on Jataka themselves affor numerous instances of doubt which is to be decided one way or the other according to the judgme and cleverness of the adept. At any rate the precepts are not mathematical formulas, but admit different interpretations. The early horoscopic were content with seven planets which we supposed to control destiny by their positions the signs of the Zodiac as they were supposed do the days of the week. The two nodes of t moon were afterwards added to the list about t moon were afterwards added to the list about to 7th cent A.D. (The author has added two mo Uranus and Neptune, lafter European astrologen There are various periods, and Parasaras Hous a voluminous work on the subject which will be wilder any serious student of the three at least are now recognized vizion which assumes the full span of life to 120 years another 108 years, and a third years (perhaps average duration of life), or which the planets exercise their influence it definite periods in succession Besides, there as the influences of the day of the week, month, years the influences of the day of the week, month, years the influences of the day of the signs the tithin nakshatra, yoga karana the signs of the codiac, the degree of the ecliptic on the horizontal transfer of the contraction of the horizontal transfer of the contract at the time of birth, and a hundred different kin of conjunctions, enmity and irrendship among the planets. Have the effects of each of these factor ever been verified? Where was the mathematical who analysed the vast mass of statistics which we necessary and calculated the effect of each factor To this question there is no answer

The book before us is meant to be a text bofor students who desire to learn the art drawing horoscopes, who, it appears, sit for examination, model questions of which have be appended. In Calcutta also there are bureaux to the diffusion of astrological lore, and examination are held to test the progress of students. Whave nothing to say against them Rather welcome them, for we believe spread of knowledge even of doubtful utility is sure to bring its train much which is true and useful winderstand there are committees, self-appointe whose object as to investigate the truth of the so-called laws. This is serious business, and got may come out of it if the committees are we equipped for the stupendous task they have unde taken, and the enquiry is conducted in a trul scientific spirit. This will of course require the labour of a body of competent men tog som years, but we campt imagine any other way to which the chaff can be sifted from the wheat an belief in astrology in all its branches placed on rational basis. It cannot be dismissed as a religible to the students of the dismissed as a religible to the students.

of mediæval superstition when it has built a strong citadel hallowed with age in the minds of the people. If there be truth, let it be purged of extravagance and trumpery, and another probability be added to those which guide our life. If on the-

contrary there is no truth in it whatever, let it be proclaimed by a competent authority and the people allowed to breathe freely and fight the battle of life like freemen.

J. C. Roy

THE SACRED KAVERI RIVER

By BETA

"Hail noble Kaveri of thee I sing.
Thy rolling waters to the valleys I bring.
A welcome succour, with a liberal hand
Bestowing plenty to a burning land.
Oh, could I flowlike thee and make thy stream
My great example, as it is my theme."

THE honour of second place among the sacred rivers of India is contested by several streams, but, whatever be the opinion of those who live on the banks or in the vicinity of the other claimants, that the claim of the river Kaveri, is second only to



A Bathing Chat on the River

that of the Ganges, is undisputed in the south. From its very source to its delta, it passes through lands which it fertilises, and all along its banks devotees offer their thanksgiving to the gooddess of the river. The river is supposed to have a divine origin as we might expect. The story of its origin is related in the Kaveri-Mahatmya of the Agneya and the Skanda Puranas. She was first Vishnu-maya, a daughter of Brahma. By his direction she became invariate in Lopamudra, a girl formed by Agastya (with a

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view to her becoming his wife) of the most graceful parts of the animals of the forest. whose distinctive beauties, as the eyes of the deer, etc., were subjected to loss in her superior charms. Brahma gave Lopamudra as a daughter to Kaveri mum, whence she acquired the name of Kaveri. In order to secure beattude for her father, she resolved to become a river, the merit of whose waters in absolving from all sin and blessing the earth should accrue to him. But when she became of age, Agastya proposed to marry her. To reconcile the conflicting claims. Lopamudra or the mortal part of her nature became the wife of Agastya, while the Kaveri or the colestial part flowed forth as a river. There can be no doubt of the high place the Kaveri holds in the affections of the people of the south. It is even said that the goddess Ganga resorts underground to the all-purifying floods of the Kaveri once a year as at a cortain feast, to wash away the pollution contracted from the crowds of sinners who have bathed in her waters in the course of the year. We cannot imagine any greater claims to sanctity than that.

The river rises in Coorg, a small state contiguous with the Mysore State on its western side, at a place called Tala, on the verge of the western ghats. At the foot of a hill near Bhagamundala, the river is joined by the Kanake. There are several temples at this point, and here, on the occasion of the Kaveri feast, from eight to fifteen thousand people assemble. But the course in Coorg is short and tortuous. The banks are high and steep. The bed of the river is alternately sandy, pebbly, and rocky. In the monsoon it becomes a thundering torrent, and overflows the surrounding country. At Fraserpet, where there is a bridge 516 feet long, the river rises to the height of 20 or 30 feet on

these occasions. From its source to Siddarpur the river runs due east, but afterwards turns to the north, forming a boundary of 20 miles between the two States. It now passes into the Mysore State, and its course is full of interest for its passes through a most for the country and over several falls. A brief reference only can be made to the places of interest through which it passes. Before



Sagara Dam Below Kosshra Roya

referring to these important places it ought to be stated that the waters of the Kaveri are dammed thirteen or fourteen times in its course through the State, and from each of these dams long channels are cut to carry off the water for irrigation purposes. A very large area is now covered by these irrigation channels, and the value to the people of the district cannot be overestimated Reference to the great dam at Kanambadi, known as the kiishnasagara Project will be made later.

After passing through Saligiam, Yedatore, and Bhairapura, where it receives the Laksmantirtha, it reaches the famous island of Seringapatam, where it branches into two aims enclosing the island The story of this great fort is well known Here Hyder All and Tipu Sultan hold their Court, and for many years resisted the attempts of the British to dislodge them. But in 1799 the forces of the British general, succeeded in completely capturing the stronghold, and within a short time, the whole country was in their hands. The British forces, after a long march, reached the right bank of the haveri, opposite the fort. Here the stream shallow. After careful preparations, the order for the attack was given, and General Baird who had himself known something of the terrible cruelty of Tipp, led the British

forces across the river. It was a fine bit of work, and the soldiers were rewarded by an entry into the fort, after severe fighting. On this projecting piece of land a a monument has been erected in memory of the fallen soldiers. This place is frequently visited by the soldiers stationed in Bangalore.

From this place the river flows southwest, passing the village of Somnatour, where is to be seen one of the most perfect specimens of Hoysala architecture in existence. This style of architecture is well represented in the Mysore State, but, though smaller than some of the better known, it is a wonderful piece of work The building was completed in 1269 by Soma, a member of the Royal Family of the Hoysala king Narasinha III. The temple consists of three pyramidal towers surmounting a triple shrine. Round the base are portrayed consecutively, with considerable spirit, the leading incidents in the Ramayana, Mahabharata and the Bhagavata, carved in potstone, the termination of each chapter and section being indicated by a closed or halfclosed door Unfortunately this place is not very accessible and so does not receive the attention it would otherwise enjoy

The ruined town of Talkad is next passed. This is a town of great antiquity, the first

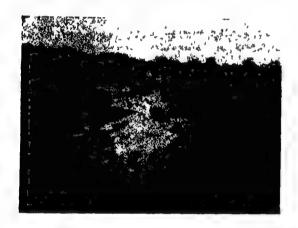


The Kaveri at the Electric Station of Sivasamudrum

authentic notice of which appears in the Sanskrit Dalavana-pura, in connection with the Ganga line of kings. It had a long and chequered history, but today the city is almost completely buried beneath hills of sand stretching for nearly a mile in length, only the tops of two pagodas being visible. The sand used to advance on the town at the rate of 9 or 10 feet a year, principally dur-

ing the south-west monsoon, and as they press on three sides, the inhabitants were constantly forced to abandon their homes and retreat further inland. As there is however, good provision for wet cultivation, by water from one of the channels of the Kaveri, the population in the neighbourhood is increasing. More than thirty temples are believed to lie buried under the sand. That of Kirti Narayana is occasionally opened, with great labour sufficiently to allow of access for certain ceremonies. The most imposing temple left uncovered by the sand is that of Vedeswara. The place finds mention many times in Hindu legends

From near Talkad the river runs northward until it reaches the island of Sivasamudrum, where two branches of the river encircle the island and form the famous falls of Gagana Chukki on the Mysore side, and of the Bar Chukki on the Combatore side The re-



The Falls of Sivasamudrum

united stream, with a bed 300 feet lower passes then eastwards through a wild gorge and receives the Shimsha and the Arkavati from the north. Sivasamudrum is a romantic spot, and though it was previously well known on account of the great waterfalls, it has in recent years been known to more on account of the electric works established there by the Mysore Government The principal island embraced by these two streams, is called Heggura, but is more generally known as Sivasamudrum. The falls are very fine, especially in the monsoon season when the flow of water is very great. On the western branch of the river are the Gagan Chukki Falls. The approach is by a steep path leading down from the tomb of an old

Mussalman saint. The waters of the Kaverr dash over the steep rocks with a deafening noise, so great that it is almost impossible to hear the sound of one's own voice when in the near vicinity. The cloud of vapour is seen at a great distance. In his account of these falls Buchanan states that they are grander than anything he had previously seen The Bar Chukki, on the eastern branch of the river, is a very grand and impressive They display a great volume of water which in the rainy season pours over the hillside unbroken sheet a quarter of a mile wide In the centre is a deep recess in the form of a horse-shoe, down which the principal stream falls, and having collected in a narrow channel, rushes forward with prodigious violence and again falls, about 30 feet into a capacious basin at the foot of the precipice. The Government of Mysore has taken advantage of this drop in the river. and by means of a dam, and long channels has brought the water above the power work-Here the force available is used for the driving of the turbines which produce the electric power for Bangalore, Mysore City, and the Kolar Gold Fields The place is therefore of interest, both for the natural scenery and on account of the way in which it has been harnessed for industrial purposes

Reference ought to have been made at a previous point to the very important project known as the Krishnaraja Sagar Project, whereby the Kaveri waters are dammed at a point before the river reaches Seringapatani For many years the Government of Mysone had been impressed with the great loss of water in the monsoon time when the heavy floods carried away to the sea millions of gallons of water. Then, too, they have found themselves in difficulties with respect to the supply of the necessary head of water for working their turbines at Sivasamudram. In order to meet the needs of this Power Station it was deemed necessary to dam the river at a higher point. This is now being done The work has already progressed very considerably and a dam over a mile wide habeen erected. The work has been in progress for about ten years, and though it is fall from complete, the dam is of sufficient height to form a huge lake when the monsoon floodcome. It is one of the biggest engineering schemes in the whole of India, and when it is completed, will provide irrigation facilitiefor thousands of agree of land, as well as the necessary power for the Electric Power tation The whole project has been carried it by the Mysore Government. There has been a dispute between this Government and he Madras Government, for the holding up f water here naturally affects the great plain the Madras Presidency, but it is likely a torking arrangement will be possible.



Old Hindu Bridge at Sivasamudrum in Mysore State part of which was recently washed away by the floods

The kaveri now leaves the Mysore State at what is known as the Goat's leap. In its further course it runs southwards, then enters the Trichinopoly District in an easterly direction, and spreads in a rich delta over the Tanjore District. The average breadth of the river in Mysore is from 300 to 400 vards, but after Sivasamudrum it swells into a much broader stream. In some places, the bottom of the river is used as vegetable gardens when the water is low, but in other places it is too rocky to permit of this. The first rush of water generally occurs about the middle of June but in August, the flow is more normal.

But we must briefly refer to one or two of the interesting places the river passes through after leaving the Mysore State The town of Trichmopoly is reached after a journey of many miles place 18 of great interest, especially a historic point of V10W. great rock is one of the best known physical features of South India, and is well worth a visit. The Kaveri passes by the city, and along its banks there are many ghats and temples. From the top of the rock one gets a wonderful panorama view of the "inding river with the hundreds of acres of land bearing heavy crops, all possible by the beneficence of the great river Truly this river goes sweeping over the plains bringing healing and life in its train

Next comes the sacred temple city of Srirangam, probably holding the premier place in South India as a sacred spot The temple there is the largest in India, for it is literally a town in itself, having huge walls and gateways, while inside every kind of life associated with a town is to be seen. The temple has even a municipality which regulates and controls the affairs of the whole Every year countless numbers of pilgrims make their way to this sacred city, and we may be sure that, at this part of it's journey the sacredness of the Kaveri is a very real thing to the devotees. Much might be said of this wonderful temple city, but it is sufficient to say that its sacredness is enhanced by its proximity to the sacred river whose course we have been tracing

The next place of importance is the town of Tanjore which is one of the most flourishing cities in the South Its wealth is mainly due to the extensive paddy crops which are yearly reaped in the great delta, watered by the Kaveri. We can understand the anxiety of the people of this district about the Mysore scheme which dams the water at a higher point, for their very life depends on the supply from this river. We do not see how this delta could be made truitful



The Monsoon floods of Kavetrat Krishna Rata Sagara Dam

were it not for the supply from this giver Can we wonder that the people living along its banks, right from the time it issues from the mountains of Coorg to the

time it reaches the sea, should look upon the Kaveri as sacred, and offer to it their

sacrifices of thanksgiving?

The Kavern is spanned by several bridges, the most important being those at Fraserpet, Yedatore, Seringapatam, and Sıvasamudrum. There are many alligators in the river, but it is said that they seldom attack, the fishermen being allowed to carry on their work without hindrance. Several varieties of fish are also caught in the river At several places the Brahmans feed shoals of large fish daily as a religious ceremony. We have stated that the sanctity of the Kaveri is ranked second to the Ganges. It is known in the South, as the Dakshina Ganga Though the main river enjoys such sanctity the tributaries do not appear to partake of the same measure of affection or sacredness

In order to supply the city of Mysore with water from the Kaveri, Dewan Purnaiya, cut a canal from a point about 30 miles above Seringapatam, which terminated, after 70 miles in Mysore. Immense labour was expended on the excavation work, and in many places cuttings upwards of a hundred feet were made through solid granite. this ambitious scheme was ineffectual, for the water could not reach Mysore City. But by means of modern science, the sacred waters have been successfully carried to a special reservoir at Mysore, turbines being used near Anandur for pumping the water. The water was first used when the present Maharajah was installed. If the sacredness of a river may be measured by its usefulness and life-giving power, then the Kaveri well deserves her high title

OUR RULERS AT HOME

I BRITONS IN LOWLY WALKS OF LIFE

(Illustrated with Photographs Specially taken by the Author)

By ST NIHAL SINGII

Ι

asked an Englishman who was sweeping the street I was crossing the other day if I might make a photograph of him.

The little camera which I held in my hand had powerful German (Zeiss) lens, and I could have snap-shotted him without asking his leave, but he looked so respectable in spite of his lowly vocation that I thought it would not hurt me if I asked him first.

"If you will wait just two minutes it will be 12 o'clock," he said, "then it will be my dinner hour. My time will be my own, and you can do as you please." While he was talking he held in his hand a silver watch carried in a yellow celluloid case which he

had put round it for protection
There you have the up-to-date English worker. His task is lowly—he occupies an humble station in life. He, however, carries a watch in his waistcoat pocket. He reports for duty punctually and finishes on the

stroke of the hour when his day's work is supposed to end.

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Englishmen who sweep the streets in London and other English cities, like this up-to-date man, can read and write. almost without exception have passed through the primary school maintained by their 1expective municipality out of the local rates supplemented with a subsidy from the State

A daily newspaper is left at the door of these humble workers by the newsdealer before they get up in the morning, and they scan the head-lines while drinking their tea from large cups or mugs, which the "Missus" has specially risen to make for them. Many of them will buy an early edition of one or another of the evening papers to see if their favourite horse has won, or what the latest news is about a football or cricket match in which they are interested. Few of them can resist the national tendency to

out money"—be it only a penny or "tupence —upon a race or some other sporting cent, and the mid-day and the late extra litions of the evening papers are specially of out to enable the bettors to satisfy their uriosity about races and to know the rospects of their favourites.

A street-sweeper in South-East London

These men either read the picture papers which dish up the news in snippets, relying mainly upon illustrations to attract and to hold buyers or one or another of the popular papers with a large circulation—perhaps ten lakes of copies a day or thereabouts such newspapers are, generally speaking, owned and conducted by men who do not the late to stoop to serving news and printing articles of a highly sensational character or twisting facts to advance their political or other ambitions.

Since the street sweepers stayed at school only for a few years, and have, as a rule, taken little trouble to improve their knowledge afterwards, their intellectual horizon is quite restricted and their sympathies narrow. The truth reaches them in a very diluted or distorted form, and they are interested only in matters which touch their



An old man who has been sweeping the streets the best part of his life

pockets or the pockets of those persons who are near and dear to them, or in matters of local, parochial concern They nevertheleskeep in touch with what is going on about them, and some of them are fairly well informed

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The street sweeper to whom I have referred in particular told me, in a burst of confidence, that he could read anything and enjoyed reading, everything he could get

hold of, though he never went to school a day in his life He was entirely self-taught. At the age of five he was engaged to scare away crows from the corn in a field belonging to his father's employer. At twelve he "changed over" and got a job on a railway When he was about 25 he "changed over" again and took to sweeping the streets, and has been at that occupation, I should say, for at least a score of years, for he cannot be far short of 55-possibly 60.

Why did you leave the railway and take up your present job " I asked the man when I was giving him a copy of the picture

I had made of him.



A street sweeper in the down-town district

"I like it better." the street sweeper replied. "It pays more. It is not so dangerous to life and limb Me hours is reg'lar I don't 'ave to wake up in the middle of the night one week and in the middle of the day the next. I like it (street sweeping) altogether, sir. I wish I 'ad never done anything else in me life" "How much do you make, may I ask

"We 'ad a bit of luck last week-end.' "The Council (that is to say t municipality) gave in to us-partly, v know-and we were given a rise of 'alf Crown (two shillings and six pence) a well Our wages now comes to just under 13 week."

1V

"That was awfully good of 'the Council said "If you did not engage in this we or if your job were not well done, the would be no London The stench and di from the unswept streets would be a bearable. It would breed disease and plagu of all kinds. I must say you do your wo Indeed, the Council looks at admirably

the cleaning of the streets exceedingly wel "But I do not think that the dust household refuse is called in Britain) collected as often as it should be. The du man comes only once a week He shou come once a day. When we first came London, if I remember aright, he used come twice a week-at least that was the ca in the summer During the war, on the score of economy, that service was cut dow Now onion tops, cabbage leaves, and peeling of potatoes and carrots and other vegetable must go on rotting and stinking for six seven days before they are removed fro

the backyard "
"There you ave it, Mister I think

too," rejoined the street sweeper.
"A little more money spent upon that it

would do it better," I suggested.

"Ah, Mister," replied the sweeper. "i not just a case of a little more money needs to be done in a different way. It me need more money at the start, but in t end it would save money and not cost more

"Case of better organisation," I said way of supplementing his statement, and al to make sure that that was what he real

meant.

"You may put it that way if you like "How would you go about it if you we asked to reorganise the service?" I aski "I 'ave me ideas, Mister."

"Will you tell me your ideas?"

The man's face beamed. A new hi e came into his eyes Words began to po from his lips in a steady stream. As nearly

is I can set them down, he said

"If I was asked to take on the job I would have buy a fleet of motor lorries, each with a trailer I would make each householder provide six bins. Instead of takin' the bin and emptyin' it into the van, as is done now, with the dust and dirt and filth blowing everywhere pollutin' the air, I would take the refuse, bin and all—that is why I would have so many bins. While three would be left for use

"After the motor lorry and trailer had been filled up with the bins, all carefully envered, I would have them drive straight to a farm which I would have some miles out of town, for burning the refuse I would not have the dust loaded into a cart, and then unloaded and dumped into a failway truck or a barge I would have the whole work done by the motor, and throughout the transit operations the dust would never be uncovered

to contaminate the au

"I would save all the money that is now given to the railway and shipping companies to handling the dust, and I would sell the ashes from burning the refuse on the farm to tarmers for manure. Between the money I would save on the transport and the money I would make off the tarmer I would soon make enough to pay for my mortor lorries and trailers."

VI

It sounds like a good scheme," I complimented the man, "but the railway, and shipping companies would be after your hide They are rich and powerful."

I know it, Mister, only too well. Didn't tell you that I was on the railway before

I took up this job?"

Besides, the vegetables would keep on notting for two or three days in the back vaid, even if you had your motor lorries and trailers. Why cannot the refuse be burnt everyday or twice a day by the householder of their servants? Incinerators can be had,"

There aint no need for incinerators," replied the sweeper-philosopher. "We never put no vegetable or fruit or meat refuse in the dust bin. Nobody didn't ought to do it We burn everything of that kind in the kitchener. We leave nothing for the dustman to carry away but ashes. Why cannot everybody else burn their garbage in the

same way, without no special incinerator? hasked.

"For the simple reason," I replied, "the kitchen ranges are going out of fashion Coal are dear Servants are becoming scarce Even when you can get them, they do not want to get up in the middle of the night to light up fires the gas-cooker is easie to light and to manage, and, taking everythin into account, cheaper to run."



These dustmen are highly regarded by the people whom they serve in their humble capacity

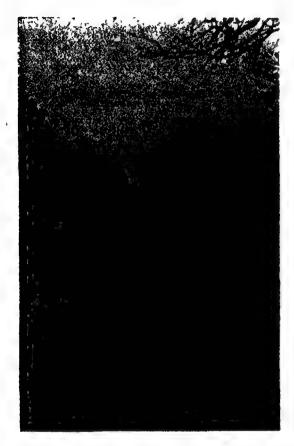
"There is that to consider," admitted the man "But I agrees with you that the refus should not be left to rot and stink in the backyard for a week before it is collected. The whole work of cleaning the streets and a cleaning the sewers needs to be done better.

VII

"I do not like them there machines the they have bought to clean the sewers. The may save a little money, but the work is no done well enough. If they was to be a eavrainfall, the whole district would be flooded the sewers is that stopped up with the difference working in the old-fashioned way to d the work thoroughly. They must let down the scraper, fastend to a long pole, and take wall the muck that has gathered down below. It takes more skill to do the work thoroughly than you would think

"I do not like all this cheese-paring economy in which the Borough Conneil is indulging, anyway." I ought not to say it, because they are me employers, but I do not like shop-keepers and estate agents gettin' elected

to the Council. Them is not the kind of people that ought to be on the Council. What do they know of the real work that needs to be done? They are too much interested in keepin' the rates down to get the municipal work done well, not to speak of payin' us well. They are always for stinting money"



Dustmen who take a pride in their work, and are not ashamed of their lowly vocation

"You ought to be on the Council yourself." I said. "You have got ideas and ideals. I dare say you would make a better Councillor than some of the men who get elected Owners of property, surely, are not going to be merciless in the way of putting up the rates so that their tenants may live in healthy surroundings."

"I believes in working men being put on the Councils. They would do the work a sight better than tradesmen ard propertyowners. They would know how much it ought to cost It would not be so easy for the contractors to cheat them. They would treat us better, too," the sweeper declared

VIII

"What are your politics?" I asked "Do

you vote Labour?"

"I don't vote at all—never voted in me life," was the surprising reply. "They are all a pack of swindlers, them politicians, Tories and Liberals and Labour alike The night before the election they will come to your house, shake hands with you, and kiss all your babies The day after the election if you was to go into their frontyard and pick up a stone they would have you summonsed. Little they care for us poor tolks once they get into Parliament"

I wished to tell that man that philosophy like his was really born of apathy, and that so long as it existed the few would con tinue to exploit the many, and politics would

remain a dirty game.

I could, in fact have talked with him to hours but already a chap with a hand cart full of dung had come round to hear what we had been talking about for so long. The odours rising from his wagon, even more than his inquisitiveness, made me realise that I was making myself late for going to my bank. I, therefore, took leave of the interesting street sweeper and went my way

IX

I never cease marvelling at the skill which Englishmen and English boys display in sweeping streets which, during the busy hours of the day, are congested with traffic They have to weave in and out among motor cars, omnibuses and lorries, horse-drawn and sometimes donkey-drawn vehicles and pedetrians, gathering up manure and other refuse When it is wet and slushy they use rubber squeegees fastened to long handles, pushing the muck from the street into the gutterat the edge. The traffic, be it fast or slowmoving, does not seem to bother or to hinder them in the least They miraculously manage so keep from being run over I have nevel known nor heard of one of these sweeper being maimed or killed.

As may be expected from persons who have enjoyed the advantage of schooling, and who read the daily newspapers, the English sweepers do not do their work in a dirty way. They do not use their hands to pick up the dung and the streets, but sweep it into a pile with a

long-handled broom fitted with a scraper on one side to be used for clearing away anything that stricks to the pavement. They lift it up with a shovel and deposit it in a small hand cart provided for that purpose, or into large vans which come around regularly to collect it. The boys who keep the streets clean at the approaches to bridges and in thoroughfares where the traffic is heavy, use short-handled brushes and dust-bins to collect the refuse, and deposit it in bins. The street sweeper has quite an array of implements, which he carries along with him in his little hand cart

Whether it be wet and slushy, as is generally the case during the winter and often during the spring and summer, or dry and dusty and windy, the streets, roads and footpaths are all kept scrupulously clean. Seldom is a banana skin or orange peel or bit of paper left lying about for long. The streets in the "City," as the financial centre of the British Isles is called, or in the West End, where the rich reside, particularly present a tidy appearance, whatever the time of the day or night, and during whatever season you may pass through them.

X

Now and again when I have chanced to leave a newspaper office late at night or in the early hours of the morning, I have come upon huge motor-driven cleaning machines sprinkling and sweeping the streets How fast they work! And how efficiently!

How fast they work! And how efficiently! With the Thames running through the heart of London, it is indeed surprising that the municipal authorities do not take greater advantage of water-flushing arrangements. They will perhaps wake up one day to such possibilities. Some day also, they will realise the utility of the incinerator and abolish the dustman.

M

The dustman is practically the only type of English sweeper whom I have seen at times doing his work in a nauseating way. I have, for instance, seen a stream of refuse leaking out of a dustbin as the scavanger carried it, half on his back, half on his head, to the van in the street, to empty it. This, to be sure, was fundamentally the fault of the careless housewife or servant rather than of the dustman himself. If it was not possible to provide a dustbin which did not leak, she might at least have taken the trouble to wrap up the garbage in other lates.

before depositing it in that receptacle, so as to make its removal easy and as little offensive as possible. I have never, however, heard a dustman complain when the refuse dropped or ran over him as he carried it. They seem to be quite callous to that sort of thing



One of the boys who sweep the streets with brush and dust-pan while heavy traffic is moving all about them

I have frequently seen dustmen pawing about in the muck in the vans with their bare hands to see it they can discover anything of the slightest value which they can sell to a "rags-old-iron merchant Empty bottles, bits of dirty rag suitable for paper pulp, or old mon utensits are picked out of the reeking mass and put into a basket or one corner of the van, to be disposed of as opportunity offers. In one district where I used to live, a "rags-old-iron man followed the dustmen in a fight trap, buying from them, as they went along, anything they might find in the dustbins they emptied."

Before returning the dustbin to the backyard or cellar wherefrom the dustman takes It to empty it into his wagon, he sprinkles a chemical deodoriser and disinfectant into it to destroy bad smells and prevent the of disease germs. The municipal authority which employs him supplies this disinfectant free of charge



The real "man in the street" in Britain. He is a great philosopher, and has ideas and ideals of his own

XII

The work the dustmen are called upon to perform being of a dirty nature it happens that though they may be perfectly clean when they set out in the morning, they are in a filthy condition by the time they leave off at night. When they are off duty, washed, and dressed in their best clothes, they look 80 different that it is difficult to single them out from persons who engage in other vocations. The metamorphosis ıs. ındeed. astonishingly complete

Who was that nice-looking man who just lifted his hat to us?" asked my wife as we were sauntering about in a park close to our London home.

"He collects the dust from our backyard every week," I reminded her

"Now that you speak of it, I recognise him," she replied "He looks so clean and respectable that you would never think that during the week he did the duty work that

he does,"
"No," I remarked, "This is not India The sweeper here is not an untouchable. He with his fellows without anyone thinking the less of him because he makes his living by sweeping the streets or carrying away the refuse from the house"

"Isu't that statement a little too sweeping?" she asked. "Dont you remember the conversation we had with Mrs-after we had been to see Shaw's "Pygma'ion?"

ПІХ

I did remember that conversation I had been very much struck by Shaw's audacity in making a dustman one of the principal characters in that play, and in putting the



Cleaning the street in front of St. Paul's

deep philosophy in his mouth that he had done. The friend to whom my wife referred had told me. shortly after she had seen the play, that though she considered herself unusually free from class prejudice, she could not bear to touch anything the dustman had handled

"In the summer," she said, "when they knock at the back door with their dirty book in which they ask me to write my name and the amount I propose to give them for then annual holiday fund (in spite of the warning written on their vans that they are not to 10ceive any gratuities they come regularly for this tip), I will not touch the book, nor can I bring myself to hand them the money in the ordinary way. I always half throw it, half drop it into their hand, or on the open book as it is held out, so that no actual physical contact takes place. They look so disgustingly dirty, and they do their work in such a filthy manner, pawing through the garbage and track to see if there is anything in it worth perhaps a farthing, that it almost seems to me that they are an order apart am sure that if I had to do work of that soil I would at least use a stick to search for treasure of that sort, and a bit of wood or the top of an old tin can to scrape out the dusthin, instead of employing my hands for that filthy purpose."

XIV

That conversation reminded me of a talk that I had had with one of the best educated Englishmen I know He had spent many years at Oxford, and had gone out to India as a missioner, and spent several years there. We were talking about caste at the time—of the tenacity of its tentacles.

"The thing that surprised me," my friend said was the hold caste was getting on me. We had some *bhange* converts in to a fete we were giving. Would you believe me, I could hardly bear to see them eating and drinking from the dishes which we ordinarily used I knew the feeling was wrong I conquered it. But there it was

XY

The English are not free from caste invidousness. They call it "class feeling," but it amounts to much the same thing in the last analysis. Even a person belonging to the lower middle class will not, for instance, invite to dinner the man who removes the retuse from his home, or wish to see his daughter married to him. Generally speaking, however, he does not look down upon him because he engages in that vocation. I doubt, in fact whether one man out of a hundred even troubles to think that the street sweeper of the dustman engages in a lowly form of toil.

I tomember, for instance, a case that came to my attention shortly after I first landed in England I noticed that a handy-man who had been working for my landlord, who was a builder by profession, no longer came to work

"What has happened to Harry?" I asked "Is he not working for you any more?"

Oh, Harry has bettered himself," was the

reply. "He is working for the Council now, getting more than I could afford to pay him."

"In what capacity is he working for the

Council's" I asked

"As a street sweeper He turns up here of a Saturday afternoon, when he has his half-day off, and does half a day's work for me, and sometimes even works of a Sunday, but his position under the Council is much better than anything I could offer him," said my landlord

So a man was considered luckier to work as a sweeper than as a builder's handy-man' That was an eve-opener to me

XVI

In a sense the apathy of the general pubhe in regard to the vocation of a sweeper or dustman, combined with the terrible pressure of population in so small a land-albeit a land which, until recently, was thriving upon industries many of which had to look to other countries for their naw materials-has prevented the abolition of the street sweeper There is little doubt that and the dustman if the scientists and engineers were to devote their attention to this matter they, in a short time, would devise means whereby such work could be performed mechanically and efficiently Until the mechanical age 11805 to that height, and human beings in England, as elsewhere, are compelled to engage in such work, it is just as well, however, that no social stigma should attach to them

We Indians who boast of being enlightened might teach our sweepers to learn from these lowly Englishmen to do their duty work in at least as clean a way as it is done in England. An exhibition of the brooms, scrapers, squeegees, and other implements employed by them might serve a useful object. Or the Municipal Corporations of Calcutta, Bombay, and other large cities might usefully import a few. English sweepers to instruct our bhangs how to do their work in a sanitary manner.

The classes which regard themselves as superior to the "untouchables' might learn from the English a sense of toleration, and cease to despise the men and women who until the mechanical age reaches its zenith, must perform this service to mankind

COMMENT AND CRITICISM.

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous rieus misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notion of books is published. Writers are requested not to exceed the limit of five hundred words --- Edilg, "The Modern Review."]

'Praja-Vishnum' and 'dhanurdurgam' in "Rajaniti-Ratnakara."

Professor Vidhusekhara Bhattacharya Sastrı of Santiniketan considers that in the expression praya-Vishnum sakshinam in the Rajaniti-Ratnakara

praja-Vishnum sakshinam in the Rajanit-Rathakara (p. 83), edited by me, praja and Vishnum should be read separately, and in his opinion, "Anyhow the whole sloka simply says that having Visnu as a witness he makes all the subjects hear" (The Modern Review, April, p. 435).

That this meaning is inadmissible can be seen by reading the preceding lines of the passage, where it is expressly stated that Vishnu (along with some other named gods) has been sent home (nigroug) just before. Hindu subjects occurred the (visraya) just before. Hindu subjects occupied the position of the Diety according to the coronation oath of the Mahabharata which I have cited in the introduction to the Rajaniti Ratnakara. It is, therefore, natural to find the subjects described as Vishnu in the coronation passage of the Rajaniti-

The sloka is edited by me in one place, i.e., at p. 83, and not at pp. s. bb, where it has been discussed. The latter two places are English and Sanskrit introductions At page s. praja and Vishnu have not been closed up but the reference to p. 83 which is

been closed up but the reference to p. 83 which is given there and the succeeding singular 'sakshinam' would obviate all confusion. Printer's prerogative to make such mistakes should not have been converted into 'three ways' edition of a text by me I suppose there is some difference between 'editing a text and 'discussing' it in the introduction. The other point dealt with by Mr. Bhattacharya is the reading dhanundurga (p. 26). He thinks that Manu's reading dhanundurga (p. 26). He thinks that Manu's reading dhanundurga ought to have been indicated by a note. But the very verse which Mr. Bhattacharya quotes is as a matter of fact referred to by me in the footnote. Pointedly I have drawn attention in the introduction (p. 4) that Mithila texts read differently in the time of Chandes-Mithila texts read differently in the time of Chandesvara from what we have got now and in other parts of India. The value of the text lies in show-ing what Chandesvara found it to be Not only in the verse cited he reads dhanurdurgam but also in his commentary he has the same reading What right had I to change it? My duty was to indicate the corresponding text in the printed editions of Manu, which I have carried out. It would have been gilding the gold to quote all the texts from the printed books in the foot notes in addition to references and not very respectful to my readers to go on emphasing resh obvious differences in readings after once having drawn attention to the fact in the opening pages. Mr.

Bhattacharya says that unchrunge of Chandestala has no sense. I respectfully point out to him that in Sanskrit it has a sense and a very good one (Seo Meghaduta, Purva 58) Chandesvara says that bow-shaped fortress should be surrounded with l'echraya cannot be a misreading for elevation elevation *I cehraga* cannot be a misreading for man u, as Mr. Bhattacharya supposes. Chandesyara had his own reading and his own interpretation Had Chandesyara been alive to-day, probably hinght have said that he would rathe profeto eir in the company of Medhatithi and read with his dhanurdurgam (ed. Gharpure, 1920, p. 530) to being wiser with Kulluka. Mr Bhattacharyas anthorite missing the missing authority. K P J

Reply

PRAJA-VISNU

As regards my esteemed triend Mr Jayasual-Praja-Visnu, he has offered two arguments against my interpretation of the sloka first, he appear to say, as "Visnu has been sent home just before (Italics are mine), he cannot be a witness of the declaration made by the old king or his puroling. This seems to me to be too weak to discuss let in order to satisfy him, I may say, following his way of thinking, that Chandesvara himself himself the god, Visnu, again after his dismissal (Visnu, min) the god, Visnu, again after his dismissal (Visni) and when he enjoins sprinkling (abhisectual) of the prince (Kuman) with different 'ands of water chanting the Saute-mantras for, in these saint mantras. Visnu, with other gods, is invoked. The auothor himself reters (p. 84, 11, 3-4) to the mantras, saying that they begin with "Let god sprinkle thee" These will be found quoted from the Visnu-dharmottara in the Visnu-dharmottara in the Visnu-dharmottara and the first line of them runs as follows "Let the gods, Brahman (the creator), Visnu and Mahesyara sprinkle thee"

Mahesvara sprinkle thee "

By Visarrana, which is a particular form of divine services (Vpacaras), not only the external symbol of a deity is removed—where that symbol is used, but also the deity is placed in one heart (hride devan sthapayet)

But apart from the question of Visarajami 1 it not a fact that, in any time or anywhere in taking oath or making promise, God is invoked at

a witness?

The second argument is that "Hindu subject occupied the position of the Deity according to the coronation oath of the Mahabharata". "It is therefore natural to find the subjects described as, Visnu in the Rajantiratnakara"

am unable to follow him here and I shall state l am unable to lonow him here and I shall state my grounds. In order to make clear the meaning of the verse of the Mahabharata referred to by Mr. layaswal on which his theory of Projn-Visnu is havel, I should like to quote it below.

Pratijnam cadhirohasva

manasa karmana gira Palisyamyaham bhauma

brahma ityeva casakrit. —Şantı parvam, 59, 106, The main point to be discussed here is bhauma brahma in the second half of the verse. J. translates or rather interprets it (p. s.) as follows "Mount on the pratyna (take the oath) mentally, physically and verbally (without reservation) I will see to the growth of the country considering it always as God (Brahma).

From the above it appears that according to J hhauma hrahma=Brahman (God) in the form thhum Bhumi=earth=country. Now as every thing comes into being from Brahman and is only flis maintestation, it would not be illogical to regard blums as Brahman or God. But is the phrase used here in that sense? If so, what is specially added by doing so when every thing

a- Brahman The text of the Mahabharata itself both before and after the verse, clearly shows that brahman her means nothing but the Veda. It is stated before (verse 20) that when confusion set in amongst men brahman, 1e, Veda (see Nilakantha) the appeared and owing to the disappearance of brahman, Veda (nasac ca brahmanah), duty (dharma) also disappeared. And both, the veda and duty, having disappeared ("naste brahman dharme ea"), the gods were frightened and came to Brahman, the creator (verse 22) and told him that, with the loss of the Veda, duty had also been lost, brahmanas in timisean dharmo vyanasad, verse 25. The creator gave them assurance of safety, promising to think over their well-being Compare these The text of the Mahabharata itself both before to think over their well-being Compare these terse with the one under discussion and it will be quite clear that the word bruhman in the latter, too means 'the Veda'. The next sloka (107) quoted below will also support it.

Yet catra dharmo nityokto dandanityyapasrayah

Tomasankah karisyami, svavaso na kadacana.

And fearlessly will I do that duty which is obligatorily laid down there with reference to dandanta, and will never be capricious."

Mark have the word atra "here"

Wark here in this verse (a) the word atra 'here' which refers to brahman in the preceding one (106d). It is thus only in the sense of 'veds' of the which is obligatorily laid down here (i. e. in the maning, 'Veda'). I will do fearlessly On the other hand, if the word brahman is taken in the sense of God it would be meaningless in connection with atra for one cannot think that dharma tion with atra, for one cannot think that dharma

is laid down in or on God. it may, however, be contended that atra refers it the palana, 'protection', of bhauma brahman, and not to bhauma 'brahman itself. And thus atra means 'on this,' 'on this subject' (asmin visaye), e, on the protection of bhauma brahman. But indiging from all and specially from what has been said above and will also be said below. I do not consider it to be reasonable.

It would have been better if we could consult all the commentators of the Mahabharata on this point. But unfortunately the only commentary at

present with me is of Nilakantha, who is silent here, evidently thinking the verse to be simple, the only doubtful word, brahman, in it being already explained as 'Veda' as quoted above I confess, therefore, the discussion pursued here is defective in this respect.

As regards the subsequent writers, Bothlingk and Roth, the authors of the Sanskrit Worterbuch. referring to the same verse of the Muhabharato take brahman (Vol. IV. p. 394, bhauma S. V.) in the sense of the Veda They are followed also by M. M. Williams in his Skt-Eny Dictionary (bhauma S. V). The same meaning is given also in the Bengali translation of Kaliprasanna Sinha as well as of the Vardhamana Raja-vati (Burdwan Palace) The same meaning is taken by Manmatha Nath Datta, too, in his English translation, which may be

quoted here.
"Do you also swear that you would in thought, word, and deed, always maintain the religion laid down on earth by the Vedas.

This translation is not literal, and very free in the last part vet it is clear that brohman means the Veda

Now, there remains one thing more to be discussed in this connection. What is the true meaning of the phrase bhauma brahman. As has meaning of the phrase bhauma brahman. As has already been shown, brahman is the Veda and bhauma literally means 'one of bhumi ('earth').' Thus bhauma brahman is 'the brahman of bhaumi that is, the Veda which deals with the bhumi, he which deals with the palana of the bhumi 'protection of the earth (Cf Arthasastra, Shama Sastri, 1909, p. 421, 1.17). Thus explanation is borne out by the word daudenti-representation. by the word dandamti-ryapasrayah in the next sloka (107)

It is to be mentioned here that in the Bengali translations referred to above bhumma is taken to

mean bhumi-stheta one on the earth
In passing one thing may be pointed out J
says with reference to the verse of the Mahabharata

that it is "the coronation oath But the fact is that there is nothing of coronation in that chapter.

Thus the Priya-Visini theory of J has no foundation whatever in our ancient text. He seems here to have been much influenced by the light of modern nationalism.

In regard to my remarks on editing the verse I meant to say only that anyhow it was desirable to get a text everywhere in one and the same form but it was not so

DEANA - AND DHANT R-DURGA

to dhanca- and dhanur-Now with regard durga, let me first try to find out which of these two was in fact accepted by Chandesvara himself I think it is quite clear from his own explanation of Manu VII. 70 He writes (p. 27), as we read in the edition

nechrayavestitam Asyarthah—dhanurdurgam Sarvadisam pancayojanam. Nirjalam mahi durgam Here the full stop is wrongly put between panca yojanam and narjalam, it must come after nirjalam, and the meaning will be clear.

As regards the meaning of ucchragarestate I shall come to the point later on. at present let at be left out, laying also as stress on the word dhanur-

durga.

Mark here in the above extract. Chandesvara's dhanur-durga, 'bow fort', is one which is waterless' (nirjala) in all directions up to five yojanas. Is it

not in fact a dhanva- or dhanvana- or maru-durga, 'desert-fort'? Compare here the description of desert-fort given by different authors, which refrain from quoting to avoid prolixity, giving only that of Kulluka. whom Chandesvara follows very closely. J. seems to suppose that he follows here Medhatithi, but that he does not do so will gradually be evident in the tollowing discussion.
On that sloka of Manu K. says:
"Dhanva-durgam maruvestitain caturdisam

panca yojanani anudakam

The meaning of the word ucchinga-resida, as found in the edition and for which K. has mary-, round in the edition and for which R. has marti-, is, according to J. 'surrounded by elevation'. In determining the sense of the word, let one first consider the use of vestine 'enclosed' or 'surrounded', which is employed not less than three times in the passage under discussion (p. 27. ll. 1-9), and one will find that the enclosing in all the cases, the words the little consistence there exists a consistence of the cases. as is right, is by some thing concrete, as a wall, etc., and not by an abstract thing Ucchrana, 'height', is an abstract thing and hence nothing can be enclosed by it. The idea that there was elevation on all sides could easily be expressed by some other word or phrase But, I think, strictly speaking, it cannot be done by ucchain mnless it is taken in inducet sense (gauna in tha) to mean something ucclinita, 'clevated', 'high' But why did not the author himself mention it mean something *neclerita*, 'clevated', 'high' But why did not the author himself mention it expressly? This consideration, coupled with that of so many mistakes in the passage which I am going to point out below, led me simply to suggest a reading which might have been missead or miswritten by the scribes.

After having dealt with the desert-fort Chandesvara goes on to describe the other forts and in every case he borrows from K. and that can be known at a glance on both the passages concerned J. appears not to have noticed the fact, otherwise he could easily have corrected the whole passage (p. 27, il. 1-9) under discussion, which is full of maccuracies. I may be allowed to point them out, giving the corresponding readings from K
L 2 vistara must be vistariad, as K reads

may be a printing mistake.

L 3. (1). dvadasa hastadyunnatena Here hastad nunatena seems to be a better reading as supported by K's "hastad urchitena and Kautilva's (Arthu-nastra prakarana 20-10), Jolly Vol I p 3a) hastad urdiam."

(11) Sadharanu-yaraksha What does the word sadharana mean here? 'Common', 'ordinary' It goes without saying that in a fort a special kind of au-hole (quakshu) is wanted and not a common one. Why then does the author recommend it? The fact is that the actual word used by him is Sararana, 'one with cover' and not Sadharana. K. has Savarana.

L. 4. Agadhayale ratu testitam. Here must be read palena K reads Ayadhodakena.
L. 7. Giridungam sarvalah pristham What does sarvalah pristham mean The actual form is parvala-pristham, as in K.
L. 9. Puram vicarayet The last word must be

read varacayet, as in K., meaning with puram, one should build a town, and not ricarayet one should think of a town.

In this connection, in order to show the nature of the three Mss. upon which the present edition is based, and how the readings therein are considered or discussed. I should like to point out two

other readings in two slokas connected here with.

In the sloka (Manu VII. 70) under discussion the edition reads (p. 26, l. 16) jala-durgam for abdurgam, which is an undisputed reading That jaladurgam can in no way be admitted here is evident from the simple fact that it spoil. the metre by increasing one syllable. Let there is not the slightest mention of it by the editor. None can believe that the mistake was committed by Chandesvara himself Undoubtedly is due to the carelessness of the scribe, whe seems to have copied the simpler form, inluding noted by some one on the margin as the meaning of ab-durga and in doing it he did not or could not take the metre into consideration.

The second reading is nri-durgantu for gradu gam in Manu VII. 71, quoted by the author paster the long passage (p. 27) discussed about That the reading is not admissible is obvious Could not the editor mention it, as he doesn many cases, even on the same page in lost

note 2

It will be noticed that as regards the reading discussed above there is complete agreement of all the Mss. utilised for the edition. The editors for notes, too, will tell us the same thing This gost to show that the Mss are copied either from the the same original or a copy made from it such being the case individually or collectively, the have little value in deciding the question of a separate recension when the readings supplied in them are obviously so full of maccuracies. I am fully aware of the fact that the question cannot be decided until and unless all the readings in the quoted passages in the work are critically discussed A textual criticism can reasonably be expected hun

an editor
We have seen that the description by Chandevara himself shows that he has spoken of dhannodurga description, though the word dhannodurga description, though the toy laters up. It has also is actually found in the text before us. It has also been shown that he has followed K. Now, let me try to trace the origin of dhannadarga on which

lays here so much stress

Originally in older texts such as Mahabhadt (xii, 86 5), Visnue-surely (III 6) matsqu-partie (CCVII, 6-7) Mann (VII 70), Arthososta (xii) etc, mention is made of dhanen-or dhan and day desert fort Later on also the words. 'desert fort' Later on also the words Main (Kamandaknya IV 55) and airma- (Samananya sutradhara GOS, LV 39) durya came into use t the most predominant of them all. The wordhanran is a Vedic one and it has two meaning desert (maru) and bow' (dhanns). Cf. dhann an thans bow'. In the course of time there are confision as a confision of dhanra-durya In other words, it might be the some wrongly took dhanra in the sense of dhanna pronounced the word as dhanna and then naturally took the word as dhanna and then naturally took the word as dhanna and then naturally took the some wing the word as dhanna and then naturally took the some of the word as down the sense of the word as down the word tha it took the form of dhanur in consideration of grammar, and consequently the meaning was how Owing to this confusion some of the passage referred to above containing dhanura-durin all quoted in some works with exactly the same would be not other with dhanura during. For ustance while in others with dhanur-durga. For instant see Matsya-purana ed Anandasrama, 1907, as Vangavasin, 1316 B. S., Vol. CCXII. 6-7, as Viramitrodaya, Ch., S. S., Vol. VI (Reyanti), p. 19 In the former the reading is dhamur-, while in the latter we have dhanvar. Manax VII. To, is quoted in the Parasara-Madhava. I. 62. Here the Bibliotheca Indica edition. Vol. I. p. 406. reads dhanva, but in the edition of Bss. Vol. I. Part I. p. 464, it is dhanur. This fact was noticed by Mitra Misra and he settled the question once for all in his Viramitrodaya, Vol. XX (Laksara), p. 240, II. 5—10 This will be found reproduced in English by Dr. Ganganath Jha in his Viramitrodaya, to a language of the saying that it is a fortification in the midst of a dhanvar 'desert,' and it is durya, because of its inaccessibility due to absence of water and other difficulties'. He gives another explanation, saying that dhanvar means a tract of land devoid of water and shelter, and a fort that is surrounded by such a tract of land is dhanvaluryi-Then he goes on to say that according to some that) dhanvar means a bow' and indirectly

indicates one with a bow', i. e. 'archer', thus a circle (mandala) of defence consisting of men armed with bows and arrows' is called dhanvadurga. 'This', he continues, is not right; as it involves the necessity of laving recourse to metaphorical explanation, and also because w have never heard of such a fort, again, because such a line of defence could be very easily broken through, and lastly because this would be the same as the nri-durga coming later'.

This is the story of divining-duran.

It may be noted further that according to J dhunur-durga is a bow-shaped fortress. (Italics are mine) But is there any foundation for this statement. In that verse of Manu (vii. 70) mention is made of the place of a fortress and not of its shape.

VIDBUSHERHARA BHATTACHARYA.

BEAM WIRELESS

By S. R. M. NAIDU, F. R. S., M. R. A., etc.

This method has always been a matter of great interest, and is now very rapidly coming to be one of paramount importance and commercial value. It is a very difficult problem, for the distance or location of a wholess transmitting station may be seriously misjudged it estimated by signal strength alone. More accurate results are obtained by employing two or more direction-finding stations, on the triangulation principle of

ordinary surveying practice.

Hertz, in his original, researches, showed that electro-radiation could be reflected by means of mirrors, and later, Marconi carried out various experiments, transmitting a wireless "heam" to a considerable distance by the use of copper parabolic mirrors For long wave-lengths, however, the use of a mirror was found to be impracticable, since the size of the mirror must be comparable with the dimensions of the wave-length employed. About 1899 to 1902 screen reflectors met with some success. consisted of These vertical wires spaced about the transmitting aerial in the form of a parabolic screen, and arranged so that the transmitting aerial was at the focus. Even now the modifications of this method are in use, but only for wavelengths very small in comparison those normally used for commercial wireless signalling.

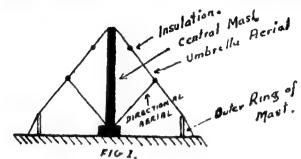
More accurate directional wireless depends upon the radiation of two or more aerials, the currents in which bear definite phase and amplitude relations to one another. Mr S. G. Brown shewed that a system of two vertical aerials connected to a spark-gap and spaced half a wave-length apart was found to have maximum radiating and receiving properties

m the plane of the two aerials.

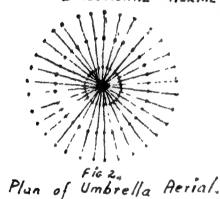
A mobile wireless station may find its bearing from a fixed transmitting station with a fair degree of accuracy by Belline-Tosi Radiophare. The method of operation involved is to arrange that the direction of maximum radiation from the transmitting station shall be continuously revolved at a constant speed in a clockwise direction. At given intervals corresponding to a known bearing, a distinctive signal is transmitted and any ship or other mobile station suitably equipped is thus enabled to find its bearing from the transmitter by noting the signal corresponding to maximum signal intensity.

The Telefunken compass makes use of a series of directional aerials radiating from a single mast as shewn in figures 1 and 2. At pre-arranged intervals a time signal is transmitted on the non-directional aerial, and this is immediately followed by a series of further signals sent at intervals of one second

on each of the directional aprials in turn. There are thirty-two of the latter corresponding to the points of the compass, and the direction of transmission will therefore revolve once in thirty-two seconds, and is so Ship stations using this system are provided with a special stop watch having the dial marked out in the form of a compass. the pointer of which revolves once in every thirty-two seconds. When the time signal is



TELEFUNKEN COMPHSS DIRECTIONAL AERIAL FOR



arranged as to start and finish in the direction of due North.

first heard, the listener starts his stop watch and as soon as the signal has reached its maximum strength, the watch is stopped The position of the pointer on the dual will then shew the direction of the transmission at that instant, thus giving the ship's bearing with regard to the transmitting

Directional wireless is possible to a certain extent by using the simple loop or frame aerial. When a loop aerial is rotated about its vertical axis the strength of the signal will be found to vary, being a maximum when pointing direct to the transmitting station, and at a minimum strength when at right angles to the transmitter.

INDIAN PERIODICALS

From "Stri-Dharma"

The following paragraphs are taken from Stri-Dharma :-

CHILD WELFARE IN BOMBAY!

We are very glad to hear that Mr. Wadia, a mill-owner in Bombay, has offered sixteen lakes of rupees for the construction of a Maternity Hospital for the purpose man in the north of Bombay. The Gottlemment is ready to give the necessary land for the purpose. Mr. Wadia, is well-a-wing for having the best regulated mills in Bombay, and he has already provided a Maternity Home for his own factory women. It is very much to be desired that other mill-owners in this great manufacturing city

copy the example of Mr. Wadia, as the condition among the mother labourers in the mills is indeed bad and sad, and at present very little is done to alleviate their sufferings at the time of child bearing. A Maternity Benefit Bill was recently introduced in the Legislative Assembly. But the fate of that has not yet been decided. We heartily congratulate and thank Mr. Wadia for his splendid gifts to mothers, and hope that many other millowners will consider following his splendid, and humane example. humane example.

Cochin, the Pioneer State

The Legislative Council in Cochin was inaugurated on April 3rd by the Maharaja. This marks a great epoch in the State and the beginning of a

Democratic Government and, what is more, real Democratic Government, for the Cochin Women have equal rights with men in the franchise, and also they are eligible for membership of the Council.

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THE CHILDREN'S HOME OF SAFETY

By the time our readers see this in print, the official notification of the appointment of a Provinsion Committee nominated by the Government, will have been published. This is the first concrete step towards the actual establishment of the Children's Court and Place of Safety. This latter will be staffed and run by the Women's Indian Association. We are hoping to get a house in Vepery or on Poonamallee High Road. This means that any child under sixteen, in need of help or rescue. who is destitute; or in any way in need, can be taken to this Home of Safety day or night, and, pending the consideration of the case by the court, pending the consideration of the case by the court, adequate care and protection will be provided for the child. Any child in future, instead of being taken by the Police to herd with ordinary criminals, will be handed over to the W I. A. at the Place of Safety, and will never come into open court as heretofore, but will be given understanding and sympathy. The aim of the Place of Safety will be to help the child and bring out the good in him for his naughtiness. Dr Pandnot to punish him for his naughtiness. Dr. Pandah, our Chief Magistrate, will give all his advice and assistance when required and finally dispose of children's cases, with the assistance of our women Magistrates, at the Place of Safety. Our thanks are due and most gratefully given to the Home Member—the Hon. Sir Arthur Knapp—for so speedily putting the necessary machinery into motion.

To RIGHT WRONG.

The Bombay Vigilance Association, after two years of good preparatory work, is now ready with a systematic programme to carry out. They have rented a room in the Brothel Area and Miss Dickinson and Miss Samules are in charge with a good strong Committee at the back of them and plenty of funds to carry on the plan as decided upon, and

the law as their right-hand-man of power.

The city of Madras has also just formed a Vigilance Association with The Women's Indian Association Commissioner for the Children's Court, Mrs. Stanford, as a Secretary and Mrs. D. Jinaraja-dasa as one of the members of the Committee Practically no work has been done as yet, as the Association has its preparatory work still to do, but it is expected that the crying need for the activity in Madras will soon be taken care of and a well-worked-out plan ready at an early date.

There are many wrongs to be righted in the world but this one of Prostitution, which is a crime against the home and its sacred childhood; a crime against womanhood and manhood, is one of the very worst, because it kills the very best in those who were the control of the worst. who use the prostitute and the woman herself. The Brothel is filled with disease which is carried into the homes of little children and pure wives who must suffer untold agonics because of the selfishness and thoughtlessness of others. We must remember that the Prostitute is someone's daughter and try and help her we out of her deep degradaand try and help her up out of her deep degrada-tion, to be a self-respecting being.

THE AGE OF CONSENT BILL. By Dobothy Jinabajadasa What right had the Government to bias the

Assembly at all on a matter that concerned the Assembly at all on a matter that concerned the Indian people only In no way can the marriage age of Indians concern an Englishman, except for him to rejoice, that a quite large body of Indian Legislators are ready to carry out a much needed reform, being convinced that the great mass of public opinion is ready to co-operate with and obey the law. Out of the 30 Englishmen in the Legislative Assembly 16 voted against the Amendment to raise the marriage age for girls to 14 from 12 We should have thought that an Englishman would think with horror of marriage being consummated we should have thought that an Englishman would think with horror of marriage being consummated on a little girl child of 12, one of the outcries of missionaries against Hindus is that girl children are married and often become Mothers at the age of 13. A great body of Indians all over the country have come to realise the sin against childhood and the race, that is committed in the continuance of this evil, and this Resolution in the Legislative Assembly was merely voicing the feeling of the people Had the Government and the English members remained neutral in the matter, instead of employing all their force against it the Bill would have passed

THE CHILDREN'S CHARTER

The Declaration, which was drawn up by the Save the Children Fund International Union, is a short document asserting that "mankind owes to the child the best that it has to give," irrespective of race, nationality, or creed, and sets forth in five clauses the Rights of the Child which should be recognised as a minimum programme in all civilised

It is demanded:—
(1) The child should be given the means needed (1) The child should be given the means needed for its normal development, both materially and spiritually (2) The child that is hungry should be fed, the child that is sick should be nursed; the child that is backward should be helped, the erring child should be reclaimed and the orphan and the waif should be sheltered and succoured. (3) The child should be the first to receive relief in times of distress. (4) The child should be put in a position to carn a livelihood, and should be protected against every form of exploitation. (5) The child should be brought up in the consciousness that its talents are to be used in the service of its fellow men. are to be used in the service of its fellow men.

TURKEY

Two Turkish women have been elected as representatives in the Angora Assembly. It is a striking thing, the remarkable progress that has been made by Turkish women since they threw off their purdah and became interested in the progress of Muhammadan womanhood.

Religion in Malabar

Writing in the D A V College Union Magazine on "Religion in Malabar", Principal M. Rama Varma says

Christianity remains here as a separate religion owing to the initial inistake of the early European missionaries who, according to Abu du Bois employed as managed as Pariahs, cows, and got themselves Mahommadanism keep itself its deep ignorance of the and the fanaticism born of such ignorance. Both these religions are in for conversion. The lower strata of society oppressed by the caste system which denies them the elementary rights of man of approach to his brother, the use of public roads, tanks and wells and even schools seek social freedom by conversion. Christian missionaries attract them by their schools and hospitals besides the usual propaganda work. Hinduism of Vedic religion alone not only remains idle but is ready to ostracise any one for the slightest breach of meaningless superstition. In Travancore the socialled depressed classes have been converted in hundreds and now the Thiyyas, a large, enterprising community, growing in culture rapidly, cager to continue Hindus, are face to face with the alternative of conversion or fight. Almost all the Moplas of the recent rebellion notoriety of Malabar are converts to Mahommadanism from the Hindus, especially the lower castes. The apithy the of Hindus is responsible for the frequent recurrence of these rebellions. Each rebellion adds a number to the ignorant fanatics because the Hindus refuse to reconvert the forcibly converted The blind Brahmin never realises the danger he is bringing upon himself. Even in the recent rebellion, but for the strenuous exertion of the Arya Samajists a large number of helpless fellows forcibly converted into Mahommadanism would have been added to the Mopla population. The so-called religious neutarality of the Government is in effect only a premium held out for the oppressed Hindus to become Christians.

Governments' Purchase of Stores

Prof. Manu Subedar's article on "Rupce Tender" in *The Indian Review* concludes with the following observations —

All countries in the world make their own purchase inside their limits and leave it to the merchants to ferret out the sources and to organise the supply. In India alone such a retrograde scheme prevails. Amongst the many links, which are used for ruling this country under the dominance of London, the purchase of stores in London is not the least important. The full significance of the change of policy involved in the calling of rupee tenders cannot be realised until the public are told that the total purchase of the different Departments of the Government of India and the Provincial Governments and the local and public bodies amount to between 25 and 30 crores of rupees a year. The day is perhaps very far, when all the material required by Government to the full amount of this large sum can be produced locally, but if the effort is never made to utilise such industries as have already sprung up through private enterprise, then those results will never be secured. Cases have been known where bona fide enquiries as to the nature and quantity of Government requirements, which were sent down to the Director-General of Stores in London from India, have been turned down and no information was vouchsafed. Money raised from the Indian tax-payer in this manner has been deliberately spent to support the enterprise all to provide employment for the people of alien lands when a substantial part of it could be spent in India with all the incidental gains not only to the people but

to the railways and to the revenues of the country. There are, however, too many vested interests in the existing practice of purchase through London and unless Indian opinion is informed on the subject and pressure put on Government, the deprivation of legitimate opportunities to Indian efforts must continue. While the more picturesque aspects of administration may excite greater notice the solution of this problem on right lines will undoubtedly secure lasting glory for Lord Reading and his Cabinet. The economic discontent in the country, of which more than one evidence has been given in different directions, could not be allayed more effectively than by prompt action in this direction, which will secure farrness in comparison, spread information as to public requirements and give a fillip to private enterprise in manufacturing which has hitherto shown itself quite ready to adjust itself on a reasonable basis.

Swami Turiyananda on "The West"

When Swami Turiyananda was living at Kankhal, a pilgrim wanted to know something about the Swami's experiences in the West, writes Swami Atulananda in Prabuddia Bhurata.

The Swami smiled and said "The West is inaterialistic, the land of enjoyment But there are many good things. The food is superior Everything is done in a scientific way, even cooking. And sanitation is much botter. They are strong and healthy people. The women have much more freedom, and they are all educated. There is more privacy in the West, and their dress is lit for action. Here everything is for machine We are not so energetic. Everyone in the West speaks in a subdued voice, and the servants receive much better treatment than with its Even the humblest servant is treated with respect Work is no disgrace. A man is man, no matter what his occupation is But he must obey the laws of society. There are no outcastes and no don't-touchum. Think of how we treat our low-caste people!"

Genius

Prof S G. Dunn observes in the Allahahad University Magazine —

Genius, as a faculty of the sub-conscious, is within the reach of us all if we have but the faith to believe it, that we too may receive the inspiration if we will obey our own hearts and let imagination go free,—free from the pressure of material-needs, free from the fear of height. Fain would I climb but that I fear to fall." Many a man never excels in anything because he is afraid of failure. In art, as in life, we must venture all, launch out into the deep. This is why, it seems to me, those men who have had a precarious hold on life, men like Keats and Stevenson who have heard ever at their backs "Time's winged charnot hurrying near," have, produced more that the world will not willingly let die than those who have felt themselves secure in their bodily

abitations and possessed a goodly heritage of eaith. The unknown sower scatters the seed of the liberal hand, but with too many of us the area and riches and pleasures of this life choke a growth that we bring no fruit to perfection of demands a complete surrender; he only that we up all for it shall enter into its kingdom.

Allahabad University Intermediate Colleges

The Magazine observes distributed by the Magazine distributed by the Magazine observed by the M

At the end of a few years' experience, our ell-considered view is that Intermediate Colleges are fulled Progress has been delayed by the itermediate student being sent back to school' omerly, after passing his Matricultion Examination he came straight to the College, he came in all and intimate contact with senior students, thereourse with whom widened his outlook He at the fact of professors, who were progressed. terrourse with whom widened his outlook He at the feet of professors who were recognised lasters of their subjects. He lived, moved and his being in an atmosphere of pure study, to learned to cherish the long-established traditions of his College, imbibe them during the years at he spent there, and hand them on to coming enerations. The feeling that he was a member of a olicge gave him a peculiar dignity of bearing, and it as constant effort to see to it that the fair name of solina maler was not in any way sullied. He might be dull he might be incapable of much learning, but a could not help being inspired by his surroundis alma male was not in any way suined it ingriedull he night be incapable of much learning, but
re could not help being inspired by his surroundigs. In the hostels, in the College corridors, on
he College lawns, he always mixed with his
emor contemporaries and unconsciously learned a
heat deal from them. He passed on from the
intering deal from them. He passed on from the
intering college. During these years he owned
in other allegiance, he had no other love, he
kenowledged no other mistress than his College,
and this profound affection, entertained so early in
ife, continued until the end, an everlasting joy
and inspiration. But the Sadler Commissioners
said, "Let the Intermediate students go down to
school, and to they have gone down. What is
the new condition of things? The young boy of
sixteen, on passing the High School Examination
enters the portals of an Intermediate College—
(College, forsooth—, the connecting link between
the High School and the University. He is there
for two years, and constantly each away never the ligh School and the University. He is there for two years, and constantly feels like a brief sojourner, constantly longs to get away, never content to be there, ever casting wistful eyes towards the distant gates of the University. He is at the Intermediate College for two years, and has hardly the time to know well his surroundings, his class-mates and and his teacher. He has no time to inherit the traditions of the institution: to esprit de corps he will be a stranger; the likelihood indeed is that the mistitution will neither have any traditions nor caprit de corps. Then when he comes to the University his fresh enthusiasm has been almost completely damped, his two years at the Intermediate College having fairly withered the tender feelings that alone enable him to make and keep friends. The objection that the In-

. . .

termediate students are not fit to profit by teaching of the college standard loses the little force it ever had when the quality of the batch of students now coming from Intermediate Colleges to the University is considered. It is the experience of most, University teachers that the majority of students, except from about half a dozen institutions, find it very hard to follow their lectures. The reason for that of course is that the High Schools are equipped with indifferent teachers. The evil does not stop there, the teachers who are available for the Intermediate Colleges are those who have failed to get employment at the Universities and are distinctly inferior in attainments. So that whereas in the past, the stage of inefficient teaching stopped at the Matriculation and that of competent guidance began at the Intermediate, now inefficiency is carried right up to the end of the Intermediate. We trust we are no pessimists, and we have certainly not attempted to draw too lurid a picture of the present state of education

Similar comments were made in The Modern Review years ago on the proposals for Intermediate colleges in the Sadler Commission's Report. But the educational reformers in the United Provinces did not take any notice of them.

The Peasant Triumphant

In H Mann contributes an article to the Bombay Co-operative Quarterly under the above caption and writes in the course of it—

Ten years ago nearly all Eastern Europe including Russia, Austria-Hungary, Eastern Germany, Servia and Roumania was an area of large estates. Some were worked by their owners more belonged to absentee landlerds and were worked by tenants on rents as high as could be obtained. Even then the peasants had gradually, in most countries, been increasing their interest in the land by legislation or otherwise. But the soil of each country was still dominated by the large proprietor—often an absentee landlord—and the worker on the land was usually a tenant (often a small tenant) cultivating the land with more or less control of his cultivation by the landlord or his agent. Towards the end of the Great War, a strong movement gained impetus in all the countries that I have named towards the acquirement of actual ownership of the land by the cultivators themselves. It was successful first in Russia, where indeed in the first years of the revolution it went further than the peasants wanted though this has been altered since. But from 1919 onward, the peasants in most of the countries have obtained possession of the land they cultivate, and laws have been passed in most of the new States created as a result of the War, granting the land to the actual cultivators, and dispossessing those who owned more than a certain amount of land. In most cases, except Russia and the Baltic States, it was the intention to compensate the land-owners thus dispossessed; but owing to the fall in the value of the currency mail these countries, the compensation has

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amounted really to little or nothing, and the peacents have the land without giving very much for it.

What has been the result of this change on the prosperity of the countries concerned? When the changes described were in the course of being accomplished in the years up to 1921 it was freely stated that they would result in an economic decline in the countries concerned, in a lowering of production, and in general misery. We have now materials in several countries to judge how far these prophecies were true, and in Roumania. far these prophecies were true, and in Roumania, in particular, the figures are fairly complete. There they show that, however judged, the result has not been what was prophesied. Coming at the end of a ruinous war, the change found the country with less cultivation, with less domestic animals, and with general disorganisation. Now five years later the cattle are greater in number than before the War, while the sheep and pigs are nearly as many. Horses have declined, but this is to be expected as the number of horses, in a country where agriculture is carried on by bullocks, represents the luxury of the few rather than general prosperity. The total amount of cultivation has nearly reached the pre-war standard, and the area under grain crops is likewise almost equal to what it was before the troubles. On the other hand, the yield of crops per acre is now lower, though it is rapidly regaining the former standard. One point is very clear. The change from landlord to peasant agriculture seems to have led to a change in the character of the grain crops produced. Wheat grown chiefly for export, has gone far these prophecies were true, and in Roumania, Wheat grown chiefly for export, has gone down by nearly thirty per cent, the grain crops grown for local consumption, whether by men or by cattle, like barley and oats, have largely increased.

One result of the sudden development of pea-

sant proprietorship, which is of particular interest to us here, has been the rise of co-operative organisation, particularly for sale and purchase.

The Buddha Gaya Temple

The Mahabodhi writes truly, though with iustifiable feeling:

The Buddhagaya Temple is going to be convertrhe Buddhagaya Temple is going to be converted into a Saivite shrine by means of a public agitation. In India truth and justice have no value. The starving millions of India are illiterate and ignorant. The only way to upset the officials is to start an agitation. The Mahant has money, he has an army of sannyasis to do his bidding, there are starving pleaders and newsystener experience. has an army of sannyasis to do his bidding, there are starving pleaders and newspaper correspondents ready to do any evil. provided they are liberally paid. There are University professors who are ready to make history to show that the Buddbagaya Temple had always been a Hindu temple. One professor is preparing the way by writing articles to an influential Journal to show that the Mahant is the righful owner.

The Mahant does not know even the principal articles of the Buddha Dharma. Does he know that the Lord Buddha Dharma. Does he know that the Lord Buddha preached Excinst caste and animal sacrifices, against rituals, against a creating God, against a separate soul? As a Saivite would he be allowed to officiate in a Vaishnava temple? It is said that Vishnu came in the form of the

Buddha to preach against vedic sacrifices in or to send the Daityas to hell.

Whatever hirelings may try to prove. temple belongs by right to the Buddhi and we are sure when it comes into th possession they will be glad to allow Hindus who really consider Buddha an Ava to worship him there.

Sivaji's Mother

The Volunteer contains a biographi sketch of Jija Bai, the mother of Sivan, which the following incident is related.

Her sense of honour was superb. In 1627 wl Jehangir, then ruling at Delhi, found the harmy of Ahmednagar resisting his own power one again and again with the help of the stur Mahratha, he determined to win over the Mahratha chiefs. He succeeded in his designation of the succeeded in his designation of the Moguls was Jadhay Rao.

Rai's father. Very soon after this Jadhay Rao sent with an army against Ahmednagar leads to the son army against Ahmednagar leads to the sent with an army against Ahmednagar leads to the sent with an army against Ahmednagar leads to the sent with an army against Ahmednagar leads to the sent with an army against Ahmednagar leads to the sent with an army against Ahmednagar leads to the sent with an army against Ahmednagar leads to the sent with a sent w Bai's father. Very soon after this Jadhay Rao sent with an army against Ahmednagar I conscious of the son-in-law's strength he cause by secret conspiracies suspicion to be east Shahaji who had to flee with his wife and for years' old son. They were wildly pursued Jadhay Rao and his men. Jua Bai was in a decate state of health at the time but she brave kept up with her husband. She was finally lodg in a fort under the protection of Srinivasa R while Shahaji went on with his journey. In meantime Jadhay Rao coming to know of I daughter's state sought her immediately. Jua't turned her proud gaze on him and scornfully s turned her proud gaze on him and scornfully s "I have fallen into your hands instead of him. "I have fallen into your hands instead of him, towards me as you would have acted towal him." Her crest-fallen, father cowered under I blazing eyes and appealed to her to accept shelter of his roof "No. I shall not go with shelter of his roof "No. I shall not go with shelter of his roof "No. I shall not go with she mess and here she was living from day to day the most cruel uncertainty never knowing with she might be caught in the clutches of enemy. There was moreover the agony of see the little son sharing this stern fate with her sthe thought of how or where her husband milbe. But she preferred all this to the hospitality one who had turned traitor. For ten years where husband fought bravely on the battle-fic lija Rai fought her own domestic battles in little home. little home.

Marriage Customs Among the Muduvan

L. A. Krishna Iyer says in Man in Inthat among the Muduvans of Travanco an interesting hill-tribe,

Marriage generally takes place after pube. Sexual licence before marriage is neither recogn nor tolerated. All the unmarried young live together at night in a 'Bachelor's Hut' a

the married quarters. The young unmarried n live likewise separately in the company of vomen. Soon after supper both young und men and women go to their respective This custom finds its counterpart among vagas of Assam and the Oraons of Chota

among the Veddas of Ceylon, marriage place between cross-cousins, i.e. between the en of brother and sister, never between those prothers or two sisters. The union of such will be considered incestuous. The practice rrying a maternal uncless daughter is an old n. It was said to be universal among the dians at one time, and is considered to be rival of the mother-kin stage

e Twelfth Indian Science Congress

lessrs. N. L. Sharma and S. P. Chatterjie Benares Hindu University have conted to the *Educational Review* of Madras of and interesting account of the twelfth Science Congress, from which we the following extracts:—

e Benares session of the Congress has been and session this year. It was attended by 300 members, and more than 400 papers were itted to it.

SECTION OF ANTHROPOLOGY President:—Prof. P. C. Mahalanobis

c president delivered his presidential addresses Mixture in Bengal." His lecture was ilted with lantern slides, and included statistical ses of anthropometric measurements of acastes and tribes. He showed that the em of caste resemblance was much more lex than previous workers had assumed. He sted that each caste in India showed a dual affinities, one with other local castes of difficulties, one with other local castes of difficulties, one with other local castes of affinity castes of other provinces of the same social After a brief discussion of older theories, he

After a brief discussion of older theories, he provisional description of racial affinities and acies based on available anthropometric evi-Prof. Mahalanobis also considered the Anglo-1 question and discussed the racial position of nglo-Indian group with reference to Indian and tribes.

veral extremely interesting papers were read is section. Prof. P. Sampat Ivengar, of the e University, read an extremely interesting on certain recent Palscoliths found by him at ry, Tiptur Taluk in Mysore.

SECTION OF MEDICAL RESEARCH President:-Lr.-Col. F. P. Mackie

- the told

e President in his most learned and interesteech mentioned the nature of the diseases I by insects, and gave an idea of the high lity due to them. He stated that deaths and dity caused in India by diseases known to been caused by insects, and the proportion of es in which insects played a contributory are enough to stagger humanity. He said, in.

sect-borne disease was an enormous burden on the financial, economic and social conditions of the Indian people. India like other Eastern countries was awaking from the long slumber, and the immense fatality from preventible disease was one of the most important problems she had to face. He added if they rid India of these insect-borne diseases, they would go far to bring her mortality into a line with that of temperate countries.

After emphasising the importance of preventive as compared with curative medicine, Lt.-Col. Mackie urged an expenditure of at least a part of the available money for medical purposes on preventive measures. He said. "Lowering of the death-rate, especially of the infantile death-rate, increased expectation of life and general increase of healthiness—such as have been brought about during the last half a century in the countries of the West—have been caused not so much by the success of curative medicine, but almost entirely by triumph of prevention. One of the most amazingly retrograde steps which has resulted from our recently-acquired methods of legislation is the demand from one province after another for the abolition of Public Health Commissioners, and a weakening of the services they control. That politicians should be found so short-sighted as to try to weaken the very organization on which the whole health and future depends, causes one almost to lose faith in the future of human progress." The President further added that if adequate measures are to be taken to deal effectively with the vast subject of preventible disease, it must be by strengthening and not by weakening the public health services. We look, and we believe not in vain, to the Supreme Government to stand against this rising tide of ignorance and prejudics. Lt. Col. Mackie said with great emphasis that it is their duty when the time comes to hand over the government of this country to its own population to see that they leave it with a strong, well-organised and efficient public health service, and that, he believes, is the greatest boon which the Western medical science can confer.

In this section several papers of academic interest were read and discussed, and a resolution was passed to the effect that members of the Medical Research Section of the Science Congress were of opinion that in view of the vast amount of epidemic and endemic parasite disease in India, the government of India and the Local Governments should be urged to enlarge and strengthen the public health and research departments throughout the country, with a view to reducing the enormous amount of invalidity and death-rate resulting from preventible disease.

SECTION OF GEOLOGY

President:—DR G. E. PRIGRIM, D. SC., F. G. S., Superintendent, Geological Survey of India.

The President gave a very learned and interesting speech on "The Past History and Migrations of Indian Mammals."

SECTION OF BOTANY
President:—Mr. D.S. INAMBAR. B. A. B. Ag.

The subject of Prof Irandar's address was "The Auto-Regulation of Physiological Processes in Plants".

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SECTION OF AGRICULTURE President; -MR. R. S. FINLOW, B. Sc., F. L. C.

The subject of the President's speech was the review of work which had been done and of the progress which is being made in the improvement of Indian Agriculture.

SECTION OF CHEMISTRY.

President: -- Prof J. C. Ghosh, D. Sc.

In the past, the presidents of this section chose for their addresses topics of general scientific interest and organisation. This year, Dr. Ghosh departed from that precedent and spoke on modern theoretical developments in Photo-Chemistry—a branch oretical developments in Photo-Chemistry—a branch of chemistry in which he has been interested for some time. He defined this branch of Photo-Chemistry as one which deals with those groups of allied phenomena where radiant energy is transformed into chemical energy, and vive versu.

Of all the sections, this Chemistry section had the largest contribution of papers. The total number of papers was 108

ber of papers was 108

Animal Diseases and Public Health

Mr. K. Kylasam Ayyar writes in the Indian Veterinary Journal .-

For convenience of description the diseases communicable from animals to man may be classed under three groups, viz. (1) by ingestion of infectious material through meat and milk. (2) by actual contact and (3) by inoculation Group I.—Tuberculosis, Intestinal and other Worms, Foot and Mouth Disease, Diptheria, Sore

Throat, etc.

47.

Tuberculosis or consumption as it is popularly known is common to man and most of the domesticated animals throughout the world, but it is more widely prevalent in some countries than in others. For instance, it is more in evidence in England than in India at the present time. Some years ago, the disease assumed such alarming proportions in England in both men and cattle, that a Royal Commission on Tuberculosis was appointed. The imal report of the Commission was issued in 1911. I will quote a few salient points from the conclusions arrived at by the Commission.

"We have investigated many instances of fatal tuberculosis in the human subject in which the disease was undoubtedly caused by a bacillus of the bovine type and by nothing else. ticated animals throughout the world, but it is

the disease was undoubtedly caused by a bacillus of the bovine type and by nothing else.

Foot and mouth disease affects chiefly cattle, sheep, goats and occasionally other animals. Outbreaks of this disease frequently occur in this country. It is not a fatal disease. The disease can be conveyed to man by means of the milk of affected animals, by butter made from infected milk. Foung children are specially susceptible.

Diptheria is another disease which may be conveyed to man especially children, by milk. Some septic infections of the throat and intestinal discreters in human beings are undoubtedly caused by the germs contained in the lifts obtained from cows with inflammation of the udder

Some of the internal animal parasites or worm infectious in man are caused by eating improperly

cooked mest of animals, including fish, which serve as intermediate hosts in the life cycle of these worms. It is obvious, therefore, that the importance of an organised and thorough system of meat and milk inspection in all our large cities

of meat and milk inspection in all our large cities and towns cannot be over-estimated.

Group II.—I would here mention Mange of Scabies, Ringworm and Variola.

Mange or Scabies and Ringworm are common diseases of domesticated animals such as horse camel, cattle, dog, sheep, cat, etc. There are several recorded cases of these diseases having been transmitted from animals to man.

Variola in man is known as small-pox. It is contagious disease of animals affecting cattle, shee horses, goats, pigs, buffaloes, camels and monkey. Cow pox or Variola vaccina is largely connected

with public health consideration

Group III, includes some of the more important diseases not mentioned perviously, viz, Glander Anthrax, Rat-bite infections and Rabies.

Glanders is a highly infectious disease of the horse tribe, communicable to man and a warm-blooded animals except cattle, pig and whi mouse.

mouse.

Infections connected with Rat.—Rats have prove to be a real menace to public health, in various ways, some of which are carriers and transmitte of dangerous disease and as contaminators of to materials and water. Rat is the carrier of two serious diseases in man, known as Weil's disease Spirochaeteial Jaundice and rat bite fever.

The role played by rats in the transmission plague to human beings to fairly well understo and so I do not propose to deal with it here. Rabies is another most dangerous disease tiar mitted to man by the bite of a rabid animal usually dog.

usually dog.

Two forms of rables are recognised in the de Two forms of rabies are recognised in the determinant indicates is the more dangerous of the was the unprovoked attacks on man and beast made by dogs having it. No letter illustration the saying, Prevention is better than cure' if the one furnished by this disease, can be wishfor. It is possible to stamp out the disease stringent suppressive measures, and prevent re-introduction by adequate quarantine regulations has been done in Great Britain and Irela This was accomplished by the Rabies Order 1899, and other accessory orders dealing with importation of dogs. In this country destruction for the street dogs has been in vogue for some your, but, in order that it may produce the des on street dogs has been in vogue for some yonow, but, in order that it may produce the deserted, it needs to be carried out on a large sustained scale. Killing dogs in the streets clubbing them is generally condemned method now recommended for adoption by mulmcipalities and large towns it to catch the and pass them through a lethal chamber.

Manufacture in India

1 1 1 2 2 ...

We read in The Indian and Eas Engineer, a monthly review owned edited by Englishmen:—

Few of the numerous Home and American n facturers' representatives who call at these o

during the cold season tours omit to raise the all-important problem as to whether it would pay to establish their works in this country. The problem is a most important one and the most careful consideration has to be given to it. One criterion and one criterion only can be applied and that is "Will

It is necessary, in order to appreciate the present position, to realise that though the legislatures of this country, both provincial and imperial, are de mere merely debating societies yet de facto they are

pure merely debating societies yet de racio they are capable of, and do exercise, a great influence on the policy decided on by the Government.

Will it now pay Home manufacturers under present conditions to come out here? It may be taken as a sine qua non that the nationalistic spirit, a very right and proper spirit, which has folded the Government. ment to protect Indian industries will grow stronger as time goes on and our own considered opinion is that in time India will be a country protected by a very high wall of tariffs. This will not be for many years yet, but the manufacturer who contemplates coming out here has to consider not only immediate conditions but what they are likely to be in the future.

be in the future.

There are certain points for and against the proposition. Against the proposition we have the fact that the demand in India at the present for most engineering commodities, taken individually, is not so great as to justify the building of large works and without large works and a steady output the cost of production must be high. Manufacturing costs in India are in any case high, due to the expensiveness of the labour.

Where expert European supervision is provided in factories (we are not, it must be understood).

in factories (we are not, it must be understood, dealing with textile factories of any kind, overhead charges become more than usually heavy and frequently even efficient Europeans imported into frequently even efficient Europeans imported into India lose their vitality and are not always a success with the labour they have to handle. The last point against the proposition, which we propose dealing with, is the high freight charges made by Indian Railways. It is actually cheaper to import goods from almost any continental port in Europe to Calcutta or Bombay than it is to move goods from Calcutta to Bombay or vice versa. Future years may see a considerable reduction in freight charges, but certainly there are no immediate prospects of this state of affairs arising.

In favour of the manufacture of goods in this

prospects of this state of affairs arising.

In favour of the manufacture of goods in this country we have that very strong nationalistic opinion which is determined on giving every support to Indian enterprise. Again, while labour is to-day inefficient, there is growing up in the country an industrial force born to the work and the use of fool-proof automatic tools has lessened the period of great inefficiency to a considerable degree. Numerous Indian engineering enterprises run on most economical but usually hopelessly impossible lines, have helped to build up a labour reserve which has passed its first stages of ignorance, and this source of labour will always be available as the wages and opportunities offered by bigger firms are greater than the Indian mushroom enterprises can provide.

In the manufacture of paints, firms in India have against strong Home and Foreign competition succeeded in establishing themselves. Agricultural implements are also being turned out in competition with Kanopean products and are helding their own. Other lines are struggling along some of

whom will go under while others will see

whom will go under while others will see way through to happier times.

The manufacturer who contemplates comi India to manufacture will need to study problem both from its political and economic in the former he would be wise to enlist the port of influential Indians on his directorate the economic side he would do well to ded third from his most conservative wrofits and third from his most conservative profits and turn estimates in order that if even the wors realised he will be able to carry on.

Other than in the heaviest types of engine products India, we consider offers a fair retu that manufacturer who keeps low his initial c ontlay and expands accordingly as the de arises. To that manufacturer who comes to country, as several have already done, and bug works with an enormous capital outlay he to create a demand, to that type India offe disastrous venture. The British type of man turer rather than the American type will pros India.

A German Lover of Ahimsa.

In Current Thought, Mr. C. F. Anc tells of Mr. Albert Schweitzer, a Ge lover of ahimsa, and relates the follo anecdote:-

In the morning, as we hurried to the S I witnessed a perfect example of Ahimsa i own case. We were carrying between us, walking stick, his bundle which was rather I Each of us was holding one end of the stick. Each of us was holding one end of the stick, road was very slippery owing to the frost, denly he pulled himself up very quickly it and I nearly fell over at the sudden wrench was given to the stick. He apologised to me, took up from the ground a worm, which was frozen with cold and put it carefully on the gat the hedge side. He said to me tenderly, it will be quite safe. Here, in the road, it is to killed". It is difficult to describe the bot that action, but it will remain ineffaceable my memory, as a perfect example of the spir gentleness toward all created life.

The Test of a Picture

journal Mr. Mani In the same Bhushan Gupta gives a translation of a Bengali article by the great artist Nan Bose on the test of a picture, in which read :-

A great difference lies between the picture an object and the photograph of it. In the p besides the form of the object, we perceive. besides the form of the object, we perceive outarly the joy of the artist in the object, in a photograph we see only the material form not the artist's joy. It may be argued that one take pleasure in a photograph, just as one finds sure in Nature. But that is not necessarily for an individual that y see nothing in an individual that y is not not yet in the perceive of the artist in the object. Then we may say, that a picture is the expression or embodiment of the heightened jcy and emotion of the artist. There are two worlds in flod's creation—the world of phenomens and nountens. The eternal world consists of the sun, the most, stars and all other material things, while the mental consists of impluse, feeling, joy eto. To sixpress the joy of mind, man has created 64 times of Kalas (Fine Art). The impluse finds outlet be give expressions to our personality in songs, in the sun procession of the sun procession? Joy demands expression. It does not matter, whether others need it or not, a lamp will shine, when kindled; when a flower blooms, it must exhale its iragrance.

fragrance.

Saadi on State-craft

The passages which Sheikh Abdul Kadir quotes from Saadi on state-craft in an article in The New Orient are all worthy of attention. We extract two at random.

of attention. We extract two at random.

"Do not say to the king: go and place thine honoured feet on the skies, but say: prostrate thy sincere face on the ground."

Thus he places before his king the motto that kingship means service and this is a truth which he emphasises again and again in his writings. In a story given in the first chapter of Gulislan he iells us of a poor Dervish, who had retired into a desert and was free from all greed of gain. The king passed by, but the Dervish took no notice of him. The king resented this and sent his Wazir to question the man why he did not pay due respect to his Majesty. The Dervish told the Wazir to tell the king that he should expect service from those who expected to get anything from him and added that the kings were meant to guard their subjects but the subjects were not created for the sake of the service of kings. The goat, he said, is not for the shepherd but the shepherd is for the service of the goat.

In conclusion, I do not think I can do better than give a translation of a little story relating to Alexander the Great, with which the first chapter of Gulistan ends. Saadi observes:

"People once asked Alexander: By what means fid you acquire so many countries of the East and the West? There were monarchs before you who lived long, had larger territories, armies and treasures than you have and yet their conquests were not so great. He replied: Whatever country I resonquered with the help of God, I made a point of the country. I also kept up any good work and therefore the country. I also kept up any good work and therefore the country. I also kept up any good work and the reverse than you have and those people from the

times of the monarchs of old and I always cherished the good memory of past kings. Whenever I mentioned them I referred to their virtues. The wise do not regard him as great who gives a bad name to the great men who have lived before him. All things mundane come to nothing as they are so transitory, whether it be the throne, or the authority to order and to forbid, or the power to take and to control. If you wish that your good name may be preserved, the best way of doing so is that you should preserve the good name of those who are no more."

The British rulers and historians of India stand badly in need of always bearing in mind the anecdote told above. They generally paint all previous rulers of India in black colours.

"Moral Education—India's Greatest Neeed"

Mr. C. N. Zutshi writes in The Vedic Magazine :-

"Education" according to Prof. James "consistsing the organisation of the resources in the human being, of powers of conduct, which will fit him to his social and physical world." The present system of education viewed in the light of this statement, has been a failure; it has failed to develop and organise the powers of conduct in our youngmen who receive their education in the present-day schools and colleges. The education which they receive has been too secular to inculcate any sound morals in Indian youths: I mean, it is not encouraged the formation of character in them. The result is that our youngmen do not possess stamina, moral courage—either of action or conviction—honesty of purpose and consistency, and very much lack in strict adhesion to truth. These effects of an epicurean morality on the moral development of our youths have been of too disastrous a nature to be exaggerated. Our youths are always taught to regard pain and pleasure as the lords of life and Mammon the only god to be worshipped. The present education has unnerved their character and dwarfed the possibilities of their moral growth. The result is that the present enteriors and over-sensitive to the slightest touch their moral growth. The result is that the present generation of Indians has become very ease-loving, luxurious and over-sensitive to the slightest touch of pain; and so it is that the hardinood of the older generation is gone and a sort of moral effiminacy has come to predominate our national character. The result was inevitable, Indian gtudents being constantly fed on an doctrine of eat, drink and be merry" without being subject to any moral discipline.

FOREIGN PERIODICALS

The Mothers We Want

In the coarse of an article in the Century Magazine on "Revaluing Motherhood." Anne Sturges Duryes observes:-

Men are as big as ever they were; bigger by so much as that they have irretrievably welded together by trade, radio, airplane, and a new international spirit the hitherto separate parts of a world which must henceforth be regarded and dealt with as a unit. We are to-day handicapped not by necessarily smaller men, but by more extensive and complex situations, which call truly for a new reduct in the art of man-making, and nothing see product in the art of man-making, and nothing so abnormal as some monster superman will meet our

requirements. requirements.

In some way, coming mothers must learn to get larger outlooks, wider inspirations, deeper values of the immense significance of the human spirits committed to their care and of a mother's relation to them. They will look upon themselves as temporary custodians of these lives which belong first to themselves and then to the future. They will not see their children as of interest in relation to themselves, but themselves as of an only temporary interest in relation to their children. The physical love will claim less emphasis: personal sensibilities literest in reaction to their children. The physical love will claim less emphasis; personal sensibilities even moral ones, will be submerged; they will be looked upon as subservient to the higher love—the love which regards the individual rights and potentialities and achievements of the child as the really significant values to be devoted to world-wide ser-

Will they not, then, create a race of beings who need never seek their coveted joy in unusually perfect methods of killing, but in richer and completer ways of living and of fostering the life of others in its world-wide, as well as in its more restricted relationship?

If we cannot seem to develop this sort of being from the human specimens produced by the good old mothers of the past, why not look to a new and revalued motherhood for the hope of the

and revalued motherhood for the hope of the future?

Mothers of the coming day will find thrown into their crucible by rapidly changing modern conditions about every element needed for not a new chemistry of manhood but the new alchemy of motherhood. If old-time mothers will empty out their stale decoctions, if they can wash away their early Victorian sentimentalities, their standly virtuous, though essentially selfish, crystallizations, they may distil some, new and potent magic of motherhood, some spiritually utilitarian essence, in which the coming world-infant may grow and take on some sort of world proportions and with which he may in safety "primarily identity" himself. Such a mother would in a truly abaggating catalysis, by eliminating herself, precipitate for the young Narcissus of the future a separated and independent self-image worthy of his own regard, because expanding to the dimensions of the normally balanced and finely adjusted in the coming words and travailing to bring forth.

Poverty and Elected Assemblies

The Living Age says:-

Baron Saito, the Governor-General of Korea, has made a contribution to political philosophy that may help to explain why the United States, the British Dominions, and some of the less impoverished. Powers of Western Europe are blessed with democratic institutions—at least in form. He tells the people of Japan that elected assemblies are a luxury suitable only for wealthy countries. The poor Koreans over whom he rules could not afford such an indulgence. They would be unable to stand the cost. And all this before he had an opportunity to cite the last salary-grab in Washington to point the moral of his tale!

It may be pertinent to enquire in this connection whether our legislative bodies are not too costly for the service (or disservice?) rendered by them to the country.

Exchange of Populations

In explaining in the Nineteenth Century the effects of the exchanges of the populations in the Balkans during the past few years, A. A Pallis gives some figures, which are to be found in the following extract:-

To take Turkey first. In Asia Minor the Greek and Armenian population have completely disappeared, except for a small number of Roman Catholics who do not come under the exchange. In Eastern Thrace, before 1912 there was a mixed population of Greeks, Moslems, Bulgars, Armenians etc. The proportion between the various races, according to the Turkish official figures of 1902, was Greeks, 45 per cent., Moslems, 39 per cent.; Bulgars, 9 per cent.; Armenians, 4 per cent.; others 3 per cent. To-day the Moslems compose 95 per cent., of the population, the Greeks and Armenians have completely disappeared, and Bulgars do not exceed 1,000. The rest are Jews. Gypsies, Europeans, etc. . . . Turning to Greece, we find that Macedonia has been hellenised to an extent which, without the exchange, would have been hardly possible in so short a time. In 1912 the proportion between the various races inhabiting what is to-day Greek Macedonia was—Greeks, 43 per cent.: Moslems, 39 per cent. Bulgarian Exachists, 10 per cent., others, 8 per cent. To-day, after the settlement of the Greek refugees in the country and the departure of all the Moslems and part of the Exarchists, the proportion is—Greeks. 88 per cent.: all others, 12 per cent.

In Western Thrace, where the Moslems are excempted from the exchange, the proportion is as follows: 1912—Greeks, 3, per cent.; Moslems, 47 To take Turkey first. In Asia Minor the Greek

in Western Thrace, where the Moslems are exempted from the exchange, the proportion is as follows: 1912—Greeks, 3. per cent.; Moslems, 47 per cent; Bulgarian Exarchests, 14.5 per cent. others, 15 per cent. To-day—Greeks, 62 per cent. Moslems, 26 per cent.; all others, 10 per cent. The conclusion to be drawn from the proceding figures is that the engignations and exchanges, it spite of the area thering and loss of human lift they have entailed, have at least had the compensating advantage of creating a more homogeneous

ing advantage of creating a more homogeneous population where before there was a perfect tangle of races and religions. It is to be hoped that man

causes of political friction between the countries concerned will thus tend automatically to disappear.

Date of the Koran

The Bulletin of the John Rylands Library in Manchester says that a very important Syriac manuscript has recently been deposited there for purposes of investigation. It contains portions of a previously unknown translation of the Kur'an into Old Syriac.

More than two-thirds of the important Surahs of the Kuran are involved in this translation, which is of the utmost importance, for the fol-

lowing reasons:

1. It contains some new verses of the sacred text of Islam, which are not found in the standard text which has been in use by Muslims for many generations. Some of these verses have been traced by Dr. Mingana in the works of Muslim traditionists, as having been actually uttered by the Prophet, whilst some of them cannot be accounted for, and are unrecorded even by the numerous compilers of Islamic tradition

2. Even in the verses that are actually in the Kuran of to-day the Syriac translation offers a considerable number of variants. Some of these variants are shown by Dr. Mingana to have arisen from an Arabic text similar to the one we possess.

and others seem to be completely foreign to it.

Furthermore, the Kur'an is shown to have been spandardised in the form in which we now know it, not by the third Caliph Othman, as has been universally believed hitherto, but more than forty years later by Hajiaj, the powerful lieutenant of the Umayyad Caliph Abdul Malik.

Beauty Aids for Men

The Women Citizen says:-

We rise to protect against discriminations, against men in advertisements of modern cosmetic we have to protect against discriminations, against men in advertisements of modern cosmetic Leaf through the big magazines and you will find appeal after appeal directed to women to use this or that in order to get a husband or to make sure of holding one already captured. All sorts of advice are issued to the wife for preserving her complexion, hair, figure, her youth, to the one purpose of having and holding. But, with the axtention of the afflicted gentleman whose engagement is abruptly broken off because "his best friends won't tell him." almost nothing is done to help a man win a girl or keep his wife's affections. The texture of his skin is apparently only a matter of his cwn physical comfort; hair tome ads never ask him if his wife's illusions are damaged by his haldness; and his figure may bulge grievously to the complete loss of a wife's pride in him, for all the controlled holds. It has advertisers care. It isn't fair. Men have a right to aids to beauty too. If the advertisers are in the cusiness of keeping homes attacher, they really should work from both sides.

The Quality of Women's Greatness

We read in the same journal:-

At a dinner given in honor of Mrs. Edw MacDowell as a recognition of the *Piotorial Revie* \$5,000 award to her as the American woman made the most outstanding contribution to Ame an life during the year, Mary Austin drew interesting distinctions between the contributions of the contribution of the contr interesting distinction between greatness in a rand in a woman. Greatness in a woman, she s will always carry with it a quality of mother In whatever a woman does, there are involved maternal qualities of fostering, developing, protect and comforting. This instinct has always been the service of man and has undoubtedly b responsible in considerable measure for his graness. Nearly every man who has achieved githings has had some woman to make this comfortable for him, to shield him, to take on own shoulders all the petty, irritating, time-consi interesting distinction between greatness in a r own shoulders all the petty, irritating, time-consi

ing details and leave him free to create.

Many think that this is woman's chief function life. Whether this is true or not, there is question that the creative mind needs this mother are and it is contracted that the creative mind needs this mother. care, and it is quite possible that one of the reas why women have not equaled men in crea achievements is that they have not had any to give them the freedom of mind and body wi-most men have had. Mrs. MacDowell's achievem through the Peterborough colony, is to give a of this protection to creative minds working in various arts. It is a service given to men women alike, and may be responsible—who know for developing some unknown woman's genius i would otherwise be smothered under the press of ordinary life. In this it is unique. It will interesting to see if the achievement of a wor which wins the next award will have this simaternal quality.

The Future of Art

Herman Epstein observes in The Wo $To ext{-morrow}:$

Today vulgarity surrounds us everywhere in Our doings and in most of our art, and only protest rings burning and vital. Tomorrow the will be inspiration in the air always, everywhet when we awaken, when we labor, our minds abodies and souls will sing with the joy of live and our hands will easily do their bidding.

Art is not a resting or antertumment, but the fig.

It is not a pashine or entertainment, but the flow and purpose of our being. Today it is hard realize what this means for art has been so putituted for entertaining, merely filling the we hours, for commercial advertising, for ostentate display, that we have forgotten its source is function.

function.

Of all the reasons for which the new wo should be hailed with greatest joy and hope, most important is this that art will then co again into its own: and we will all be artists some degree. We will have songs to sing, pictu to paint,, images to carve, beautiful things isshion, and our hands will have the necess comming to express our ever very puls vitalized, responsive, simply human, god-like

Well-ordered Adult Education

We read in The Play-ground:-

It is probable that very few minds are ever again at alert or as active as they are at about twenty-two or twenty-three years of age. When the pressure of formal instruction is removed and the pressure of formal instruction is removed and when the early stimulus has passed, the vast majority of human intelligences plod through life on a dead level. Only now and then is there evidence given in later years of real initiative, of mental alertness, and of productive intellectual power. The number of human beings, even those of some conspicuousness, who continue to grow in knowledge and in power after forty years of age is very small indeed. Observation indicates that those ledge and in power after forty years of age is very small indeed. Observation indicates that those who are continuing to grow at forty will, in all likelihood, maintain that power of growth and achievement throughout life, however long. Well-ordered adult education might easily come to the rescue of vast numbers of those men and women who are, under present conditions, unconsciously sentenced to a life of dismal conformity to type without any genuine interest or intellectual activity. No one supposes that the methods of home study can displace the personal relationship of teacher and taught, or that it can compete with the closely planned schemes of educational work that have stood the test of generations of use. What home study can do, however, is to carry the sparks of scholarship to the dry place of adult life and light here and there a fire that will give both brightness and warmth to otherwise weary and shut-in lives. It is a noble and a splendid type of service which will well repay whatever effort may be spent in perfecting it.

China As She Is

The Japan Magazine contains an important article by Marquis Komnra on the actualities of China and her relations with Japan, from which we make two extracts.

1. The General Situation.—Not a few people, who observe China superficially, speak pessimistically of her future as well of the past 14 years of republican government, during which she has been in a state of complete chaos. We must not overlook, however, many things, which have been progressing and developing constantly behind the scenes of disturbances. These inside facts must not be formuten by those wishing to coexist or coscenes of disturbances. These inside facts must not be forgotten by those wishing to coexist or cooperate with China either politically or economically. It is true that China is extremely disuntied but that is simply political; and socially and economically, she has been making steady progress and development. The masses have been gaining in power steadily, step, by step, while the political men have had constant ups and downs.

2. Economic Progress of Development.—The Chinese Republic has thus been in chaos since its loundation, and its unification and facilication cannot be hoped for in the near future. Despite

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such political idisturbances, the economic conditions in China have made yearly progress and development. This is note-worthy.

"Europe Drifting Backward"

Georg Brandes writes in Tilskueren, the Copenhagen Literary and Political Review:

The ideal of political liberty that obtained in the nineteenth century is almost forgotten. In conservatively governed countries popular rights are thrust aside by dictators. In revolutionary Russia and her satellite States like Ukraine and Georgia, there is freedom neither for the individual nor for The entire education is Communist and the press. antiliberal

Since looking at the dark side of life is both unpleasant and unfruitful, let us conclude with one word of hope. It is that out of our present travail and apparent backsliding something better may be born.

"China's Campaign Against Missionary Education"

We read in The Living Age:-

Last October an annual China Educational Conference was held in Kaifengfu, the capital of House Province. At this Conference a committee of Chi-Province. At this Conference a committee of Chinese educators, who had investigated missionary education in that country, presented a series of resolutions which were adopted and expected to receive the approval of the Ministry of Education, in Peking. These do not represent the snap judgment of a meeting that, we are told. 'included the most responsible body of educators in China,' but a matured programme that has been under discussion for a year or more. They demand in substance that the Chinese Government shall henceforth control all educatoral work in China. Foreign control all educational work in China. Foreign schools shall be required to register with the Government, to follow in their curriculum and administration the national and provincial regulations, to employ teachers having Government certificates, and—here comes the most controversial point—to observe the following prohibition. Foreigners shall not use their schools or other educational agencies for the propagation of religion. To be sure, the Chinese Government cannot enforce these resolutions under existing treaties, nor would these measures have the unanimous support of the Chinese people; but they are very significant as expressing a state of mind

Alcohol in the Tropics

The following article, extracted Abkari, will be found instructive:-

The distinguished physician. Sir Leonard Rogers who was for many years in the Indian Madical Service, contributed to the Special Alcahol number of the Proceeding (Ictober, 1924) a most useful article on "Alcohel in the Tropics." He pointed out, firstly the predisposing effect of alcohol towards heat and sunstroke, and to the liver complications

of dysensery. Its value in the treatment of tropical disease he sums up as follows:

"There is thus weighty evidence that the administration of alcohol as a drug in many of the most important tropical diseases is positively harmful, while I do not know of any serious tropical disease in which its regular exhibition is of value, although it may be required in individual cases, especially in such patients as have become habituated to its use."

He answers the question, Has alcohol any prophylactic value against tropical disease? with a quotation from Sir Ronald Martin, writing on "The Influence of Tropical Climates":—

finduction from Sir Ronald Martin. writing on "The Influence of Tropical Climates":—
"We hear much amongst habitual topers of the enposed prophylactic influence of spirits and cigars against night exposure, malaria, and contagion: but no medial observer in any of our numerous colonies has ever seen reason to believe in any such delusive doctrine, nor is there in reality the smallest foundation for it."

He replies to his final question Is alcohol neces-

He replies to his final question, Is alcohol neces-sary or beneficial in the tropics? by quoting the happy result in his own case of abstinence during twenty-seven years of strenuous work in India with only one year spent in the hills, and with no complete year of leave, in spite of the warning from advisors whom he met at the start, of the risk he was running. Whilst he knows of no definite evidence that drinking a very moderate amount of well-diluted alcohol after sunset and only at the evening meal, does any harm, he infers from at the evening meal, does any harm, he infers from statistics drawn from temperate climates that ab-stinence would result in longer life and less sick-acts in the tropics, and commends to the considera-tion of insurance companies a reduction to abstainers living in the tropics.

The writer further says:—
Unfortunately, there is no doubt that the consumption of alcohol by Indians has greatly increassumption of alcohol by Indians has greatly increased in recent years, especially in large towns, while liver abscess is still rare in the Indian Army the men of which are rarely addicted to its use. Once more the rarity of liver abscess in women and children in India has been attributed, and rightly so, in my opinion, to the infrequency of their use of alcohol as compared with men."

Finally, he quotes Sir Edmund Parks, the famous Professor of Hygiene at the Netley Army Medical School, who had studied the subject closely, and who wrote in 1873:—

"The common notion that some form of alcoholic

The common notion that some form of alcoholic beverage is necessary in tropical climates is, I firmly believe, a mischievous delusion. On this point the greatest Army surgeons have spoken strongly (Jackson, especially and Martin), and yet nothing is more common even at the present day than to hear officers, both in India and the west Indies, assert that the climate requires lightly is most hurtful."

[Six Leonard Rogers is Physician and Lecturer at the London School of Tropical Medicine; Member of the Medical Roard, India Office; late Professor is Pathology, Medical College, Calcutta, etc.]

Records of Two Halves Humanity

Dr. Sudhindra Bose writes in The Cosmoditan Student:-

It is often supposed that the record of one-half of humanity is a record of continuous political freedom and democracy, while the record of the other half is one unrelieving midnight of barbarism and oppression. Is this true?

The fact is that abcient and medieval Asia, for instance, passed through the same political and institutional experiences as did Europe until the French Revolution. City-states, republics, jury system, divine right of kings, Machiavellian statesmen are to be found in Europe as well as in Asia. If it is true that the East has been the home of Timurlane and Zenghis Khan, it is equally true that the West has been the breeding ground of such libertines as Caesar and Alexander, such tyrants as Louis XIV and Alva of the Spanish Netherlands. Not every conqueror in the Orient was a bloodthirsty murderer any more than every invader in the Occident was a William the Conquerer who after taking the leading citizens of a captured who after taking the leading citizens of a captured city, skinned them alive and hung their skins on the city walls.

Impartial historians will bear testimony to the fact that Mongolian rulers, like Jenghis and Kubia, "were at least as understanding and creative monarchs as either that flamboyant but egotistical Alexander the Great" or, "that energetic but illiterate theologian, Charlemagne."

After all history are not made up of all campaigns

After all, history is not made up of all campaigns and massacres. Even amidst the benevolent despotism of Asia, we see that life, through all its ups and downs, went on progressively. We find that vast sums of money and effort were spent on arts, industries, architectures, roads, schools and colleges, academies of literature and science.

Take this matter of education. In ancient Industrial scholars and teachers were supported in early times by the State. They were maintained by gifts of land or proceeds of taxes. "Under Brahmanism education was mainly confined to the higher class of society, but Buddhism proclaimed the equality of all mankind, and Buddhist monarchs thought it necessary to make arrangements for the instruction necessary to make arrangements for the instruction of the multitude."

The British Government and the Opium Trade

With reference to the withdrawal of the American delegation from the Opium Conference at Geneva, The New Republic observes :-

A particularly regrettable aspect of the matter is the amount of ill-will engendered between British and Americans. If the latter have failed to take into sufficient account the problems of the Empire, the former have also been guilty of equivocation and misstatement. We regret to find in so intelligent and honorable a journal as the New Statesman (London) such observations as

New Statesman (London) such constructions these:

"In Persia, Turkestan, Arabia and India opium is eaten—as a stimulant, a febrifuge, a narcotic, the most universal and well-understood of medicines. In these countries it is very rarely, if ever, abused and the almost universal verdict of expert opinion is that it does far more good than harm. What right in any case has America or even Great Britain to attempt to interfere with the ancient

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shits of countries time Persis and India? Even he more victors use of opium which obtains is him is a Chinese not an Anglo-Saxon affair.

".....In America the use of morphia and heroin as increased of late rapidly and dangerously; and it is easy to understand why American public printed score not mersive to prevent the manufacture.

is increased of late rapidly and dangerously; and it is easy to understand why American public pinion should desire sweeping measures of worldwide scope not merely to prevent the manufacture and sale of these dangerous drugs, but even to prohibit the cultivation of the opium poppy from which they are obtained."

With no desire to fan a flame already too hot, we submit that there is no scientific basis for hese observations. The best opinion of British nedical men who have studied the subject in the field is that the use of opium in any form whatever is invariably harmful; that it is not a food, and that its effects of stilling the pangs of hunger and relieving such conditions as dysentery are only temporary and illusory. The latest edition of the Encyclopedia Britannica, in its excellent article on opium, says flatly that eating the drug "s much more deleterious than smoking," and that "to break off the habit of eating opium is exceedingly difficult." Because of its effect on the spinal cord in infants it should never be given to young children "under any circumstances, in any dose"; yet it is constantly fed to babies throughout the countries mentioned by the New Statesman, to keep them quiet.

The other statements quoted above are equally incorrect. In view of the fact that the East India Company virtually created ovium addiction in China, that Great Britain fought a war with China lending in 1842) to compel her to import Indian opium, and that the trade was developed for many years thereafter with the help of the Indian government, the observation that Chinase addiction "is a Chinese, not an Anglo-Saxon affair," seems about as cynical as could well be offered. Finally, the statement about the growth of the habit in the United States is far too strong. It is based, no doubt, on a wild misstatement which appeared several years ago in an annual report of the Secretary of the Treasury which declared that there are a million drug-addicts in the United States and that their number is increasing rapidly. States and that their number is increasing rapidly. States and that their number is increasing rapidly. Similar statements have often been made by yellow journalists, and one and all are without scientific verification. There are no reliable statistics of drug addiction, the Secretary of the Ireasury was just guessing. While the traffic a very serious problem, those who know most bout the matter believe his guess was a great leal larger than the reality. It is altogether itsely that drug addiction in this country is diminshing, and has been for a long time. The inericans in their attitude at Geneva may have moved themselves impractical idealists: they may by rejecting half a loaf have brought the conference to a result of no bread; but it is absurd to raue that their self-interest lay at the bottom of ndeavors. ndeavors.

In this connection Rabindranath Tagore's rticle in our present issue, translated from thorati, will be found illuminating.

"Collective Hypnotism," and Indian Jugglers' Tricks

John Dill Ross writes in Chambers's Journal:-

I recently read a novel in which the heroine possesses the faculty of collective hypnotism, by

I recently read a novel in which the heroine possesses the faculty of collective hypnotism, by means of which she creates a variety of remarkable episodes to the utter undoing of the villain of the plot. I do not know whether such a thing as collective hypnotism really exists, having had but little time or disposition to study this and other phenomena connected with hypnotism. But during my long residence in Singapore I saw three performances given by Indian jugglers which I wish to describe, as I could never obtain any satisfactory explanation of them.

(1) I was on board the Russian Volunteer Fleet troopship Kostroma, lying at Tanjong Pagar Wharf, Singapore, busy arranging her despatch to Odessa. While I was on the quarter-deck an Indian juggler with a woman assistant begged permission to give a performance. A space was cleared on the upper deck so as to make a stage for them, and the Indian began by putting the woman into a course net, which he fastened securely. He then folded the woman up and put her inside a small oblong basket, trampling her body with his feet until she exactly filled the basket, which he closed with a tightly-fitting cover. It would have been hard to believe that the compact little basket really contained a human body, had we not seen the brutal way in which he packed the woman into it. He next took a long, sharp sword and ran it through the basket in every direction. When he had had been eagerly watching the whole thing, which took place in broad daylight on the teak deck of the Kostroma before some hundreds of spectators. I got the juggler to repeat the trick at my house next day for the benefit of some of my friends. This time he worked on a floor paved with large excent of the paved. my house next day for the benefit of some of my friends. This time he worked on a floor paved with large squares of polished Italian marble, but with exactly the same result as on board the Russian steamer.

We witnessed an exactly similar performance by an Indian juggler, at Santiniketan, many years ago, in which the jugglers's son was thrust into a basket, etc., etc.

After describing two other performances,

Mr. Ross asks:-

How are these things done? I have an idea that certain Indians know much more about hypnotism and things occult than any European. Is it possible that those various jugglers willed that we should see exactly what they intended us to see? If so, in the case of the experience on board the Kastroma they must have hypnotised some the Kostroma they must have hypnotised some hundreds of strong men simultaneously, which seems to be beyond the bounds of credibility. Perhaps some of your readers may have a theory.

I have stated whatel have seen quite correctly and truthfully, without the least effort to colour

or exaggerate effects.

Civilization and Spiritualization

Swami Paramananda writes in Message of the East:

What is civilization? What are the distinctive marks of a civilized man? How does he differ from the uncivilized? It is right that we should have defiuncivilized? It is right that we should have definite answers to these simple questions. To-day almost everywhere we hear the loud cry to save civilization. It is seldom that we can pick up a newspaper or a magazine of any worth without reading something along this line. We might attempt many superficial answers to these outstanding questions. We might say it is easy to differentiate a civilized person from an uncivilized by his manner of apparel or through the mode of his living. Richness does not make a person civilized living. Richness does not make a person civilized nor can poverty make one uncivilized. It does not consist in building up of trade or commercial exploitation, or any of these superficial means, even though they may have certain outer glamour. The distinctive mark of differentiation is in the standard of conduct. Perhaps we would better use the sumple translation of the word "civilization," which from savagery. If we have not risen above the instinct of brute passion, hatred, treachery and other low instincts common to all uncontrolled animai nature, although we may live in fine houses surrounded by great luxuries and material splendor, we are far from being civilized.

"Swami's Teaching Reaches the Blind"

We are glad to read in the same journal that Swami Paramananda's book, named "The Way of Peace and Blessedness" has been recently put into Braille by the Clovernook Institute for the Blind, in America, and that on a recent occasion Helen Keller read the book in Braille. A correspondent writes to that journal:-

Then we laid your book in her lap, and I wish I could picture her as she sat there in the big chair reading aloud to us as she slipped her fingertips along the Braille lines. "Through the blessings of the Supreme, may our life be fruitful," and so on to "May we serve God alone with our whole heart and soul," where she stopped to say, "Ah, this book is my creed." (The book referred to is "The Way of Peace and Blessedness," by Swami Paramanda, recently put into Braille, by the Clover. mananda, recently put into Braille by the Clover-nock Institute for the Blind.)

The Secret of Democracy

"The following is from Philips Kerr's lecture on Democracy published in the Indus:

The real, the ultimate, secret of democracy is the leadership of moral wine. For unless democracy can throw up enough people who will take moral principle as their guide, at whatever cost democracy releases passions and animosities which destroy it, and drive people back to some

kind of absolutism as the one means of tranquilli and peace. It is not very easy to describe he moral principle operates in public life. It is used in the selfish fidelity to what one believes to be right not surrender to political animosity in any form. It is fearless readiness to face facts as they as and to deal with them as they are, and not fanate all disregard of everything which seems to runcounter to one's own preconceived ideas. It is a unselfish readiness to forgo personal ambition. unselfish readiness to forgo personal ambition of profit, place or power, for the sake of the commo good. It is determination to do what one believe the public good really requires and not merel what is popular or what the crowd demands, is readiness to face abuse and unpopularity, no from one's opponents, for that is easily sustaine but from those whom you seek to help and o whose support you rely. It is wisdom, unselling ness, self-control in the face of temptation and pressure to short cuts and easy ways,

Organized Society's Hate

Clarence Darrow writes in The Century Magazine .-

The whole life of man on the earth abounds in the record of the cruel vengeance administered on the record of the cruel vengeance administered by the State. It is a record of killing in the most ghastly way—killings for what are still crims and what are no longer crimes. Only a very small fraction of the victims put to death have suffered for acts that the world punishes to day. Deaths for sorcery, witchcraft, and heresy multiple to a far larger number of victims, and in punishment has been meted out in a far mer odious and horrible way. All this shows the society punishes those whom it hates, and my fanaticism, religious or social, claims its with by the thousands. Death is administered by the congenized society hates and gets joy in billing the ones it hates.

the ones it hates.

Those of us who believe that all conduct is the result of law, and that all men are controlled by their heredity and environment, are as anxious as the rest that crime should disappear. We, however, the control of the control ever believe that it can be diminished, if not finally obliterated, only by finding the causes and intelligently treating these causes rather than rending and destroying in anger and hate.

The Most Weighty Problem in Spain To-day

In the opinion of John Langdon-Davies, as recorded in an article in The Century Magazine.

Catalan separatiom is the most weighty problem

in Spain to-day.

To understand the Catalan question it is essenting to understand the Catalan question it is essenting to the catalan question it is essentially to t To understand the Catalan question it is essential to remember that the geography of Span bears some resemblance to that of Greece. Green unity was always prevented by the mountainous nature of the country; and in Spain also like physical features have produced and perpetuated like disjunity. When the Moors were slowly pushed back from the Pyrenees three new Christian settlements advanced in parallel columns

wn the Iberian Peninsula: the westernmost com-nity gave rise to the Portuguese, the center to e Castilians, and the Mediterranean to the stalans. In course of time Catalonia became lited with the kingdom of Aragon, and thence ith Castile itself, but dynastic union could not thing an amalgamation between the very divergith Castle usell, but dynastic union could not hieve an amalgamation between the very divergat cultures. Catalan nationalism has always een kept alive by a series of armed revolts, and atalan language and culture remained as distinct om Castilian as did the Portuguese.

During the earlier years of the nineteenth centry a renaissance of the Catalan language as a terary medium was the prologue to a tremendous ational revival. The peasantry had never samed Castilian and had always remained true to arned Castilian and had always remained true to sown national customs: throughout the eastern yrenees the traveller to-day still finds the scarst cap, which on the heads of French Catalans ecame the cap of liberty and the eternal emblem of France and the Revolution. In these valleys ervants and shopkeepers must be addressed in heir native tongue, for though Barcelona and the reat centers are of course bilingual, there are housands of men and women to whom the lanuage of Madrid is as foreign as Italian or French. In the villages by tradition and everywhere as part of the conscious nationalist revival, the Sariana is danced in the streets at every fierda, and latalan folk-songs are on everybody's lips. The latalan culture is indeed separate and distinctive wen in architecture, its genius has worked out ven in architecture, its genius has worked out new forms for itself; no one who has visited northern Spain can forget such cathedrals as those of Barcelona, Tarragona, and Gerona, and their listinctive central spans, widened until the side sisles have become, as it were, rudimentary.

The writer concludes .-

The writer concludes.—

From every point of view the observer is cored to decide that the future of Spain depends upon the future of the Catalan provinces: the distinction between the energy, the enlightenment, and the wealth of Barcelona as a community, and the apathy and obscurantism of Madrid, is too remarkable to permit a perpetuation of the present state of affairs. At present most of the Catalan eaders are exiled, two of them, Masso Llorens and Nicolau d'Olwer, have presented, fruitlessly of course, the claim of Catalonia before the League of Nations; an active propaganda recalling the Irish propaganda of a few years ago is acquainting the world with the internal affairs of Spain; housands of young Catalans are migrating across the Pyrenees to escape conscription; many others are drilling in their native mountains; a tremendous public opinion has been aroused. Meanwhile, in the student of politics, the pity is that so fine an attempt at democracy as that instigated by the man comunitat from 1914-24 should have suffered such an eclipse. It is one of the elements which we continuing to drag Europe back to what beorges Duhamel has lately called "a new and chious middle age."

Chinese Education

T. Z. Koo writes in the International Review of Missions: In the olden days government or state education 87-11

as such, hardly existed in China. Education was largely a private undertaking, the Government merely providing a system of imperial examination which was the only road to official appointments. The scholar group has always been the ruling group in China. The aristocracy of China has never been one of rank or wealth, but of learning. The modern system of government education is of comparatively recent growth, going back not more than twenty years. It owes its origin directly to the contact between the Chinese people and the West. At the time when the modern system began we were eager to acquire that training which would enable us to meet with the West on terms of we were eager to acquire that training which would enable us to meet with the West on terms of equality: we especially wanted education leading to material equipment for war. The first five modern schools established by the Government indicate this trend of thought very clearly. They were the Imperial Technical College, the Army Medical College and the Pei Yang Engineering College. This list shows with sufficient clearness why the China of those days wanted modern education. Later it was realized that training along these lines was not sufficient, and training along broader lines has gradually developed.

The actual beginning of a modern system of education for China did not come until about 1904 when the old system of imperial examinations was practically abolished. Two decades of work provided school facilities for about 5,183,400 boys and airls That is a very small proportion (four hundred million), but we simply have not been able to overtake our educational needs in these twenty years.

twenty years.

Britain's Rivals in the Textile Industries

In his article, entitled "Pros and Cons in our Textile Industries," contributed to the Financial Review of Reviews, S. N. Anderson quotes the following passages from the speech delivered by the chairman of the National Provincial Bank at the recent meeting of shareholders of that Institution :-

The fierce competition emanating from the Conthe nerce competition emanating from the Continent, which this trade (cotton industry) experienced during 1923, has continued, owing to a large extent to depreciated currency, and the lower wages and longer hours worked in many of the continental factories.

"The competition arising from the manufacturers in some countries, which in pre-war days depended to a large extent on Europe for textile fabrics continues to increase. The number of spindles both in India and China is increasing, and the same process is taking place in South America. In Brazil, for instance, it is estimated that over 80 per cent. of the cotton goods consumed there are produced in the country, and the number of spindles compared with 1905 has been more than doubled. Net rightstanding this, however, our share of the cotton goods imported into Brazil has somewhat increased......

"Our trade with India has also been considerably better, but here again the native productions." "The competition arising from the manufacturers

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compete in all the lower grades. We have in India, as in other parts, to face considerable competition from Japan, for whereas the share which this country had of the imports to India in 1922-23 was 91 per cent, and that of Japan was 7 per cent, in 1923-24 this country's share fell to 89 per cent, while the Japanese proportion rose to 8 per cent,

of the tetal. Italy also is becoming a serious petitor in this market.

"China has been passing through very distimes, and the trade that we are doing with country in textiles is at present very small. again, the Japanese competition is a distinctor."

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punyabi, Smdhi, Tamil, Telugu and Urdu. Newsp periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magaricles, addresses, etc., will not be noticed. The receipt of books received for review will not be acted and general sections. The review of any book is not guaranteed. Books a be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer according to the language of the books. No criticism of book-reviews and notices will be publis Editor, M. R.]

ENGLISH

FREEDOM AND UNITY: THE RUSSEL LECTURE, 1924.
DELIVERED AT THE PATNA COLLEGE ON THE 5TH FEB-ETARY 1924: By R. Coupland, M. A., Professor of Colonial History in the University of Oxford.

Colonial History in the University of Oxford.

This lecture appears to have been delivered in the interests of British Imperialism. Professor Coupland truly says that "for nations, as for men, isolation in this close interlocked modern world of ours is quite impossible". Sinn Fein, ourselves alone, is according to him, a delusive battle-cry. He quotes a writer on Nationalism as follows:

"Nationalism has been exalted to the dignity of a universal religion, and in its defence the armies of Europe can boast, on a peace footing, of one and a haif million more men than in 1913. The spirit of Nationalism is insatiable; no sooner has it made political boundaries coterminous with those of race than it is driven by a restless fever to absorb alien peoples."

Nationalism being thus put out of court, what is more simple than to fall back on Imperialism as the

Nationalism being thus put out of court, what is more simple than to fall back on Imperialism as the passes for all the ills that political humanity suffers from? And of the nations living together in anity and unity, which can approach in perfection the British Commonwealth of self-governing nations, living "in intimate cooperation under one or one commingled, yet distinct, united, yet free"? and then the politician-professor breaks forth in the following strain, so characteristic of his nation, and the happiness and prosperity of this poor Indian dependency, of whose degraded position in the glorieus commonwealth there is not a word of mention, although it alone gives the farfung empire on which the sun never sets all its value and imperience:

The same and the state of the same and the s

ful, solemn pride in it; regard it "as a achievement of the human mind in p science.

Professor Coupland, it may be assumed, di want to insult his audience, the major por which must have been Indians, but all the which must have been Indians, but all the for the latter we cannot conceive of a deeper than to have to listen to this outburst of vanity on the part of a member of the gov nations of the Empire, set to rule over brown and black peoples who furnish the ground of this fascinating picture. We defined in the colonial gentleman who presides the destinies of the neighbouring province inhabitants have no access to his own cowas among the audience, but if not, we fee his presence was the only thing wanting to plete the picture and serve as a practical hallstop of the lecture. OF THE THEME of the lecture.

THE GEOWTH OF INDIAN CONSTITUTION AND ALTERATION: By Professor B. G. Sapre. Poona, 1

This is a fairly exhaustive compendium of stitutional administration from the days of the India Company down to the Government of Ind It is a closely written book of nearly 500 with a small bibliography and an index. As a of reference it will be found highly useful students of political science may profitably as a text-book.

RESTORATION COMEDY: By Bonamy Dobics (C University Press)

One expects much from a book issued by Oxford University Press. In the first place it variably published in an attractive form and publishers are careful in their choice of subject author. Mr. Bonamy Dobice's brilliant book attains the high standard demanded by the and its get-up is very acceptable. Except for so and advanced students of the drama the west the writers of the Restoration had been is neglected, until a few years ago when a si

ecrudescence of instant. In them began to arise if. Dobice's best has therefore been published at a very opportune mement at a time when the spirit of enquiry and research is very much abroad. The author gives a general view of comedy in the period from Etherege to Farquhar (1860-1720) and tries to shed new light on certain aspects of the movement. The introduction is most interesting and gives a clue to the criteria the writer adopts in this study. Though he is ready to admit that there are periods in the history of dramatic literature that can be labelled 'tragic' just as there are others that can be labelled no less preponderatingly 'comic', he deplores the notion that comedy is the direct antithesis to tragedy; indeed what he describes as great comedy such as Volpon or Le Misanthrope or according to G. B. Shaw Coriolanus is perilously near tragedy. The author divides comedy into three classes-critical comedy, that is to say, comedy in which the manners and foolish practices of the age are held up to ridicule on that is to say, comedy in which the manners and foolish practices of the age are held up to ridicule on the stage--Free Comedy, such as the plays of Etherege and Regnard---in which there is no appeal to the critical or moral faculties. There are no rules of conduct, hardly law of nature. It is careless and completely unmoral and lastly there is Great Comedy

completely unmoral and lastly there is Great Comedy reference to which has already been made.

The author is much opposed to the view that Restoration comedy does not represent the life of the times. Indeed he is at pans to show that what was depicted on the stage was merely a representation of that which was going on in every-day life amongst the very highest in that land. The author perhaps goes too far in his broad view of the 'impurities' of such comedy. It is true that he does not agree with Lamb that it is altogether a speculative scene of things which has no reference whatever to the world which has no reference whatever to the world that is. He acknowledges that "impurity' was its most important subject." "Restoration that is. He acknowledges that "impurity was its most important subject." "Restoration its most important subject." "Restoration comedy expressed not licentiousness but a deep curiosity." One cannot help feeling that it was patronised at the time as much becaus its impurities and its sex problems tickled the palates of the audience as because it represented a criticism and enquiry with regard to the life of the times we can however feel the force of this argument when he counsels us without associating ourselves with the life of the time to "derive interest and pleasure from the observation and understanding of men whose outlook on life died with their erring bodies some two centuries died with their erring bodies some two centuries

In tracing the Descent of Restoration Comedy the author with a wealth, of quotation disproves (it seems with great success) the theory that it owes its origin to French influences and shows it to have been appropriately development of late. to have been a natural development of late Elizabethan work. The rest of the book safe from short conclusion is devoted to a description and criticism by the work of the chief writers of the period period.

Etherega he describes as a 'creature without much depth but of an extraordinary chaim and a marvellous surety of touch'. His three most important plays are 'Lore in a Tap'—'She Would it She Could' and 'The Man of Mode.'

There is a fascinating study of Wycherly which is rerhaps the most masterly thing in the book. It should be read at length with care and it is impossible to sum up its contant in a few words or show how the author comes to declare that

Wycherly would not be subdued to what he worked in and he achieved his result and means of not critical but philosophic laughter. But what a struggle it was to get these.

Mr. Dobice then treats of Dryden and Shadwell in one charter for the propose of contrast.

Mr. Dobice then treats of Dryden and Shadwell in one chapter for the purpose of contrast. Of Congreve he has much to say and from him much to quote. The reader will find from this chapter why Congreve was "too much a poet to accept the surface of life.....too little a poet to find beauty in the bare facts of existence." Chapters on Vanburgh and Farquhar and a short conclusion bring this very interesting and instructive book to a close. It is very valuable contribution to the subject with which it deals by a List of Plays, a brief bibliography and an adequate index.

R. C. B.

GLIMPSES OF DAYANANDA: By Chamupati M. A. of the Dayananda Seva Sadan. Published by Arya Pustakalaya, Anarkali, Lahore. Re. 1. Pp. 158.

The centenary of Swami Dayananda, which the Arya Samaj celebrated recently with due pomp, saw the publication of various treatises dealing with the life-history of that great mastermind One of them is Glampses of Dayananda, which opens with a neat little Foreward by Mr. Vaswani. The author divides the life of Swami Dayananda into several chapters and deals with the prominent events of his life with a fresh style. About Dayananda's vision of world unity, the author writes—Dayananda wanted to found the author writes—Dayananda wanted to found world-peace on the basis of religious unity. To that end he made his proposal to the religious leaders of the country. They listened to him, but were not prepared for an answer. Those who want to know the life-history of Swami Dayananda would do well to read this interceptor religious. would do well to read this interesting volume.

INDIAN EDUCATION IN 1922-23: Calcutta, Government of India Central Publication Branch, 1924. Price Eight Annas.

It gives a brief survey of education in India with statistics for the period April 1st, 1922 to March 31st, 1923. The author truly remarks that during the year 1922-23 there was a marked recovery from the effects of the non-co-operation movement on the attendance at schools and colleges in British India. It deals with the University Education, Secondary Education, Primary Education Female Education, Professional and Technical Education and Education of special classes including tion, and Education of special classes including the Europeans, Musaimans and backward classes. Those who want to study the question of Indiag education will find the statistics given in the book very helpful. PHANINDRA NATH BOSE.

THE MIMARRA SCTRAS OF JAMINI: Translated by Pandet Mohanlal Sandal, M.A., Ll. B. (The Sacre Books of the Hindus, edited by Mojor B. D. Bas I. M. S. retired, Vol. XXVII Part 6. July 1924 No. 181) Published by Sudhendra Nath Vasu at the Pannis Office Pharman In Robady Committee Pharman Robady Comm Panni Office, Bhuvanesware Asram, Bahadurgan Allahabad. Pp. 769-822. Price Re. 1-8. Annua Subscription Rs. 13.

This part contains Jaimini sutras from X. 6. to X. 8. 7.

It is well edited and translated.

THE EVIDENCE OF THEISN: THE FOUR-FOLD PROPERTY OF GOD'S EXISTRACE: By Pandit Standh Taite bhusan (210-3-2 Cornicallis Street, Calcutta). Pp. 6 Price -4the control experient of the four-fold proof as the control proof as the four-fold proof as the four-fold proof as the four-fold proof as the following proof and first publication and is recommended assumed as the following proof as the following proof

The Message and Ministrations of Dewan Rabbits Sie R. Venkara Rathau: Edited with an emphasiotory note by Ramkrishna Rao. Principal, supper Raja's College, Cocanada. Vol. III. Pp. 459-1506 Re. 1-8 or 28. 6d.

The book is divided into four parts. The first part contains addresses and articles: the second into services and sermons; the third part, prayers and meditations and the fourth part, appreciations and reminiscences.

The subjects dealt with are educational pol-tical social and religious. Dewan Bahadur is a practical reformer and his ideas are very high. The book is worth reading.

KRISHNA: A STUDY IN THE THEORY OF AVATARAS: By Bhagavan Das. Published by the Theorophical Publishing House. Adyar Madras. Price Re. 1. (Board) and -12- (paper cover).

Lis an attempt at re-interpeting and modernising the orthodox theory of Avatars and also a short study of the life and precepts of Krishna.

THE HOLY LIFE OF OUR LOBD AND SAVIOUR BRACKAN SHRI KRISHNA PART II: By S. N K. Bijurkar (Coondapoor, S. K.), Pp. 62. Price -12-Mythology treated as history.

MAHESH CHANDRA GHOSH.

THE BEDECK OF EDUCATION: By G. S. Arundale, with a foreward by James H. Cousins Published by the Theosophical Publishing House, Adyar Madras (1924)—Pp. vi + 109. Price Rs. 1-8 cloth, Rs. 1- board bound.

In this book the reader will find four essays on education written from the Theosophical point of view and some jottings from an educational Note Book by Dr. Arundale. The author is a well-known educationist of the Theosophical Society. In attempting to answer the question, whence Rook by Dr. Arundale. The author is a well-known educationist of the Theosophical Society. In attempting to answar the question, whence has the child come? the author writes of the child seeking admission in his school—"the first knowledge I possess as a Theosophisist is that the child before me has been in the world before, probably not so very different from what he is at present. It is liberty, too, that his relations and friends are more or less the same relations and friends he has had before. At least there is a certain tie between him and them. It may also be true that his teachers and school companions are root in reality unknown to him, or he to them. All this that I note of him, I note of everybody like as well. We have all come out of the past and if the Theosophic investigations are true, we have all come out of the past was all come out of the past we have all come out of the past have all come of or less together. We come to move in sets. This fact should help in removing any element of strangeness between the trucker and his new pupil. Only those who take this view of life will appreciate fully all that the author has written in his essays. Taking his attend on this belief the author says—"the child's task is to find himself, well and truly set in the sternal, in the Real, as he lives in time and in the Unreal. While he plays, he must be at work, the universe is at play while it is at work, If we are to believe the seconds on this world the world their are second to decide anything real. All education in this world therefore because meaningless an

SELECTED MODERN ENGLISH ESSAYS: No. 280 of the World's Classics Series published by the Oxford Unversity Press, price 2 sh. net. This is the the anthology of essays in the World's Classics and covers writers of the twentieth century. Thirty three writers of distinction have found place in the book which is quite up to the standard see up by the famous publishers.

GHOSIS AND MARVELS-The World's Classics Serve of the Oxford University Press.

It is a selection of uncanny tales from Danie Defoe to Algernon Blackwood made by V. H. Collins with an introduction by Montague R. James The stories will appeal to the public, but the pedantic comments can be safely omitted without any loss or injury in certain places. But leaving aside this short-coming, the book is highly interesting and some of the incidents narrated in the book of the property of the Lovers of Ghost Stories will find a treasure in the volume. The get-up leaves nothing to be desired the price is the same as that of other volumes of this series, 2s.

STORY OF SWAM RAMA TIRATHA (THE POH MONK OF THE PUNJAB), Ganesh and Co. Madrus

Rs. 3.

The Swami Ram Tiratha "was essentially a apostle of the life of the Spirit." He lost his on self in the Lord. Puran Singh, the Swamis with great Swami, with sen in the Lord. Puran Singh, the Swami's diciple gives an impression of the great Swami, with whom he came into contact for the first time in his life in Tokiyo. This life-sketch throws a considerable amount of light on the great personally of the Swamiji. There are several pages in the book on which are recounted the great and pregnant thoughts of the Swami. Several letters of the Swami are also reproduced in the system. volume.

The name of the Swami is a household world in Northern India, and is gradually becoming in the South also. He was born of poor Brahmi parents but by sheer iron will and perseverant rose to the highest rung of the ladder in highest rung of the study of the Wedanta. His whole life was spent in preaching the Vedanta and he visited Japan and America to propagate the gospel of the Vedanta. Success, he gained to a considerable extent. He could have done much for the mission of his life, had he not departed from this world, unfortunately for India at the early age of 33 only.

This book is the most authoritative biography of the great Swami, and is enriched by an original collection of the Swami's letters and poems. In umber of illustrations add to the beauty of the biography. The get-up does credit to the Publishers and is in no way inferior to English publications. The price (Rs. 3) is certainly ver modest. The name of the Swami is a household work

Outoo: By Herman Melville, The World's Classit Series, published by the Oxford University Press.

The title of the book is taken from the dialect (the Marquess Islands—and the word Omoo mean

person was some than the short to should be sh

The novels of one of the greatest writers of England need no introduction. The present edition of the famous novel is well got up and the modest price of the book should enable every lover of good novels to possess this neat volume.

The House of the Seven Gables: By Nathanel Hanthorne. The World's Classics Series of the Conford University Press 2 sh

Hauthorne. The World's Classics Series of the Oxford University Press. 2 sh.

MISS MACKENZIE: By Authony Trollope. The World's Classics, published by the Oxford University Press. 2 sh.

The book was written with the intention of producing a novel without any love affairs in it and with that end in view an uncouth old maid was chosen as the heroine of this novel. But the most desire of the author was not fulfilled and the old maid had to fall in love in the end—and that with an old man whom she could not help marrying. an old man whom she could not help marrying.
The author makes a strong attack on charity
bazars, which has a certain amount of force and

may appeal convicingly to some readers.

Book lovers should take advantage of the low price and high quality of the hooks of the World's Classics Series and should profit by including the series in their home libraries. We have much pleasure in recommending this series to everybody.

Social Life in Ancient Egypt: By W. M. Flinders Petric F. R. S., F. B. A. Pp. X+210. Constable & Co. Ltd., and Oxford University Fress, 1923.

RELIGIOUS LAFE IN ANCIENT EOYPT: By Sir W. M. Flinders Petrie. F. R. S., F. B. A. Pp. X+221. Constable & Co. Ltd., and Oxford University Press, 1924.

The above two books are companion volumes from the pen of the famous Egyptologist and explorer, Sir Flinders Petrie. Although the first named work has been before us some time, it has been before us some time, it has been

named work has been before us some time, it has been considered preferable to review the two together, for the sake of completeness.

The two books are described by the author, in his preface, as popular summaries of parts of the materials gathered in the "Descriptive Sociology of Egypt" which will soon appear in accordance with the will of Herbert Spencer.

The volume on social life begins with a consideration of the economic forces that regulated

The volume on social life begins with a consideration of the economic forces that regulated the growth of names and their interrelation. Next comes a chapter, showing how with the growing complexity of exchange and the greater co-ordination of the smaller village or city-states, came the need of an administrative machinery of an elaborate type, with a monarch at the head, whose power was however limited by the necessarily large number of compromises that had to be made with the different monarchs. Next follows as chapter on rights and wrongs in which the ethical and

legal aspect of the Egyptian's life is considered.
This is succeeded by the chapters on private life, supplies and commerce, constructions of defence.
These practically comprise all the general details of the Egyptians' life, in private as well as in public in the different periods of the history of that land. A good portion of the work is drawn, naturally, from the author's original work, published, and in some cases apparently, unpublished.

In the volume on religious life the author has

In the volume on religious life the author has attempted to indicate the different strata of Egyptian culture, starting from the gods and their temples. The succeeding chapters on priesthood, the faith in the gods, belief in future life and lastly the two chapters on the modes of disposal of the dead and folk belief, all arise naturally out of the discussion in the first chapter and follow each other in a regular order, filling in the details of the culture nicture of Egypt sketched out in the of the culture picture of Egypt sketched out in the

beginning.

Although professedly popular summaries the two volumes take for granted certain amount of general knowledge of Egypt in the reader. The treatment of the data is also not exactly "popular." This will, however, cause no difficulty to the lay reader who will find in the two volumes an excellent introduction to the study of Egyptian society. We can recommend the books alike to the general reader interested in Egypt as well as to the student intending to begin a serious study of the subject later on. the subject later on.

K. P. C.

GUZARATI

YAJNA-RAHASTA: By Mahashankar Indraji Dans Pp. 215. Price Re 1-0-0.

HISTORY OF INDIAN PHILOSOPHY: By Normada-shankar Devshankar Mehla B. A. Pp. 259. Price Re 1-0-0 Sachutra Sharir Vidya: By the late Gangashankar Manishankar Vaishnal B. A. B. Sa. Pp. 192. Price Re. 1.

All printed at Ahmedsbad, and published by the Gujarat Vernacular Society, cloth bound (1924). The Yama Rahasya is a translation of Ramendra Sundar Trivedi's Bengali treatise on the subject and is a very informing book. For writing a history of Indian philosophy the Society could not have elected a more qualified person than Mr. Mehta, who is familiar with the subject in all its aspects,

the only drawback being the highly technical style. The Sharir Vidya being illustrated with diagrams is likely to prove useful.

THE EXPRING LIGHT: By Kaoakbhad Kothari, Pp. 128. Price Re. 0-6-0.

THE TEARS OF RAJFUTANA By the same. Pp. 120. Price 0-6-0. Two Plays: By the late "Kant." Pp. 95. Price Re. 1. All printed at Ranjur. Kathiawad, paper cover, published by the Saurashtra Sahitya Mandir. (1924).

The transe life and fate of Bahadur Shah the last of the Moguls, have been vividly pictured by Khaja Hasan Nizaun in Urdu. The translation of that book into Hindi is the basis of the first book and the melancholy interest of the story as narrated there never flags. Pathiku's trails and tribulations in Raise and have been perpetuated in the second book, which the two plays written by the late "Kant" (Munishankar R. Bhatta), Roman Swarajya and Guru Govind Singh, which had The tragic life and fate of Bahadur Shah the last

red in retainents in per official have now tion preserved took form a great advantage.

Regs Variable Charters: By the late Lallubhei P. Pareidi, printed at the Gujarat Printing Press, Appendiabled, cloth bound, p. 402. Price Re. 2 (1924).

This life of Shri Vallabhacharya, a greatly respected religious Guru of a very large number of Gujarati Hindus is the only one of its kind written in Gujarati. The very fact that it has passed through three editions in the course of a few reareshows its popularity. Besides a detailed biography of the Acharya, it gives a very well-thought-out sketch of the philosophy of his creed and that makes it the more valuable for the use of enlightenment of the followers. The author's worthy seen has brought out the present edition with many additions and emendations.

KAHANAD-DE-PRAVANDH OF PADMANABH; By Dayabhai P. Derasari Bar-at-law, printed at the Prajabandhu Printing Works, Ahmedabad. Cloth bound. Pp. 114. Price Re. 1-8 (1924).

When the text of Padmanabh's poem, was sublished in 1913, we congratulated Mr. Derasani on the extremely useful work he had done by publishing it. He has now added to it by supplying

the defect in that work by translating the original text into frajarati. The verses in the original are as spirited and stirring as those in the original, and the form in which they are cast transports the reader to the stormy days, about which the poem has been written, so vivid is their glamour and so appropriate has been the selection of words. The map at the end adds to the worth of the book.

THE LATE MR. CHUNILAL SHA: By Brigating. lal J. Akkad, B.A., S. T. C. Printed at the Sunder Printing Press, Surat. Pp. 80. Cloth bound. Press, 0-12-0 (1924).

The late Mr. Chunilal Ghelabhai Shah, the founder of the Sarvajanik educational institutions in Surat furnishes an example of self-sacrifice which calls for nothing but admiration and praise. In this short biography those who knew him will find all the noble traits of his character recorded Vasant-Vilasini and Bharat-Kirtana by Vallabhy: Bhanji Mehta (1922-23).

We generally notice fresh publications. Therefore we work the constant of the con

fore, we regret we cannot note this one.

We have also received a periodical,

Vyasodaya from Surat; We do not do not notice periodicals.

K. M. J

NOTES

The Hindu Mahasabha

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The casual impressions of a mofussil visitor to the eighth session of the Hindu Mahasabha, held in Calcutta on the 11th and 12th April last, may be of interest to some readers of the Modern Review The splendid reception organised for the president-elect Lais Lajpat Rai, on the 10th April, at the Howrah railway station and along the route of his journey to the heart of the city, was a most impressive sight. The arrangements in the pandal itself were certainly not perfect; but this may be due to the inexperience of the Marwari youths who served as volunteers, and other causes beyond the control of the organisers. The huge pandal was packed to were classified according to the province to which they belonged, much as is done in the case of the Congress. Most of the Marwari visitors were given seats in the Bengal bloc. an indication of the fact that these wealthy and powerful settlers in Bongal were learning to identify themselves with the indigenous people of the province. The tickets, the

names of the different blocs, the programme, songs, speeches and pamphlets for free distribution on burning questions of the day, such as untouchability, &c., were all printed in Devanagri, and the speakers, with the single exception of Sir P. C. Ray, who read his speech in English, which was however circulated in a Hindi translation, all spok in Hindi. The President spoke for over hour without referring to any notes, an his speech was punctuated with frequen and loud applause, showing that it we keenly appreciated. It was indeed an ab performance, closely reasoned, moderate y vigorous, replete with wisdom and far-sight statesmanship, and full of patriotic ardo and a passionate love of India and cf t ancient people inhabiting the land al known as Hindus. It was worthy of t trained veteran, who looked his best in] khaddar achkan and pyjama, and who claim to lead the Hindus, as Sir P. C. Re the Chairman of the Reception Committ said, was second only to that of Mahat Gandhi. Indeed, it would not be wrong say that 'there are' many who would !

hesitate to give him the first place, regard to the fact that he is free he idee fixe of the Mahatma. And as only other person who could dispute the Lalaji the leadership of the Hindus, t Malaviya, he is too orthodox in riews to command the allegiance he advanced section of the Hindu unity.

the selection of Lala Lajpat Rai as lent was the happiest that could be that 'of Sir P. C. Ray as Chairman of leception Committee was no less happy: it proved that Hinduism had not lost daptibility, which had enabled it in the to tide over many a vicissitude of ine. Sir P. C. Ray said in his speech his right to be called a Hindu was enged in some quarters. That is perhaps rtunately true; and, but for his particion in popular political propagandism, all earnest labours in the cause of India in eral and the chemical science of the dus in particular would not probably earned him his present position in du society, for nothing but politics counts h the public in these days, however great 's contribution may be in other and her fields of work. But to leave out a of the stamp of Sir P. C. Roy, who not only animated by a sincere desire serve the Hindus, but have the brains d the capacity to do so better than most those whose title to be called Hindus is disputed, would be the height of folly, d it is a healthy sign of the times that is is being recognised, as the prominent ace accorded to him in such a representa-'e Hindu gathering as the Mahasabha goes show. The time has gone by when mere ikering with social reform, slightly to unose the chains here and express a patroning sympathy there, and with practically thing done in the result, could command lmiration. A diplomatic move of this kind ight still win temporary applause at sociolitical gatherings, but it would not hold heart in fee or confer on the astute illower of the doctrine of expediency the ndisputed leadership of the great Hiudu toe. We have learnt from experience that, John Morley has said in his Compromise, small and temporary improvement may cally be the worst enemy of a great and ermanent improvement, unless the first is n the lines and in the diffection of the second and unless it be made with reference to

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some large progressive principle and with a view to further extension of its scope.

And it is the glory of the Hindu resurgence that it differs from other communal movements primarily in this, that while others preach orthodoxy, sectarianism, and the unreasoning authority of the scripture, the former is mainly a spiritual movement of emancipation from the trammels of custom, prejudice and ritualistic obsession, and is inspired by a large humanitarianism. The Hindu race is responsive to world-forces; for it is intellectually mobile, it breathes a native air of philosophic freedom, and it is too cultured to move away from the direction of universalism. Any movement which finds favour with the advanced section of the Hindu community, which is the section which is bound to come more and more into prominence, cannot but be a movement of liberation, in this differing essentially from other communalist movements.

This universalistic and liberalising trend of the movement must not however be mistaken for weakness. It is precisely with a view to raising the Hindus from the sad pass at which they have arrived by too close an observance of ancient texts and local customs that Lala Lajpat Rai exhorted the Hindus to move with the times, learn to be efficient, and make themselves racially fit for the struggle for existence. Imitate the good, assimilate what you imitate, protect your racial individuality by such assimilation, give up your absurd pride of birth, learn to love your brother man and serve him, be strong and survive, or else die-that seemed to be the sum and substance of his message. It is ap to the Hindu race to take his advice to heart. and remember that in union is strength and that the fissiparous tendencies of Hinduism, fed by foolish conceits and prejudices, and van dreams of isolation and exclusiveness, tend to keep the Hindus, heirs to a mighty culture though they are, eternally disunited and weak; and bereft of an ally in religion among the nations of the earth, this disunion, if continued long in the face of virile oreeds among whom the bond of union is strong, is bound to lead to its total disruption, as it has already undermined its numerical strength.

It is true that the present session of the Hindu Mahasabha was not an united organisation of all Hindus; the Marwari element was overwhelmingly predominant, the autoo thonous Bengalis were few; no was it representative of the entire Marwari community

F. C.

for the strictly orthodox section kept aloof, and the Brahmins of Bengal, unable to bear the dry light of reason that illumined the speeches of men like the Lalaji and Sir P. C. Ray, deserted the sacred banks of the Ganges for the more secluded precincts of Burdwan to develop their 'frog-in-the well' antediluvian "theories of exclusiveness. To a Brahmin like the writer, this degeneration of the ancient intellectual leaders of Hindu society, who gave it all its laws and changed or modified them according to necessity, is excruciatingly humiliating. But the enthusiasm displayed by the Marwari community, and the large numbers in which they flocked to the gathering, indicated at any rate that among this rich and powerful section of the Hindus a new spirit had begun to move on the surface of the waters and orthodoxy was on the wane, and that they denied the right of a certain section of the Hindu community to appropriate that name exclusively to them-selves, as if they alone had a passport from the ancient Rishis of this sacred land, some of whom were themselves of rather promiscuous origin, to use that honoured name.

The resolutions of the Mahasabha were all conched in a liberal spirit and were in the direction of emancipating the spirit from the incrustations of tradition and soulless custom and blind adherence to scriptural texts, with one exception which, as the Laliji hinted in in his speech, represented, not his own opinion, but a compromise between the advanced and conservative sections of the Hindus. But it seems to us that it is altogether a mistake to suppose that such compromises please any section of the community, or can have any effect on their opinions. It were far better for an august assembly like the Mahasabha to take its stand boldly on Truth, and point the true ideal in unmistakable language, for that is the purpose which these resolutions are really intended to serve. The imprimatur of the Mahasabha would not have made truth more true, but by setting its seal of approval it would have made it easier for the mass of the Hindu community to pursue the progressive ideal in the face of the opposition of reactionary obstructionists. The exception referred to is the prohibition of the teaching of the Vedas to the depressed classes and of interdining with them. Now in these days of the printing press and mass education it is too much to expect that the Vedas will remain a sealed book to the "lower" orders of society. If the Vedas contain the highest

wisdom of the Hindu race, it is manifest! unfair to withhold it from those who need most. If they are revealed scriptures, the revelation must have been meant for th classes as well as the masses. The Koran for the high and the low alike; its study gives wonderful solidarity to Mahomedans in ever rank of life. The Bible is the great box from which Christians of all classes demi consolation in hours of tribulation. Jes said, "Come unto me, all ye that labour at are heavy-laden, and I will give you rest What a wonderful solace passages like the give to the poor and lowly, and what a treme dous influence they have over the minds a hearts of Christians! And yet the strick soul of the Hindu must forego the comfo of religion as they occur in their most e vated form in the Upanishads, unless he claim affiliation to one of the higher cast The great European Kenaissance owed its o gin to the earnest efforts of men like Erasn to replace the Vulgate of the Roman Catho Church by the native translation of the Bi with the object of making the scriptures ave able to the masses. Instead of shutting the depressed classes from our sacred boo we should, like the Brahmos, translate th into our mother tongue and use these trans tions for sacramental and devotional purpos Hinduism would stultify itself by denying t scriptures to some classes, and lose its 10 on numerically the largest section of its lowers by thus unnecessarily humiliating the sense of self-respect. Those who in the m of religion preach such pernicious doctri cannot with any show of reason claim a mocratic equality in their form of government

To prohibit interdining is an equ unpractical and mischievous measure. may and does dine with a Christian Mussalman now-a-days without necess losing his caste. Should his own corelis ists alone be excluded from such social tercourse unless they happen to belor the higher castes? The argument is advanced that people may fraternise wil dining at the same table. Granted tha possibility of such fraternisation absolutely excluded by the hypothesi isolation at meals, who can deny that fraternisation becomes infinitely more and practicable in the absence of restric on interdining? Indeed, exclusiveness of kind breeds mutual distrust, and hurts self-respect of the excluded sections u community. Free intercourse is the

ray to elevate their status, and give them hat equality of opportunity without which here can be no real uplift of the masses. Restrictions as to food also create unnecesary difficulties in practical life, and make or national inefficiency Compliance with absurd customs in such matters undermines bur reasoning faculty. Such restrictions prevent the fusion of the Hindus into one mited and homogeneous community, and ause avoidable irritation by antagonising he excluded castes and creeds without prolucing any earthly benefit whatsoever except eeding our empty religious vanity. We herefore deeply deplore the adoption of his resolution by the Hindu Mahasabha, as t is unworthy of the great people whom the Mahasabha represents, and does violence to one of the elementary canons of human protherhood. If the spirit underlying this resolution prevails among the upper classes of Hindu society, and so long as it prevails. it is idle to hope that the Hindus will form united community; for with increasing self-consciousness the excluded classes will oppose this attitude with growing resentment and very properly proclaim their hirthright to be treated as human beings, and not as eats and dogs, which, as domestic pets, are however, often allowed a seat at table with increasing persistence.

The writer was unable to attend the second day's sitting of the Mahasabha, and is not therefore, in a position to comment on the resolutions passed on that day. It is to be hoped that on such important topics as intermarriage, widow-marriage and the like, the Mahasabha was able to give the country the

lead it so urgently requires.

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Opium Control and Geneva

The following resolutions have been passed by the Representative Board of Persons and Agencies interested in the control of Narcotic Drugs,' London, England :-

1. While we note that the British Delegates at Jeneva definitely recognised British responsibility maler the Hague International Opium Convention or systematic reduction of the output of Opium British India, it is deeply to be regretted that british action in this matter was made conditional pon the action of other Powers, specially of linina.

It should be a recognised principle, in approaching the subject, that Great Britain, in pursuance it its duty, cannot afford to allow itself to be governed by the source pursued by other Govern-

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ments : and it is essential to British credit, dignity and interests that this reduction of India's Opium-output should be made to commence at a definite

and early date.

2. That while welcoming improved methods for restricting the traffic in Dangerous Drugs to Medical and Scientific purposes, as provided by The Hague Opum Convention of 1912; the Committee regrets that no definite period is prescribed for the "effective suppression" of the trade in Smoking-Opium, as contemplated by Chapter II of the Convention and deplores the circumstances which had to the withdrawal from the Geneva Conferences. led to the withdrawal from the Geneva Conferences

of the American and Chinese Delegations.

3. We beg respectfully to point out that the British Government and the House of Commons repeatedly declared that the opium traffic with China was "morally indefensible"; and we affirm our belief that all trade in opium, except for our benefit that an trade in optum, except for medical and scientific purposes, is equally indefensible: and therefore urge, as the only way of coping with this evil, that the cultivation be suppressed.

In a personal letter sent to me from Geneva by one, who was present at the Conference on the day for receiving petitions from societies and corporate bodies interested in drug control, I learn that great resentment was felt by delegates at the action of Mr. John Campbell in asking that the statement of the Rev. E. J. Dukes, about his (Mr. Campbell's) only representing the Government of India and not the people of India, should be struck out of the minutes of the proceedings. The chairman's action allowing this to be done was criticised, and wonder was expressed at such a curtailment.

It is very greatly to be hoped that Mr. Campbell will not be sent again to Geneva on the Opium Question at the expense of the Indian people, whose views he does not

represent

C. F. A.

The Roman Catholic Church and Opium

It is a matter of very great thankfulness and congratulation that the Roman Catholic Church has now thrown the whole weight of its influence throughout the world into the Anti-Opium Campaign. Monseigneur Beaupin came to Geneva specially for that purpose. He represents the Catholic Students' Union and is secretary of the Society for Promoting the Welfare of French Subjects who are Resident Abroad'. The English Representative of the Society for the Suppression of the Opium Trade' who was present at Geneva writes in British Bulletin no. 21, that he had an interview with him during the Conference and found that he had already organised his

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Anti-Oping Campaign within the Roman Catholic Church with much detail and that he was prepared to cooperate with all. those who were working to the same end. The Bornan Catholic Church, has such a worldwide range of influence and is the paramount factor in the South American countries where the coca plant, from which cocaine is manufactured, is grown. As the abolition of cocaine and opium (beyond the legitimate the abolition of medicinal use) hang together it is an immense benefit to have the mind of that international body now openly expressed on this sub-

C. F. A.

The Crusade Against War

The following letter written by Count Leo Tolstoi on December 10, 1910, not long before his death has now been issued for the first time by the 'War Resisters' International':-

"The state of darkness in which mankind is in-volved would indeed be dreadful were it not that amidst this gloom there are scores of people who comprehend life as it should be, and cannot but be comprehended. Such people do exist, and, notwithstanding threats and punishments of every kind from the authorities, they are anxious to become free and to fulfil not that which is commanded by the senseless authority, but the commands of the Spirit which speak loudly and distinctly to every

"Nearing death, as I now am, it is with great joy that I observe a daily increasing number of such men who value life not of the body but of the Spirit and who in response to the demands of the Government authorities that they shall join the ranks of those who kill, quietly refuse and joyfully accept all external bodily suffering that may in

consequence be inflicted upon them.

"There are already many such people in Russia,
as yet quite young and undergoing the most painful conditions of imprisonment; these men, as they
declare in their letters and personally to those who see them, experience the most happy and peaceful state of mind. I have the joy of being intimate with many of them and receiving letters from them."

The War Resisters International has recentby published in Holland its Manifesto which is given below. While in 1915 the promoters of this Manifesto were prosecuted, now the Government of Holland has allowed it freely to be published to-day and 100,000 to be circulated:

We men and women anti-militarists, see with joy that amongst the so-called conscripts the tendency to form peace groups is growing and that the number of these who refuse to become soldiers more allowly but constantly.

We see ourselves called to openly side with the conscientions objectors.

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We declare that we are firmly suctived to refuse military service of every decemption, not only in barrack rooms, trenches, meh-of-war, services, but also in munition factories, other to tories, transports—in short to do no work which is connected with war or the preparation for it.

"We also intend to prevent by this manifesto, possible mobilisation of war forces.

"We invite all who wish to work for peace to immediately co-operate with us, and when wa should threaten, to stop it by their action."

C. F. A

Scandinavia and Military Conscription

It seems almost certain that the two Norway will set an example to Europe is the matter of Disarmament and War Resist ance. Sweden will probably follow later I the same direction.

In Sweden a law exists providing to alternative civil service instead of conscription Throughout the country the general attitud is such that if a referendum were taken then would be decidedly a majority in favour o abolition of conscription, which is decided unpopular. The Free Thinking People: Party' in Parliament are almost entury against conscription. Yet the fear of Sons Russia makes the Disarmament Movement and the anti-conscription movement not so entraly popular in Sweden as in Denmark ud Norway.

The following account of the opinion is Norway is given by a Norwegian come pondent:-

There is perhaps no country in the wowhere the workers are so decidedly anti-militar and anti-conscriptionist as Norway. The le and anti-conscriptionist as Norway. The less ituation is much like it is in Sweden, there is a large and ever-increasing num of war-resisters, not only of those who ob against war service from a religious standpo but also of political and moral war-resisters. The political war-resisters do not altogether all the political war-resisters do not altogether all the political war-resisters. The political war-resisters do not altogether stour absolutist views as regards the use of viole in civil war. Yet their endeavours to organise effective general strike against military constition is of great interest for us and deserves spenention. Their propaganda against conscriptioning the past years has been so effective public opinion has been entirely changed in faroff the anti-militarists, so much so that a few mo ago the law courts did not dare to sentence war-resisters for refusing military ser ago the law courts did not dare to sentence war-resisters for refusing military ser but released them altogether. The anti-milit movement is so strong among the Norwegian y that next year Norwegian prisons would be small to hold all the war-resisters, should they called up and sentenced to prison. It is, how expected that the military will try to concess exact numbers of C. O.'s by not calling them

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millitariat committees are keeping regisi the young men lable to recruitation next rder to extend their propaganda to every erned in the matter.

Denmark and Conscription

s Ulrich Wolffel writes thus about k:--

ark is the first country ready for total nent. It also was the first country to a special law providing civil service for an alternative to military service. This passed as early as 1917 and was applied. passed as early as 1917 and was applied. However, a closer examination shows a schievement was by no means a perfect any disadvantages became evident very that been settled that he who from conus reasons wanted to refuse armed service be released if he was willing to do civil instead. But in order to prevent a too tapplication of this law, it was settled that ervice should last twenty months, whereas service of all kinds only last six to eight. This method, which of course is a sort of neat, naturally exercised a great practical se. As, moreover, to every recruited soldiering offered unarmed military service (as servants, clerks, artisans, etc.) instead of trained as a soldier, the majority of C. O.'s this way out. It further eases their contact that it is most unlikely for Denmark to war. Further, the law providing civil service war. Further, the law providing civil service is generally known to the people, as it is not lied by the military authorities.

Is it is explained that since the alternative elaw has been in force, only a very few men, altogether about Forty persons, have doing alternative corriect. men, altogether about Forty persons, have doing alternative service. It must, however, naidered that some young men who wanted civil service were never called up. is generally known that the present Social cratic Government of Denmark, proposes lisarmament, i. e., transformation of the army avy into a police force, considerable reduction present forces, and abolition of conscription. bill, which was brought in by the War ter, Rasmussen himself, is also supported by eft wing of the demograts and is almost a to pass in the current year. is a strange phenomenon today in that just at the very time that the minds in the most pacific part of pe are turning against conscription, r effort is being made to introduce ulsory military conscription into our in Universities!

C. F. A.

Aviation in India

The following report on commercial tion prepared by the official of the United

States is of great interest to those people of India who are anxious to see that their country does not lag behind the civilised nations in any field of human achievement :-

> COMMERCIAL AIRLINES CARRIED 62,000 PASSENGERS DURING 1924.

Survey by Army Service Investigator in Europe and America of Airways Shows Experi-mental Stage Passed and Traffic Expanding Rapidly

WASHINGTON, Dec. 29—Data regarded as demonstrating that commercial aviation definitely has passed the experimental stage are contained in a report just submitted to the War Department by Lieut. John P. van Zant of the army air service, after a study of its development in Europe involving 6000 miles of travel over commercial

The army officer reaches the conclusion in his report to Dwight F. Davis, Assistant Secretary of War, and Maj. Gen. Mason M. Partick, chief of the army air service, that "under suitable conditions mail and goods may now be transported by air with equal or greater safety and reliability than by train and with greater saving in time."

TOTAL MILEAGE 20,110,700

Picturing the development of commercial aviation in the period since war, the report gives the aggregate of air transport miles flown in all countries, including the United States, as 20,110,700, up to this year, and estimates that 1924 will add 8, 500,000 miles to the total.

The figures represent only regular air transportation services over established routes, carrying passengers, mail, or commodities. During the same period the development of passenger air traffic has increased from 2585 passengers in 1919 to 62.000 passengers in 1924.

AMERICA FIRST IN MAIL TRAFFIC

America First in Mail Traffic

In the development of air-mail traffic, the
United States leads the world, according to the
report. In 1922 an aggregate of 1,930,177 pounds
of air mail was transported, of which 15,12,197
pounds was United States mail carried over the
transcontinental route between New York and San
Francisco, Last year 2,466,279 pounds of air mail
was carried of which 752,009 was European traffic.
Air-freight transportation increased from 269,600
pounds in 1919 to more than 5,000,000 pounds
in 1924.

The army investigator said, the men abroad
in air transport was shown in the regular consignment of air freight commodities now ranging
from automobile parts to perfumery and silks.
The fact that insurance rates are actually less by
air than by boat and rail for valuable goods sent
between England and the Continent is said to
have played an important part in convincing business men of the stability of the new form of
transport.

transport.

The people of India know and many of them have seen that American, British, French, South American and Dutch fliers recently crossed the sub-continent of India during course of their world flights. Recenity the

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British Air Ministry has decided to connect India with other parts of the British Empire by the most effective and powerful air service in the world, for political and strategic reasons. Does it ever occur to Indian leaders engaged in party-quarrels that there is not one Indian pilot in the British air force? Does it ever occur to Indian leaders, who are loud in denouncing mechanical civilization of the West that with the advent of "Air Service" and Indian backwardness in this science, her people are lagging behind all nations even Afghanistan, Siam, China, Persia and others in the matter of national defense.

Most Indian politicians generally assert t India will allow Britain to conthat India trol her foreign affairs and national defense, they only want fiscal autonomy and some kind of limited Swaraj, others talk about Dominion Status within the Empire and still others talk about Indian Independence; but mighty few, are taking active interest in rousing the Indian people to take steps for training men in the most advanced methods of national defense. National Aviation Corps and officers Training Corps should be organized in connection with every college and technical institution. If the people of India want Swaraj they should be prepared to take full responsibility for national defense and foreign affairs.

Steps for education of Indians who would be able to serve as officers of the Indian national General Staff, Indian National Army, Indian National Navy, Indian National Aviation Corps and Indian National Diplomatic Corps should be taken by the Indian people and the Indian Government. The Indian Government may not take the lead in imparting such education as mentioned above, but there is no earthly reason why there should not be private enterprise by Indians. even by Indian National Congress to further the end.

January 11, 1925.

TARAKNATH DAS.

The Cotton Excise Duty

The removal of excise duty from Indian cotton goods has been demanded for years. The British Government is not interested in siding Indian industries which may rival British ones, and so there has been no response from the Government regarding the removal of the excise duty, which checks named growth of the Indian cotton industry.

The Tory Government in England is seeking to introduce protective measures in England and Imperial Preference within the Empire. It is needless to say that India neither requires nor likes Imperial Preference but she needs "protection." It will be of great interest to all in India to note that in spite of great strides made in America in mechanical development, in spite of the fact that America has the richest home market where the purchasing power of an individual is at least 20 times greater than that of the average person in India, the American cotton industry is demanding higher tariff than what is in force now, as the following extrac from an American paper will show :-

HIGHER COTTON TARIFF SOUGHT

President of National Association Says 1922 Schedule is Inadequate

New Bedford, Mass., Dec. 29—With the statement that the cotton mills of this city are dependent on the tariff to maintain their prosperity, affecting both the investors and employees, Mong Butler, treasurer of the Butler Mills and preside of the National Cotton Manufacturers Associates said the tariff bill of 1922 had proved inadequation their protection.

It was added that only reduction in the or of production or an increase in the tariff on h cotton goods would adequately protect Amena standards, and that the community must suggest "every endeavour to make the tariff adequals protect our textile business."

The statement by Mr. Butler, who is the and William M. Butler, United States Senator, we made in a summary of the past year of the unindustry here, and an estimate of the prospects 1925, written for local publication.

SUBJECT TO DEPRESSIONS

"Since the World War the textile industr "Since the World War the textile industry the world has been subject to several depression. The world has been subject to several depression to emproon the most severe and longest depression of the less soft that of the great majority of mills.

"Its product, however, is subject to the petition of some eastern mills located in the cost of production are other items in the cost of production are

other items in the cost of production are favourable to successful and continuous open and for the most part the product of New Bo with the produ

and for the most part the product of New Minils is in competition with the production of the European in considerably below that of American fine mills chiefly on account of the superior strong obtaining here which necessitates a wage scale. New Bedford is dependent tariff, to maintain her prosperity as affect vectors in her industry, and even more defon it as affecting the prosperity and wellbe the larger number of her people who are en in the mills.

INADEQUATE FOR PROTECTION

"The tariff bill 1922 has proved to be inadequate for our protection. Since Europe began to recover from the immediate effects of the World Warr there has been truly appalling increase in the volding to the goods coming into the country. According to downment statistics, this volume in 1923 was shoot equal to the production of all New Redford's

lines could to the production of all New Bedford's linest equal to the production of all New Bedford's lich mills at full capacity. It is but little less in 1924. It is approximately equal to 25 per cent, of the total normal full time production of all the mills in the United States equipped to make 'New Bedford goods.'"

"This situation for New Bedford is a serious one and must be met by common business sense and the application of every energy we can exert. It is obvious that New Bedford costs of production can be reduced or that the tariff on fine cotton goods he increased to adequately protect the American standards we have established. The community must grasp the importance of the tariff community must grasp the importance of the tautified support whole-heartedly as a common cause every endeavour to make the tautiff adequate to protect our textile business."

If the American cotton industry needs protection the case for "protection" of the Indian industry is clear to all who have India's

interest at heart.

We ask not only for "protection" of the industry but we suggest that there should be living wages for Indian workers in cotton mills and other industries. The wealth of the nation is in the health and prosperity of the masses. We advocate protection to revive Indian industries and not for giving a secure chance to Indian industrial magnates to make abnormal profit at the cost of poor Indians. In this connection we wish to note that some of the Indian cotton mills have made enormous profits of more than 100 per cent, in recent years; but they have not done anything extra to improve the condition of the people of India in general. Let us hope that the cotton excise duty will be removed from India and the Indian merchant princes will show enlightened self-interest by furthering Indian interest.

TARAKNATH DAS.

January 11, 1925.

The Wall of the Control of

Britain, Afghanistan and Nepal

The British Government allows Afghanistan and Nepal to transport through India all the arms and ammunition she buys from Europe, but denies the Indian people the opportunity of having military training. The Government also refuses to repeal the Arms Act and spends more and name money for British soldiers in India, talking all the while of possible trouble from the side of the frontiers.

The Singapore Base

The British Government is determined to have a naval base at Singapore, and Britain is willing to make arrangements with other nations for her strength, but she opposes the development of an Indian Merchant Marine or Navy.

A Political Exile's Return

Dr. Bhupendranath Dutta, who left India in 1909 after serving one year's imprisonment as editor of Yugantar, and who has obtained the M.A., degree in America and the Ph. D., degree of Berlin University in Anthropology, has arrived in Calcutta.

He has been engaged in public work abroad on behalf of India. in a literary capacity, and during the last few years has devoted himself to the study of Anthropology at Berlin University. Dr. Datta is now a man of 44, having been born in Calcutta on September 15th, 1880. After returning to India it is his intention to devote himself to scientific teaching and to work in the cooperative movement which he has been studying in Germany during the past year.

We are credibly informed that the British consulate in Berlin in giving him a passport expressly stated that that passport was valid only for the journey from Berlin via France to Colombo, and that the British Government wished it to be distinctly understood by him that it was issued without prejudice to any steps to be decided upon by the Indian Government

We think Dr. Datta is entitled to be a free man in India. If he committed any offence seventeen years ago, he was punished for it at the time. And from his articles, published in this Review and other journals, it is clear that he no longer belongs to the

Yugantar school of politics.

Nevertheless, there is apprehension in some quarters that the Government may arrest him under Regulation III or some other "lawless law," and thus deprive him of an opportunity of defending himself. We hope any such fear will be falsified. But should any steps be taken against him, the least that his countrymen would expect would be an open trial; for he 13 voluntarily coming home, and, as it were, handing him; self over to the British authorities.

We are certain that, if the Government be so feelish as to arrest him, there would be an added in in the Press to show the injustice arrest and to provide him with all the ary legal help.

In addition, what we have gathered about his present political views from his articles, we learn from a trustworthy source that he has long since abandoned all belief in terrorism and believes in open educational work. He is in no way connected with Moscow or Mr. M. N. Roy or any secret party or

organisation.

We have thought it necessary to write what we have done, because Dr. Datta is showing great courage in coming back home in spite of the fate that may await him, and because his self-sacrifice is intended as a test case as to whether political exiles may return home or not. There are dozens of exiles in every country of Europe and in America whose future decision will depend tipon Dr. Datta's fate; and it is therefore processary for the Indian Press and public leaders to use the opportunity to establish case for all the right of the exiles to return home without being prosecuted, even if the Government should be unwilling to declare an amnesty. There are several instances of men who took active part against the British Government during the war having obtained passports either to go home or study abroad.

Re. Indian Mercantile Marine

The recent development of German mercantile marine is remarkable, if not phenomenal. Since the signing of the treaty of
Versailles when Germany was stripped of
her mercantile marine as well as her navy,
through the persistent efforts of German merchants and the Government she has now a
mercantile marine larger than that of Japan.
History does not know any parallel to this
activement of German industry. In spite of
this success the German ship-building interest
is seeking "ship-subsidy". India's mercantile
marine has been destroyed and at present
time serious efforts are being made in India
to revive Indian shipping. We believe in a
Treater India," which involves commercial
expansion, colonization, entrance in world
political as well as assertion in the intellecmal world.

that world.
The following news from Germany, indicating application for securing whip-subsidy, will be of interest to all Indians who wish to

secure from the Government of India t necessary aid to develop Indian Mercant Marine:

GERMANS ASK SHIP-SUBSIDY

Mercantile Fleet Unable to Cope With Foreign Competition

Berlin, Dec. 15 (Special Correspondence)—I declaration made by Dr. von Schinckel, the che man of the Hamburg-America Line, at the gene meeting of that company recently held at Hambuto the effect that Germany could no longer compagainst her state-subsidized maritime oppone unless the Government granted relief by reduct the high taxes at present imposed on German shipping, may be regarded as the inauguration a new phase in the development of German mercantile marine.

The constant complaints that have been utte in recent months in the German shipping presencering the State subsides in vogue and Germany's competitors long ago led the obserto surmise that the German shipping companintended, sooner or later, to bring forward an ments demonstrating the need of their own shipping for some form or other of state aid.

ping for some form or other of state aid.

Although Herr von Schinckel, in his search some effective method of defending the Germ mercantile fleet against foreign subsidized comption, refrains from advocating in so many we a state subsidy for German shipping it is never theless evident as the Fremdenblatt points of that the German shipping companies as a whole now deem that the time has arrived for them receive some kind of subsidy either direct or direct if they are to develop the industry.

A SUDDEN CHALLENGE

Herr von Schinckel, in his remarks at the gens meeting of the Hapag, has suddenly and challer ingly thrown this vital question into the arena public debate, and in doing so has evidently act as the spokesman not only of the Hapag but

all the other big German lines as well.

The Hamburg press urges that the Gern shipping companies can no longer depend on schelp, and says that although in the post-war per the German mercantile fleet has done its best make its own way by scientific internal organizat by strictest economy, by means of a system fusions and agreements concluded not only wother German companies, but also with forest shipping lines—e.g., the Hapag-Harriman agreement —the time has come when it can no longer realtogether on these methods of independent effin view of the heavy burden of taxation the copanies now have to bear.

It is further more pleaded not without a tou of sophistry that the increase of German expowhich it is the object of the Dawes Agreement achieve, will make it doubly necessary for trans-oceanic German shipping lines to enlarge a develop their parks on a large scale lest a considable portion of the outward freights should lack of German tonnage have no choice but be carried in foreign bottoms. It is contend moreover that as the German shippiniding yat are now fast coming to the end of the work the have on hando it will be necessary for them dismiss large numbers of their men miness the are provided with new orders for German tonnage.

In connection with this latter argument, it is interesting to note that not long ago the owners of the big shipbuilding yards brought forward similar arguments when the board of arbitration declared in favor of a rise in the men's wages. The employers accepted the verdict, but that the wards in completing the The employers accepted the verdict, but, pointed out that the yards, in completing the orders they have on the slips are already thought so at a loss and that a further rise in wages necessarily means an increased loss. The firms urged that to compensate for the rise in wages the Government should without delay reduce the heavy taxes now levied on the yards. employers duce the heavy taxes now levied on the yards.
In commenting upon Herr von Schinckel's sug-

In commencing upon herr von Schinckers suggestion, the Hamburg press expresses the opinion that it might be advantageous for the various nations interested in shipping to arrange an international compact with regard to the question of subsidies. The case of the sugar premiums and the Brussels Convention of 1902 is quoted as a translation of the compartage attraction that compartages are convention. somewhat analogous attuation, the embarrass-ments of which were regulated by an internation-

al agreement.

If, however, no such international agreement should prove possible in the case of state subsides, Germany, says the Fremdenblatt, would then sidies, Germany, says the Fremdenblatt, would then have to have recourse to some system of national aid, "either in the form of greatly reduced taxation or by the grant of special Government loans to the shipbuilding industry or by means of a direct subsidy to the shipping lines."

It need hardly be pointed out that this question is not a purely German affair, but that it has intricate and important international aspects in connection with the reparations policy of the

Cntente

T. D.

Jan. 11, 1925.

Ireland to Develope a Merchant Marine

Plans of the Irish Republic to develop its own merchant marine were announced by Howard S. Harrington, an attorney, of Dunlow Castle, Killarney, Yesterday when he arrived from Southampton on the Leviathan. Mr. Harrington, formerly an admiralty lawyer in New York city, is practising now in Ireland.

now in Ireland.

With William Butler Yeats, the Irish poet. Mr. Harrington was delegated to represent Ireland at the dedication of a monument to Thomas D'Arcy McGee at Ottawa. The poet could not come, so Mr. Harrington will be the sole representative at the dedication.

"Ireland aspires to have a merchant marine of her own." said Mr. Harrington, "and a movement is on foot in the chief Irish ports to establish a line of merchant and freight ships flying the Irish lag, because of possession rather than by courtesy of other nations."

Let us hope that all political parties of India should support Mr. Neogy's Bill on National Merchant Marine. Prof. Radhakumed Mukherjee in his work on Indian Shipping has shown that India had a large merchant marine and it was systematically 1

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destroyed. If India is to hold her own economically and commercially she must have her own merchant marine.

March 21, 1915.

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Romain Rolland on 'Open Sesame' to the Doors of Nature

The following letter from Romain Rolland is published by Chicago Tribune. The eminent author being asked what book he would rather have written than any other, replied:-

"I have a great fondness for great books, but I have not the slightest desire to have written them. They are written. I have them. I have them much more than those which I have myself them much more than those which I have myself written, for each of my works, as soon as it is written, leaves me. I deliver myself in it of part of my being which from that moment detaches itself from me for ever. I am not envious of other artists. I know their enjoyment. Rather would I envy certain scientists and the joys of their discoveries. I should like to have tasted that of Sir Jagadish Chunder Bose, in the hour of the geniusful experiences which he has described in his famous book, Response in the Living and Nonliving, his 'open sesame' to the doors of nature."

A German Indianist: The 75th Anniversary of Hermann Jacobi

On February 11th, the pensioned professor of Indian Philology at the University of Bonn, Privy Councillor Hermann Georg Jacobi celebrated his 75th birthday. Hailing from Cologne, Jacobi studied in Bonn and Berlin, worked thereupon one year in London and then undertook a scientific journey to India. In 1875 he settled at Bonn, became in the following year assistant professor at Muenster and in 1885 professor in ordinary at Kiel, in 1889 at Bonn. During the winter from 1913 to '14 he lectured at Calcutta University and travelled once more through the country of his studies.

The venerable gentleman, who has just celebrated his jubilee, has developed an extraordinarily productive activity and promoted science on different lines, his numerous essays published nearly all in journal, devoted to his line, and as separate Academy Reports, deal principally with the history of Indian philosophy and literature He deserves, first of all, great credit for having thrown light on the Religion of the Jama. He was the first who found that the Jamas are not, as everybody believed before. a Buddhistic sect. but the follower of a doctrine of faith, quite

-independently established prior to Buddhism, a long time ago, and representing a third religion of ancient India, which stands inde-pendent of Hinduism and Buddhism and is in the same rank with both. Through his translations of Jaina Texts and by his investigations, devoted to their system. Professor Jacobi has laid the ground for our present knowledge of this line, so little cultivated as yet. His endeavours met with the deserved consideration and appreciation even from the Jainas in India. To do him honour, there was held, on December 23rd of 1913, a large Jaina Meeting at Benares, in which he was solemnly presented with the diploma of his appointment to a "Jaina Darshana-Divakara" (Sun of Jaina Philosophy).

Prof. Jacobi is a member of numerous Academies and of scientific societies at home and abroad. In order to celebrate his jubilee, his friends and pupils have prepared a festive publication, showing by the number of its articles the high appreciation, which all colleagues pay to the senior of the German Indianists. The unusual vigour of the gentleman who has now come to age, and has published even last year important articles, gives us the hope that he may be allowed to work a long time still to the benefit of German science.

The British Cabinet and Mr. Das's "Gesture"

It has been made abundantly clear in the British Parliament that the British Government in London will not carry on any direct negotiations with Mr. C. R. Das in spite of the latter's "friendly" "gesture." Perhaps it would be more correct to say that the British Cabinet will not treat with Mr. Das because of his latest pronouncements.

In spite of Mr. Das's "Victories" in the Bengal Council, we have not been able to resist the impression that his latest manifestoes, etc., are a confession of failure and defeat;—he has not been able to force the bands of the Government, and that is why

he has held out the olive branch.

The British Cabinet seem also to have becity put a similar construction on his latest pronouncements, though they are too sindemnatic to say so in so many words. They have, therefore, said in effect that Mr. C. Das must give further proofs of a single desire to co-operate with, c. e., submiding to himself to the policy of, the British agreemment and that his future "gestures"

must receive the approbation of the Bengal and Indian Governments before they are conveyed across the seas to the arbiters of India's destiny in London.

"He Won't Be Happy Without It"

Sir Robert Horne has said that the British rulers of India have no desire to leave India, unless they are beaten to their knees. Considering that there is no example in history of foreign rule being permanent in any country, it would have been both wise and graceful for Sir Robert's countrymen to prepare for a speedy and gradual withdrawal from India before being forced by circumstances to do so.

But tastes and aspirations differ.

If Sir Robert's countrymen will not be happy unless they are bundled out of India a kind Providence which has met the wishes of "the lords of human kind" in so many things will no doubt grant this latest desire of theirs also in due time;—whether the instruments chosen for the fulfilment of the desire of the Britishers will be principally Indians, or some independent Eastern of Western powers, does not matter much.

"Tagore and the West."

Dean Inge has contributed to the Lordon Morning Post an article under the above caption. It is a sort of commentary on Rabindranath Tagore's lectures on "Nationalism." Says the Dean:—

Tagore is unquestionably one of the greatest men of our time; as a poet and thinker his position is unique; and he has never delivered his soul with more force and passion than in these lectures.

more force and passion than in these lectures,
Tagore here shows himself a proud and ferrid
patriot, who is wounded in his most sensitive feelings by what he calls the insults of Europeans to
Asiatics. The soul of India, he says, has been
humiliated by the English occupation. At the same
time he must not be classed with the seditions
plotters who are giving our Government so much
trouble. He knows that India could not stand
alone, and that our withdrawal would leave the
country a prey not only to civil war, but to some
other Western conqueror. He also likes and
admires the English character. "I have a great
love and respect for the British race. I know that
these people love justice and freedom and hate lies.
They are clean in their minds, frank in their manners, true in their friendships; in their behaviour
they are honest and reliable."

Perhaps the poet himself will feel inclined to be "classed with" the seditions plotters rather than with the Dean and his ilk who

d patronisingly give him a certificate political respectability. It is true that ingland were to withdraw today from suddenly, our country may fall a prey civil war and to invasion by some tern or Eastern nation. But there are many pendent countries which also would have gilar fate if their existing Governmental and personnel were suddenly nnery them. Hence what from drawn Inge writes of India is mess or point of inferiority peculiar to a In fact what the Dean says is a ble indictment of British rule. For toindigenous India-India standing alonefar loss able to adjust her affairs or to foreign invaders than she was before land established her supremacy on the so of Indian virility What England it to have done after the establishment British supremacy is to prepare India to d alone. But this she has never yet and is not doing even now.

What Tagore has written regarding the lish character is his sincere belief. Our of is, however, different. But as we have ed with the British people to a far less nt than the poet, we cannot dogmatically that he is wrong and we are right. At same time we must say that what we read in history of Englishmen's dealings

the princes and people of India has luced in our minds exactly the opposite ression of the English character to that eved by the poet's words. By this we not mean to say that there are not any many Englishmen answering to the poet's ription:—there certainly are such English-

Our impression is about the generality lose of them who have had anything to with India either in India or in England n other countries.

Dean Inge proceeds to observe:

n may therefore consider this Asiatic philosophy story without any animus against the writer, thoughts are those of an Eastern prophet symg the good and the evil of Western civilian. Tagore is not a Christian; but the attitude and in that there are a time in the Christian it. nds us that there was a time when Christianity an Asiatic creed—it was the time of the ral Gospel. Again and again he seems to be Christian than the Christians.

Here the Dean betrays that conscious or onscious spiritual arrogance of Christians ch leads them to dub everything good as stian. There was, has been, is and will nuch, however, which is very good and invaluable, but which is also quite inendent of Christianity.

In the following passage the writer pays a somewhat left-handed compliment to Indians and other "sheep races of Asia" -

Men and nations may choose a course (but Men and nations may choose a course (but the nations, at least, have not much choice!) which for a time is successful, but which ends in a death-trap History has provided several instances and we may trace the same law in the animal world. The sheep has the last word against the wolf. Predatory animals and races of men are at last destroyed because they are a musance, and it is noted is interest to save them. men are at last destroyed because they are a nursance, and it is nobody a interest to save them from their enemies. The sheep, on the other hand, though they cannot protect themselves, are useful and indispensable; they pay their way and something more. The sheep-races of Asia, in the same way, may outlive all their oppressors, they have a survival-value. This is not quite Tagore's argument, he appeals to the eternal laws of right and justice, but I think he has science on his side.

The passage quoted below is on the whole an accurate reading and interpretation

of one aspect of Indian history.

Europe has had acute national rivalries but no race-problems like India. The fact that races ethnologically different are in close contact is the great problem of India. India has tried to solve it by the social regulation of differences on the one hand, and by the spiritual recognition of unity on hand, and by the spiritual recognition of unity on the other. She has made grave blunders by setting up the boundary walls too rigidly between races, she has crippled the minds and narrowed the life of whole classes in trying to fit them into her social forms. But behind all this she has fostered a lofty spiritual idealism which sets at nought all human distinctions. The history of India has been only superficially a history of the rise and fall of kingdoms; the real history has been that of social his and of spiritual ideals. life and of spiritual ideals

The paragraph quoted above also shows wherein lies India's weakness, and of what achievement she can really feel proud

The Dean continues:

Upon this congeries of races which has never been a nation descended a real nation, organised through and through for self-defence, conquest, and exploitation. This was for India a very different conquest from the inroads of other Asiatics, with their elephants and kettledrums, mosques, palaces and tombs. This was the invasion of a scientific and tombs. This was the invasion of a scientific machine driven by the law of its being to increase its power and wealth with an impersonal ruthlessness, a dehumanised efficiency. "We had to deal this time not with kings, not with human races, but with a Nation—we who are no nation ourselves.

The Nation, Tagore says, is the organised self-interest of a whole people where it is least human and least spiritual. "Our only intimate experience with the Nation is with the British Nation, and there are reasons to believe that it is one of the

with the Nation is with the British Nation, and there are reasons to believe that it is one of the best." But, he adds, "we have felt its one of the best." But, he adds, "we have felt its nor grip at the root of our life, and for the sake of Lumanity we must stand up and give waring to all that this nationalism is a cruel epidemic of evil that is sweeping over the human world of the present age, and eating into its moral stality. "It is like a hydraulic press, whose pressure is impersonal and on that account completely effective."

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So he charges us with choking and stifling the mental and moral life of India, although he admits that the spirit of the English people loves liberty. "We must acknowledge this paradox, that while the spirit of the West marches under the banner of freedom, the Nation of the West forges its iron chains of organisation, which are the most relentless and unbreakable that have ever been manufactured in the whole history of man." This is an Indian view of the British Raj, which we picture to ourselves as foolishly lax and lenient, a weak and easygoing government resting on the acquiescence of the governed!

Indian patriots who are striving to win self-government may feel aggreeved at Tagore's declaration that we are not a nation, because that is exactly one of the grounds on which British imperialists would deny us the birthright of self-rule. But if patriotic Indians take note of the poet's definition of a "Nation" and also remember his own untheatrical spirit of independence, undemonstrative fearlessness, and unquestionable love of perfect freedom, they will have nothing to complain of against his declaration.

So far as Nationhood goes, it may be true, as Tagore says, that the British Nation is one of the best. But when we consider the definition and character which the poet has given to the organised entity called the 'nation', we cannot consider it much of an eulogium. It is very much like saying that so and so is one of the best scoundrels in existence—though, of course, the poet himself does not say so or suggest any such explanation of his words.

What has been spoken of as a paradox is seen on a little reflection to be no paradox. Wolves, tigers and hons all match under the banner of freedom; but the freedom which they appreciate is freedom for themselves—the liberty to do what they have Freedom for their prey they would not in the least appreciate.

The writer then dwells on the poet's characterisation of the last big war as a war of retribution.

And now, he thinks, our sins have found us out. "Europe's wealth is bursting into smoke, and her humanity is shattered into bits on her battle-fields." "You ask in amazement, what she has done to deserve this? The answer is that the West has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency. The war of nations is a war of retribution. Europe must know in her own person the terrible absurdity of the thing called the Nation. The West stands face to fage with her own creation, to which she had offered her soul." Disillusionment and repentance will come and then Asia will thank God that she was made to wait in silence through the right of despair, holding fast

through all to her trust in God and the trust the human soul.

The poet's views on the "nationificat (if we may say so) and "modernisation' Japan are thus summarised:—

Our prophet goes to Japan, and finds its propering to pass its children through the find the same Moloch He warns them that true more ism is freedom of mind, not slavery of taste, dernism is not in the dress of the Europeans, the hideous structures where their children interned when they take their lessons, or in square houses with flat straight wall-surfapierced with parallel lines of windows, withey are caged, certainly not in their labonnets, carrying on them loads of incongrue Alas! when Tagore was in London, he looked a benignant mystic, with his head in the clot but the chief was taking notes, and faith printed them!

We do not know how many men the still are who think, as Dean Inge of fesses to have thought once upon a tothat Rabindranath Tagore is a harm dreamer, neither observant nor cute, possessing an eye to reality. If there is be any such, they have our sympathy, as I the Dean in his disillusionment regard Tagore's mysticism.

To the Americans the poet says .-

Beauty and her twin-brother truth requirement and self-control for their growth. But I greed of gain has no limit to its capaciousness one object is to produce and consume. It has a neither for beautiful nature nor for beautiful has beings. It is ruthlessly ready to crush beautiful life out of them, moulding them into money. It trampling into distortion the humanity upon what stands. Man is deciding his human sentiment because they stand in the way of his machines.

The writer concludes by observing -

The glowing eloquence of the great proper carries one away. But Tagore is partially Wester is additional that the first and outrate patriotism owe not a little to the European involutill our light chains begin to gall those who have not interest the either with the caste system or with the spirit idealism of India—the two things which, he sale contain the real history of the country. If Indians care so little about political institute that they allow a few thousand white men to gove 320 millions of their own race, have we robbed the of much after all, as the price of secure peace, hand order and sanitation? If they want nationly—the accursed thing in Tagore's philosophy—the can have it.

Still, there is a terrible truth in his indictme. The nation is an inhuman machine, and we are its grip. We look wistfully at a higher ideal, we ther it comes to us from the Galilean lake or in the banks of the Ganges. But our environment turned us Europeans write wolf-packs, surround by other packs as flerce as ourselves. "Who she deliver us from the body of this death?"

Dean Inge appears to derive great consotion from the thought that "Tagore is artially westernised after all". Englishmen sem to think that in their mental constitution to the set is they are a blend of Greek, Italian, rench, German, and even Indian, too. There nothing unusual, surprising or wrong in ne people being influenced by other peoples. Is only fossils and stocks and stones which o not imbibe extraneous influence or adapt temselves to their environment.

The Dean seems to have the ignorant ancest that it is only Europeans who rebel r have rebelled under the impelling motive f the spirit of freedom. But the fact is int there have been wars of independence in Il continents throughout the ages In India self there have been such wars. To give one sample of the working of the spirit of redom and rovolt, when Sivaji unfurled the anner of Maratha independence, he did so ot because he had read any English literature r because he was a disappointed "failed" or assed B. A. but because the spirit of cedom is inherent in man. It was his min Ramadasa who declared in his Dasaudha, I. 10.25, that man is free and cannot e subjected by force (Naradcha ha stadhin, thusa na hra paradhin). Even after the ountry had come under the British flag. iere was the great rebellion of 1857, which ras not the work of men who had any nowledge of any European literature of any escription Chains are chains and, as such, alling to all men in their unsophisticated ondition, whether they be nourished or not ounshed on any literature of revolt Chains 10 chains, whether they be light or heavy, ilded or plain. Dean linge has not to bear 10 yoke of the stranger, and may therefore e pardoned for considering the British yoke, orne by Indians light.

That even an educated Britisher like the lean should say that Indians "have never nown freedom" is not surprising. With a ery small number of exceptions, Britishers to woefully ignorant of the past history and resent condition of India. They ought really be pitied for the darkness in which they well.

It may be true, speaking generally, that it caste system and the spiritual idealism t India contain the real history of India 1 one of its aspects; but that does not mean 1 indians have never cared for politics in 10 past or do not care for politics today. Or can we say whether Dean Ingo has

correctly summarised Tagore's views in this matter. Our opinion is somewhat different. The rise and fall of sects, dynasties, tribes and peoples and the many revolts for freedom in the past show that Indians have been political, and not merely other-worldly and spiritual. The excessive emphasis laid on India's spirituality has produced the wrong belief that the Hindus have been a peculiar people. But the truth is that they have had quite as much to do with worldly affairs as any other people It would, in fact, be difficult to find in the ancient and mediaeval history of any country any form or machinery of government which did not exist in some part or other of India during some period or other of her history

It is a curious argument which the Dean uses when he asks

"If the Indians care so little about political institutions that they allow a few thousand white men to govern 320 millions of their own race, have we robbed them of much after all, as the price of secure peace, law and order and sanitation."

From the rebellion of 1557 and the speechifying, "resolving, and petitioning of the Moderate, to the non-co-operating of the Gandhites and to the teriorism of the bombthrowers and the rebellion of the Moplahs, there has been every variety of protest against Butish dominance in India It cannot, therefore, be correctly said that the Indians passively allow Britishers to domineer over them in the sense of silently and passively acquiescing in their despotism. But perhaps to the Dean, as to most other Englishmen, nothing can be a convincing argument to prove our non-acceptance of British dominance except a successful knock-down blow. That, however, is a kind of argument which we do not stock in our journalistic The Dean and his compatriots will have to enquire elsewhere for it Sir Robert Horne also wanted to be beaten to his knees, before leaving India to her fate. If a demand of this description becomes general in Britain, those alone who deal in such goods can say whether there will ever be an adequate supply; ue are unable to say, our line of business being different

From the fact that Indians have not yet thrown off the British yoke. Dean Inge concludes that the British people have not "robbed" Indians of much after all Following this fine of argument, all usurpers, so long as they are not overthroun or expelled, may claim that they have not robbed their victims of much after all. The Dean and

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other Britishers of his way of thinking ought to be able to perceive that it is a dangerous line of argument,-it is an incite-

ment to rebellion, passive or active.

Dean Inge prates of secure peace, law and order, and sanitation. Peace implies that there is not as much loss of life and property as in times of war. But it is a fact that famines and epidemics have killed in India during British rule more men than all the wars in Europe during the same period. There has also been consequent loss of wealth. Moreover, pax Britannica is in India a a peace of lifelessness and emasculation, which greatly discounts its value.

In spite of "secure peace," dacoities and outrages on women are of frequent occurrence

in many parts of the country.

As to "law and order," there is much of it, except when the myrmidons of law and order themselves become lawless order themselves become lawless disorderly, and \mathbf{or} secretly instigate others to commit breaches of law and order, or connive at their doing so Let Kohat alone bear witness; other witnesses need not be called to give evidence. It cannot be admitted that the prevention of non-official breaches of law and order alone, when such are not desired or connived at by the powers that be, is equivalent to the maintenance of law and order. The existence of official hooliganism and of non-official hooliganism under the direct or indirect protection of officials, must be held to disprove the maintenance of law and order.

As to sanitation, the less said the better. The death-rate in India is more than double that of England. The average duration of life in India is only 23 years, about half of what it is in England. Coming to an oriental country we find that in Japan the average age of mortality of Japanese is 43' 97 years for men and 44' 85 for women. Having taken charge of the welfare of India, Britain was bound to remove whatever insanitary conditions existed in the country previous to the British occupation, and in addition, to remove the insanitation arising out of the British administration cum exploitation of India. It cannot be claimed that, judged by this standard, British sanitary achievement has been in any way remarkable. On the contrary, Western industrialism has increased infant mortality in industrialised centres, railways have produced or increased malaria in various parts of the country, and in the pre-British period of Indian history,

ated the country for thirty years at a stretch, or of influenza carrying off millions

during a single year.

It would be charitable, therefore, to assume that Englishmen can think of present-day India without their self-complacence being disturbed, only because of their ignorance and thoughtlessness,—though there is the other hypothesis that Englishmen hold the record for pecksniffian hypocrisy.

Dean Inge declares that if Indians "want nationhood—the accursed thing in Tagores philosophy—they can have it". But we do not know of even half a dozen Englishmen who would allow India to assert her inde-

pendent nationhood unopposed.

We are very thankful to the Dean for his condescension in conceding to us the right to nationhood. But it seems that he would much rather that we did not strue to be a nation; for nationhood is an accured thing ! It is not our intention to discuswhether Dean Inge accepts the poet's defintion of a nation and his conclusion that nationalism (in his acceptation of the word) is an evil. But assuming that the Dean is a sincere convert to the poet's views, why doe he not try to persuade his countrymen to give up the fruits of organised greed and robbery?

If a dacoit professed belief in otherworldliness and the evils of riches and for that reason pursued his calling of depailing others of their property in order that their souls might not be damned by the possession of riches, his profession and practice would produce the same mingled feelings as a comfortable English imperialist's characterisation of nationalism as an accursed thing.

It is probable that Dean Inge is no such an imperialist. But his reference to "plotters" who "trouble" "our Govern ment" makes one suspicious. In any cas there is hope for him, judging from the la few lines of his article quoted above.

P. S. In what we have written abo with reference to the study of the literatu of revolt making the light chain of Briti rule galling to educated Indians, we did I mean to say that English education has 1 had anything to do with rousing in us feeling of patriotism and the spirit of firede -it certainly has produced that effect some extent. What we contend is that spirit of freedom is innate in all men, that, even if we had not read any Euror literature, the desire for liberty would t been awakened in us somehow or othe

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r deplorable economic and political con-

India and the League of Nations

In a series of articles published in the ess some time ago, the writer exposed the al position of India in the League of ation. These articles were based, not on earsay, but on a careful study of the situaon on the spot at Geneva. The numerous papered on the humiliating position of dia in the League that have appeared in e press since then, bear ample testimony the interest and attention that the disussion has aroused. Our main complaints, by the present, are that India's contributions the League are quite out of proportion b her comparative ability to pay, and that of Il the contributors to the League exchequer, he receives the least benefit from that rganisation. In view of the importance of the he question and of the recent interpellations n the Indian Legislative Assembly, it eems desirable once again to review the nain facts.

Until 1924, India was the third contributor o the League's funds. Of all the Great Powers, only two-Great Britain and Francepaid contributions larger than India. She paid four units more than Japan or Italy, and only thirteen units less than France, and 23 units less than (freat Her contribution was 25 units in excess of that of Spain, and thirty units in excess of that of Brazil. These figures in themselves seem sufficient to demonstrate that India's contribution is unjustifiably high. A good indication of capacity to pay is the not revenue of the various member-states of the League. The pre-war net revenues per head of population of seven countries, who Were now members of the League, were in the following proportion: France 23, United hingdom 18, Australia 15, Italy 14, Canada 14, Japan 6, and India 1; and of these, all but the feet of the second secon all but the first two were paying substantially lower contributions than India.

As a result of Lord Hardinge's representation at the head of the Indian Delegation last year, India's contribution has been reduced by 5 units for 1925. The reduction might easily have been 15 units like China but for the fact that, at the time the claims for reduction were being considered, while the Chinese delegate ably argued his case in person, according to newspaper reports, the

delegate appointed to represent India by the British Government, practically the India Office, did not put in an appearance at all. Now, therefore, India ranks fifth among the heaviest contributors to the League, Italy and Japan taking precedence over her in this respect. But the position even now can hardly be acquiesced in by India; any system of allocation, under which, for example, countries like Australia with an annual per capita income of 490, and Canada with about £100, have to pay less than India, whose national income per head per year could not by any calculation exceed Rs 100, which amounts to less than £8,-stands self-condemned. The statistical dilettantism of the League of Nations will have to be succeeded by a more careful and comprehensive study of economic data, if the aim is to arrive at results which the world will not deem prima facie ridiculously absurd. As Lord Hardinge points out in his memorandum, reproduced in the Gazette of India, dated the 27th December, 1924, India does not appear before the League as a suppliant for relief from the burden of an excessive contribution on the ground that she is unable to obtain the necessary funds to meet that demand India has invariably recognised and met all her international obligations, however great the sacrifice which they may have entailed. Her claim is based solely on the ground of equity, and the fair name of the League in the eyes of her people-about a fifth of the total population of the world-depends on the manner in which it solves this veved problem.

From the question of payments to the League, we pass by a not unnatural transition to the correlative of the benefits India receives or ought to receive Certain members of the Indian Legislative Assembly interpellated the Government of India on the representation of India on the Council and the Secretariat of the League: and the answers they elicited, as seen from the records of the Assembly debates of the 22nd Jan last, make very distressing reading. It is permissible to doubt whether Mr. Graha. Secretary to the Government of India in the Legislative Department, who referred the Members to the official journal of the League, had ever cast his eye over those pages himself. The information given there is of a most confusing character, and is likely to lead the finwary reader astral, as salaries, nationalities and posts are not shown in any corresponding sequence and order. Even this

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information is now withheld from the public, for the 1924 Journals do not give any details of the staff of the various League organisations at all; and judging from the analysis of the 1921 and 1923 staff lists which the writer referred to above has so carefully compiled, the League, it appears, has best consulted its interests in suppressing information likely to reflect so much discredit on its sense of equitable treatment of the various nationals. It has been shown how about three-fifths of the entire staff are composed of English, French and Swiss nationals, and how, in the limited sphere not yet appropriated by them, the other countries struggle with varying degrees of success to obtain

some sort of representation.

An India, what about her? The country which till the commencement of this year paid one-fourteenth of the entire expenses of an organisation which counts among its members 54 States, had to be content with a single national of hers in the Palace of Nations in 1923, and 1921. And what was his position, what his salary? The widely known Antwerp journal "Echo du Soir" in its issue of the 18th February last, published an article by the well-known English writer, Mr. Hılaire Belloc, who says that the personnel of the League consists of types the most suspicious and the most contemptible", "who enjoy salaries out of all proportion to their worth or their work", "that the salary-bill runs up into ridiculously high figures paid by the various taxpayers without having a voice in the administration of the League", and that "the sole topic of discussion is that such an intriguer managed to secure such and such a post". In an atmosphere where, according to Mr. Belloc, nepotism and intrigue are the only gateways to lucrative and influential positions, it can well be understood that our solitary representative at Geneva found himself out of his natural element. The position, as it is, is too humiliating for words.

India, certainly, has a right to obtain adequate representation in the Secretariat. and to insist that these representatives are adequately remunerated; and we would be failing in our duty to ourselves and to our countrymen in these trying situations abroad, if we do not press that right to speedy recognition. Our demands are reasonable; we do not want shorthand typisis from India to be appointed Financial Controllers in the League or jobberies of like nature to be perpetrated. The selection of unsuitable candidates can only result in inefficiency in the office, and in bringing India and Indians bad name abroad. Mr. Joseph Baptista, ın his interview to the Press on his return from the International Labour Conference last year is reported to have said that he did not want a large number of Indians at Geneva, but he would insist that they should be of our best and that the treatment and salary they got at Geneva were well in keeping with then attainments and efficiency. Indian labour, intellectual or manual, should not be allowed to be sweated. We would point out to the Secretary-General of the League that India is not wanting in men of high educational attain ments and administrative experience who could fill with honour and distinction am post in the League and its affiliated offices

Mr Graham ostentationally dissociates him self in the Legislative-Assembly from the view that India derives less benefit from the League than other members; and in so doing he somewhat out-Herods Herod. For the League itself has perforce had to admit the justice of the complaint. The Allocation Committee of the League definitely sought to make the degree of benefits accruing to the values States from the League a factor to be taken into consideration in fixing the amount of contributions. Is it possible that Mr. Giaham. who is so prolific in his references to the League's official journal, has forgotten in own official journal, the Gazette of India, which reproduces the Hardinge memorandum already referred to? Lord Hardinge them quotes the opinion of the Allocation Committee, the substance of which has been set out above, and continues to observe as follows :-

"It is obvious that while the benefits which European countries derive from the League are not European countries derive from the League are not only remote and contingent, but also immediate and direct, the benefits which India obtains from the League's activities fall almost exclusively into the former category. If this question be examined in somewhat greater detail, it will be found that India is not represented on the Council of the League although her contribution is 65 units a against 88, 78, 61, 61, 40, 35, 18, 15, 7, for the countries represented on the Council India has no permanent representative on the Court of International nent representative on the Court of International Justice, although the leading exponents of Hindu and Mahomedan Law are Indian nationals; and both and manomedan Law are Indian nationals; and bold these systems of law govern the civil and personal relations of well over a hundred million individuals each... Lastly in considering this question of benefits received, it may be noted that India is represented by two of her nationals only in the combined staff of the Secretariat, the Labour Bureau and the International Court of Justice. One nation paying 23 units more than India is represented by over 200 of her nationals: another paying 13 units NOTES

e than India is represented by 145 of her nalais, a third paying 50 units less than India is exented by about 130 of her nationals. Com-

In replying to a question asking for informan as to what representations had been made the League about India's inadequate reesentation at Geneva, Mr Graham referred Assembly to the League's official journal e have perused and reperused the pages ed by Mr Graham; but there is not a brd anywhere there about the efforts, if ly, made in this behalf. Official replies. te the League's official journal in this spect, divulge no more information than

mld be helped

India is asked to pay through the nose id she must insist on getting her fair lare in the game. In demanding that her ghts in this respect are properly recognised ie is only following the example of other nuntries. We will quote the latest instance ermany, who is a member of the International abour Organisation of the League, had llen into arrears in regard to her contribu-When asked for payment, she wanted to now what steps were being taken to give or nationals adequate representation in that face The German newspaper, Koelmsche eiting, in its issues of the 26th March and ie 3rd and the 4th April last, has powerfully tacked the Organisation in this matter, and ats part of the blame for the unsatisfactory tuation on their own delegates Following ir German contemporary, we might well k our delegates, what have they done in 15 matter? As it is now understood that e Indian Delegation are to address themselves monsty to this question in the next Asmbly of the League, we need say no more bout it, except to add that we shall be refully watching their activities in Geneva 'it September.

The Real Meaning of Steel Protection

The Industrial and Trade Review for idia of Berlin dated 1st March, 1925 conins an article on the Indian Steel Protection which we find a new point of view

are quoting portions from it:
The principle adopted by the Tariff Board in ommending protection for this Industry was that need for protection was to be measured by difference between two prices: (a) "the price at uch steel is likely to be imported into India an abroad and (b) the price at which the Indian mufacturer can sell at a reasonable profit". We are further informed that the prices at which steel is likely to enter India without duty have been found to be as follows

	Pe	er ton
D		Rs
Bars		140
Structural shapes		145
Rails 30 lbs & over		140
Plates, ordinary		150
Sheets black		200
Sheets, galvanised	•	300

and that the average price which gives the Indian manufacturer a fair return on his capital has been found to be Rs. 180 a ton

We see therefore that the protective duties imposed as well as the bounties paid to the Tata Co., out of Indian revenues are aimed solely at assuring a reasonable profit to the manufacturers, and no mention whatsoever is made of the wares and general conditions of the workers in this connection nor of the effect on the agriculturists. The workers are not in the least likely to receive higher payment or even an infinitesimal fraction on the "bounty extracted from them and the peasants to feed their social oppressors. And the peasant will be forced to pay higher prices for his implements and demand higher prices for his produce It is the vast masses of the people, therefore, that will have to bear the burdens of protection for several years, enabling the handful of capitalists to live meanwhile in luxury palaces on Malabar Hill.

If the intention of the Protection Act is to facilitate the Swadeshi struggle against treat Britain, it can easily be shown that it is a failure It is true that British makers will suffer some loss on black and galvanised steel plates on beams, girders, beamwork, and to some extent on structural steel, but this loss will be easily compensated for by increased British exports of fabricated steel such as bridge work and parts of steel buildings Even the British Report sav- that there does not seem to be any ground for immediate alarm and adds, what we all know that the Government of India are not likely to sanction any creme measure of protection. Moreover all the chief technicians of the Tata Company are Englishmen and all machinery is purchased in England Art as Indian public works are based on British standards, all the plant machinery and stores will continue to be of British origin, and, as the British Report points out, "renewals and spare parts must be purchased from the original suppliers. No indeed is there any difficulty in supposing that British steel capital, will follow the same course as Manchester cotton, capital, for according to the recommendations of the Fiscal Commission, there are to be "no obstacles to the free inflow of foreign capital" into India and Governme monopoles or concessions are to be granted of to companies incorporated and registered in Ir ha with rupee capital such companies being required to have a responsible proportion of Indian directors. In other words a cooperation etween British and Indian capital in the exploitation of India will probably result and it was be joined that protection for Indian steel is no protection against the British capitalist.

It may be said that the ability of a group. of capitalists to exploit labour for any

considerable length of time is a doubtful thing. When the millionaires of Malabar Hill commence their period of bounty-fed existence they may be at an advantage over those who supply the sinews of the bounty; but after some time the workers are bound to organise themselves into a powerful enough position to secure their just claims. Bounty or no bounty, protection or no protection, capitalists will practically in every case try to keep wages as low as is compatible with keeping the workers normally fit for work. This is nothing new. The labourers in the protected industries like all other labourers shall have to obtain higher wages by increasing their own efficiency and bargaining power. working-men will have to struggle in order to get justice is a question which is distinct from those of Free Trade or Protection. It is no doubt in keeping with Social Ethics that the interests of the workers and the poor should receive proper attention; but their interests receive proper attention nowhere; so why should we expect things to be different in the case of granting protection to industries?

That British Capital will not stand and suffer to see India prosper is a thing much too wellknown here. We never had any illusions in this field. The British Capitalist has always had a free entrance into India on the strength of political control of India. He is in no way in a weaker position to-day. So what is there to make him a foolishly

virtuous person?

We next find that Britain perhaps wants to develop India industrially in order to prepare for an Eastern War. We are not sure that Britain is manœuvring for such a War. But if she is, an industrially advanced India will be a great asset in view of the increasing efficiency of submarine crafts. The article in the Berlin paper says in support of its suspicions:

It is obvious that a far-seeing nation like the British, with a highly consistent foreign policy, is not likely to sanction any measures in India that may ultimately damage its commercial integests or its world position. And we may take it that in granting protection for Indian steel there are other more serious motives at work than the development of the steel industry in India for the sake of India. In the summary of the Tariff Board's conclusions relating to iron and steel the very first paragraph states not only that "the trial industry satisfies the three conditions which the Fiscal Commission considered should be satisfied in ordinary cases by all industries before a claim to protection is entertained", but that it is "also an essential industry for purposes of self-opfence and of great importance on national

grounds. It might therefore claim protection end if the ordinary conditions were not fully satisfic. Further light on the motives of the Government thrown by an article contributed by an English to the important English economic journal light of Calcutta, in its issue of the 28th January points out the urgent necessity of saving the Too, at all costs and he calls upon the Government of India and the great Indian financiers to operate in averting the disaster of a liquidate With regard to the bounty of 50 lakes that with the being discussed by the Legislative Assems and which has since been sanctioned, he express the hope that "it will be decided to pay bounty for three years in recognition of the sensitive hope that "it will be decided to pay the country during the world war." He finances the very significant statement that if makes the very significant statement that if the country during the world war." He finances all doubt of the immense of the State owes to the Tata's would be dispelled. In these words we have the real secret of the protective legislation. Tata's steel supplementations for the Government during the Wall Tata's rails helped among other things in

In these words we have the real secret of new protective legislation. Tata's steel supplementations for the Government during the Wall. Tata's rails helped, among other things, in building of railways in Mesopotamia to strength Britain's economic and political grip on that count and we cannot help thinking that Indian steel intended to play a similar role in the war that inventable in Eastern Asia in the space of a key years. Whereas at the present moment the toconsumption of steel in India is estimated at 6 000 tons, of which no less than 481,000 tons amported and only 46,000 tons are produced India, the effect of the protective tariff will after a slight decline in the total consumption during the next two years, to revert in 1920-27 the present figure of 627,000 tons, of which have ever, only a little more than half, i. e., 363,000 m will be imported and as much as 264,000 tons to be produced in India. The importance of this steep orduced in India in the event of an Asiatic Western the produced in India. The importance of this steep orduced in India in the event of an Asiatic Western the steep of the steep of the steep of the steep of the Arana of the Munitions Board understand how Britain's imperial policy has he made to coincide with the interests of the India capitalist class.

A. C

Production in India

Prof. Rajanikanta Das, M.A., M.S., Ph. who is at present attached to the Visvablara is an economist of distinction. During his prolonged stay in the U.S.A., he had served as lecturer to the New York University. The North-Western University, Chicago at to the College of the city of New York, at as special agent to the Department of Labot U.S. Government. His book "Production India" published by the Visvabharati Booshop, 10 Cornwallis Street, Calcutta, is qui worthy of its distinguished author. In the book Prof. Das makes a study of India

ductivity and works out his thesis that tional prosperity depended more upon the ustrial efficiency of the people than the ural resources of the country". He makes comparative study of the productive reproces of India in order to arrive at a pro-· understanding of India's economic posin and of the weak points in her industrial . He takes a comprehensive account of lia's Land, Labour and Capital; but he gembers that minus the human element. ural resources, however abundant are of use In the introduction Prof. Das savs labor is the creative principle in the productprocess. It is labor which conquers nature, avers laws, invents machinery, devises arts, ordinates land and capital and organizes indus-I systems Labour is the dynamic factor and ver unfolding itself in both intensity and exaity It now produces a thing in a day which neily took a year to finish and makes the tage of yesterday the resources of to-day. The wth of its efficiency is the most important cause increase in productivity.

When we come to analyse the value of at we call useful articles we find that of usefulness of most things by far the gest portion is composed of labour. The re specialised complicated and manufactured hing is the more labour value we find in In the modern world, of the things which npose 'Wealth' the majority are such as itain a high percentage of labour value at is why a skilful labourer is such an et to a country. In fact want of skill d efficiency in the population may all its abundant natural resources ealth is mainly potential in nature, it is mur that gives it life So Prof. Das is the right track. In the proper economic n to its dependence upon natural wealth. hatever may be the resources of a country always has an endless storehouse of wealth the work-power, skill and intelligence of people. In India the human element proverbially useless. And any economic vancement must move along the line sugted by Prof. Rajanikanta Das. In his mon our "low productivity could not be t of the resources is wasted at present 1emains unexploited for productive pur-Lack of capital is partly responsible our poverty but as capital is but the ult of past prosperity we cannot place it the cause of economic progress. Hence e lack of capital could not be regarded as the fundamental cause of insufficient production in India". This is more true in view of the inefficiency we have displayed in the field of banking and mobilisation of national capital

He concludes --

......

'Insufficient production is the result of in-Insumcent production is the result of in-efficient labor, i.e., lack of capacity on the part of the people to mobilise the physical, intellectual and moral forces of the country and to organise land and capital effectively for national production. The fundamental cause of India poverty, is, therefore, her industrial inefficience

There are some interesting facts and figures in the book such as the following

Out of a total potential arable area of 960 million acres only 2% million acres or 31% were utilised for productive purposes and 664 million acres or 69% were wasted Viewed from the standpoint of efficiency, this wastage becomes still larger. India's yield being only 85 per cent of the average yield of the principal countries of the world the area utilised for cropping becomes 26% instead of 31% as above and wastage 74%.

It might be safely said that one half of the forest land is wasted in India.

forest land is wasted in India.

70% of the fisheries must be regarded as an

annual waste

India possesses water resources of 27 million horse-power, of which only one half of one per cent has been utilised for production up to the present time. Thus 995% of the water power resources are annually lost to India Through inefficient mining a large part of coal mica and other minerals is also wasted."

Prof Das gives us other and numerous instances of waste which we are unable to reproduce here through lack of space The book is a notable contribution to Indian economic literature and deserves the attention of all students, teachers and social workers

"Lungs' for Cities

In the Welfare of April, 1925 Mr St. Singh describes how the London Council provides health for its citizens He opens his well-illustrated article as follows

Some wise forefather of ours ages ago created the tradition that he who plants trees smooths for himself the way to heaven. We Irdians of this generation look upon such a heritage as superstition

People in the West are however finding out to their cost that the health of the community deferiorates as trees are ent down fields and waste areas are cleared and houses are parented to crowd against one another Failer generations in their ignorance and greed, converted fool's open country into city slums. Absence of light and an and overcrowding resulted in bltn disease and crime, which

overflowed the bounds of the "poor quarter" and attacked the rich, who dwelt in spacious surroundings near by. Municipal corporations have therefore, been condemning property in towns in every part of Europe and America during recent years, and spending money upon providing parks and playgrounds—or "lungs" as they are significantly called.

London, the largest city in the world, is fairly well served in this respect. Large and small parks, common and open spaces, enclosed islets of green and playgrounds are speadall over the metropolitan area. In whatever neighbourhood one lives, therefore, it is easy to obtain a whilf of "fresh air" and to take exercise in one form or another, according to incligation or to the mood of the weather.

How They Drug Themselves

Mr. C. F. Andrews' Memorandum on opium in the Welfare of April contains the following figures.

Figures showing consumption of opium in

verious nlease

The second secon

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STLIOUS DIVI					40.000
Calcutta	consumes		seers	per	10,000
Rangoon	9.0	108	91	**	11
Ferozepore	11	60	**	9.9	**
Ludhiana	99	49	99	9*	**
Lahore	**	40	91	99	11
Amritsar	19	28	99	**	39
Cawnpore		49 40 28 29 42 43 51 35 46 52	19	**	44
Ahmedabad	i "	42	**	19	34
Bombay	71	43	99	44	50
Broach	11	51	99	99	10
Sholapur	*4	35	99	99	9.0
Karachi	**	40	99		34
Hyderabad	**	52	91	99	**
(Sind)		00			
Madras	11	26	91	**	**
Cuttack	79	26 25 56	**	99	19
Balasore	n	อต	**	99	99

Mr. Andrews says.

It is not difficult to see that on the whole the mass of the Indian village population remains remarkably free from excess in opium consumption (except in Assam and Burma). But the town population, where the religious sanctions of the village life have broken down, has begun to succumb to the insidious opium habit and the danger is very great indeed of still further increase of vicious community of opium. I have already mentioned great indeed of still further increase of victors consumption of opium. I have already mentioned the daily doping of babies. This leads to chronic constipation and children who are thus habitually doped suffer from debility and intestinal weakness for the rest of their lives. We are in danger of producing a weakly and debilitated industrial population, which will be a terrible drag on the prosperity of India in the future. ty of India in the future

A. C.

British Income Tax Refunds

We have received the following communication from Mr. Wilfred Fry of 18 Buckingham Palace Jardens, London S. W. 1. It will be found interesting to those derive incomes from investments.

For the benefit of any Indian gentleme may be unaware that they are entitled to a considerable sum of money should they any income from English registered con may I be permitted to point out the fo

salient facts:—
(1) Every Indian gentleman of British ality is now entitled to recover either the w

a proportion of any British Income Tax d at source from his dividends

(2) This includes dividends which are s be paid "free of tax", or even when no de for tax is shown on the dividend voucher case of a British registered company

(3) No liability on income not derived Great Britain can be incurred by putting in claims.

(4) The amount recoverable varies small amount to hundreds of pounds, de upon the amount and source of the income (5) These claims can be made in resincome received from 5th April 1920 to date (4) The

Those who desire further informati garding such clauns should communical Mr Fry.

A (

A Students' Home for Calcutta

The Ramkrishna Mission have beer known for their charitable endeavour the new Students' Home which the organising deserves public sympathy some time they have been running a for the benefit of poor students who to carry on their education in Ca Here the students do all their own wor lead a life of quiet Brahmacharya. We had occasion to visit the hostel which pressed us by its contrast to the a run of students' messes in Calcutta everything was orderly, methodical and in hand. The organisers are trying to a larger hostel in the suburbs where intend to give the students a chance t their own living by work of one ku another. Those desirous of learning m the scheme should write to Swami Shiva Belur Math. Dt. Howrah.

The Economic History of Ancient

We are indebted to Prof. Santosh Das M. A., of Tribhuban Chandra C Nepal, for a splendid and compact little on the Economic History of Ancient India's economic life was fairly conven as early as the Rig-Vedic age ct is not acknowledged by some people tho have written on the ancient history of ndia. Very little is also known of the conomic life in ancient India even among he highly educated people in our country. We expect that this book will be welcomed by all who desire to acquire knowledge of this muoitant subject. Prof. Das covers the Economic History of India from the earliest imes down to the age of Harsha in about 100 pages. This is concise enough considering the amount of information we get in the book. The price, Rs. 3, is not high. The book is published by the author from 1-2 Ananda Dutt Lane, Howrah.

A C.

Gandhi's Moral Greatness

Mr John Haynes Holmes, Minister of the Community Church in New York City, recently delivered an address from his pulpit in which he considered the question as to whether Mahatma Gandhi had failed in his great adventure, namely, "to restore his nation to its ancient freedom and native culture by disciplining its people to the technique of non-violent coercion." In the course of the address Mr. Holmes dwelt on the Mahatma's moral greatness in the following words.

If "he that ruleth his spirit is better than he that taketh a city," then Gandhi is indeed the ricatest man of our time. During the last three cars, he has endured punishment at the hands of his enemies, he has met humiliation and defeat it the hands of his friends. He has seen his movement disrupted and its forces scattered. He has seen his followers refuse to follow. But he has not fallered in patience, nor swerved in courage. He has lost neither hope nor faith. Best of all he has lost neither hope nor faith. Best of all he has kept sweet his soul from all anger, vindictiveness and hate, and, in his darkest hour, has held all men as his friends. "If I have equal love in ne' he cries, "for No-Changers, Surmajists, Liberals, Home Rulers, Independents, and for that materials also for the cause."

The Secret of Sun Yat-sen's Influence

In the opinion of the Japan Weekly

The devotion that Dr. Sun Yat-sen was always his to command was largely due to his refraining tom the pursuit of wealth. High office has so ong been regarded in Chips as a means to amass sches on behalf of one's family that the testing has been very severe for those who have risen to lower since the revolution, and all that a few have

forgotten their grand ideals when they found the spoils of office within reach. When Sun's cause seemed hopeless after his expulsion from Canton, his followers still stood staunch. Some would answer all criticisms with the plea, "He has not grown rich. He is still a poor man," ... Few people doubted that he maintained his personal integrity. His published will declaring that he has no wealth to leave and that his house, clothes and books are to go to his wife, while his children are old enough to fend for themselves, seems convincing.

In a leading article the same paper observes that "few people will withhold admiration from a man of such concentration of purpose and such self-devotion." An article in Asia enables us to form an estimate of his personality



Sun Yat-sen and His Wife

A guard of two officials and twelve soldiers, the story goes, once surprized Sun Yat see in the Canton room where he was secretly his z, with a price on his head. They could kid fem and claim as large a reward for nim dead as abve-altho the Chinese Government was said to be anxious to get him alive, so that he could be fortured, in accordance with the customs of the times, before being executed. Sun, reports In Canthe, one of his biographers, "took up a volume of the classics dealing with the ethics of thovernment, and began to

read aloud. His captors listened and then asked questions. Discussion began, and Sun reasoned with them. After two hours the officials and their guard departed. They had been convinced." China might never have been a republic if they had not been convinced, for they held in their hands that day the life of the future creator of the new China

His best achievements, his highest aspirations, have frequently resulted in benefits for others, in trouble for himself. More than to any other Chinese, credit goes to him for the formation of the Republic called "one of Asia's three great moderns," head of the anti-foreign movement in China, as Gandhi is in India and Mustafa Kemal in Turkey, he brought Western civilization to China, but he opposed the domination of the agents of that civilization, "foreigners" all, and foreign influences helped to take

away his power.
Sun Yat Sen no less than the other two is entitled to his place in the triumvirate that may truly be said to have fired with new spirit, the aged

soul of the East. Indeed, he was the first of the three, and made the task of the other two easier. Dr. Sun Yat Sen became a factor in history, we are reminded, while still performing major operations in Macao. There he became affiliated with a group of young men discontented with the inefficient, corrupt and yet autocratic rule of the Manchus, the alien conquerors of China. These young men were pledged to work for reform, not revolution, but reform in the spirit of the times. He organized a branch of what could already be

He organized a branch of what could already be called the "Young China" party and entered on the career he has never abandoned

The work of the mission he had chosen is best illustrated by the fact that of the eighteen men originally banded together in Canton, Dr. Sun Yat Sen alone survived the first few years. The others Sen alone survived the first few years. The others were all discovered, caught and put to death. Such were the penalties of Progressivic in China then. No compromise was possible. Those who began with petitions and hoped for reform took to direct action and aimed at revolution. They had no

China's ignominious defeat by Japan in 1894-1895, a defeat caused largely by corruption in the imperial entourage, fanned popular resentment against the dynasty, and the time was thought propitious to strike a blow. A coup was planned. Canton, the richest provincial capital in the South, was to be seized and declared independent. Arms and munitions were stored; men loyal to the cause were organized; an hour was set for the attack, At the last minute, when rebel bands were started on the march, the details of the plot were revealed to the provincial officials by a traitor, who turned over to them papers incriminating the leaders. over to them papers incriminating the leaders. Such of the latter as could not make their escape were caught, tortured with exquisite cruelty, and beheaded.

Among the few who evaded capture was Sun Anong the lew who evaled capture was our Yat Sen. In disguise he got over the city wall at night under the noses of the soldiers, who were searching for him. Hiding in native huts, canalbants and the fields on the canal-banks, he made his way to Macao. Next he went to Hengkong, to Japan, to Honolulu, to America, and later to England. Thus began fifteen years of high adventure, thrills and romance unparalleled outside vellow. thrills and romance unparalleled outside yellow-back fiction. Back and forth across the earth he iourneyed, appearing in now this and now that

Chinese settlement. He was the living link chinese settlement. He was the living link to bound Cantonese emigrants in all quarters of globe—bound them to one another and to to native land. He united them into a world-we band of revolutionaries, whose part was to supfunds and maintain lines of communication with the settlement. others kindled enthusiasm and recruited man-po-

others kindled enthusiasm and recruited man-po-for the final struggle within China.

"With a price on his head amounting sometic to hundreds of thousands, hunted as an arch-cri nal and dogged by spies", relates Mr. Peffer, a would turn up in China suddenly, garbed as co-fishermen or travelling reddler, and go from to fisherman or travelling peddler, and go from to to town, preaching revolution, organizing, rais-funds. In the dead of night in some abandon

temple-

A group of men would steal in singly, com in response to a summons spread no one knew h Then the one time doctor would appear, talk the or four hours in semi-darkness and disappe while his audience scattered in tense siler Death by the most fiendish of tortures would here. been the portion of each of them, had they be discovered. Over Sun Yat Sen it hovered alwall but closing upon him again and again.

It was in 1896, after his first flight from Cant

that he was kidnapped in London Spies hav notified the Chinese Legation in London that had come there from the United States, Chinese were sent out to inveigle him into Legation. They did so, and he was immediat put under lock and key. His arrest was kept set He was allowed to see no one. It was intended anywered him on board as attention for the Chinese was allowed to see the contract of smuggle him on board a steamer sailing for Chi and there deliver him to the authorities for puniment. Of this Sun was himself apprized by a of those who had trapt him. With doom hand over him, he tried desperately to get word to friends. He entrusted notes to servants, who prom ly turned them over to his captors. He this notes, weighted with two-shilling coins, out of barred window in his room. They fell into courtyard. Finally he persuaded a man-servant take a message to Dr. James Cantlie, his for teacher in Hongkong, and his intimate friend Cantlie set to work feverishly, knowing that min counted: for the ship on which Sun was to be was in port, loading. He went to Scotland Yard the newspapers, to the Foreign Office. The st was so bizarre that it did not gain credence investigations were made. The officials of the later detailed in the standard of the later details of the later details of the later details. tion denied all knowledge of Sun's wherealo When denial was no longer possible, they me tained that Sun had come to the Legation voltarily and that since it was "Chinese soil" and was a refugee from justice, in China, they ha right to make him prisoner. The Foreign the was stern in its demands, however, and London press took up the issue, Dr. Sun released after twelve days' confinement.

There are numerous stories of similar call in the years when he was being hunted. At time a man came aboard a small boat in which was hiding, and informed him that he had hoffered \$5,000 reward for him. Sun reasoned his captor, and the man, after listening a while on his knees, so it is said, and implored standard on his knees, so it is s pardon. On yet another occasion, on the island Hainan, also off the southern coast the milit authorities became suspicious that Sun was his in a certain compound. They posted a guard alit, and for six months Sun did not stir. Then

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e challenged fate, walked out in disguise, went ard a small boat and got away.

Last Big War and European Prestige

We read in the Japan Weekly Chronicle: propeans in Asia have long enjoyed a standing hwas taken for granted. Perhaps it was less agly accorded in China than in any other counceause the Chinese had always a good deal ntempt for everything foreign. However, it been enforced, and was becoming a habit. But of the results of the war is the complete discreme of any idea among the Chinese that the arance of any idea among the Chinese that the pean has any sort of superiority. There can be pean has any surt of superiority. There can be out that this is chiefly owing to the behaviour iropeans themselves, and the exhibition that have given to the Chinese of the fact that, gh desiring respect, they are quite willing that w Europeans whom they do not like should be ed with contempt and contumely. Africa has jed the same lesson. Where at one time a susplay of force was sufficient, the spirit of age demands aeroplanes and live bombs. These at measures, when adopted, not only arrive aere, but bring peaceful intercourse to an end which it has no resurrection. Moreover the violence of the measures precludes their emnent except where the operations can be conducted nd the reach of criticism. The disappearance ny happy mean between bombs and impotence make the maintenance of a privileged position oreigder. In China a very difficult matter Superly things are much they were, but beneath the we the changes have been profound. The Great was lost in Asia by all the belligerents, and here more completely than in China.

"Love Thy Neighbour as Thyself"

In the course of his presidential address the Surma Valley Students' Conference. C F Andrews said .-

then I was quite young, I was told by my ser the Golden Rule of life to 'love my God all my heart and soul and to love my neighbour as myself' She used to impress upon me this was the whole duty of man and that all years of my own life would not be too long to to fulfil it. When I grew older, I used to le over the last part of the Golden Rule, and I never fully understood it until I came out to a For I used to ask myself: "How can one another person only just in the same way that loves one's own self?" I used to take the see as myself to mean te love other people like olf, and taking the world in that sense. I could teel that this was quite strong enough. For incre, my own mother loved me evidently more she loved herself. Was that extravagant love y mother for me, her child, wrong? Was it a chof the Golden Rule? Ought she to draw to somewhere in the extravagance of her love? ehow, this idea of limited love used to vex and I had an unquiet feeling about this quantity estand-point of love. But when I came out adia the truth was suddenly revealed to me

through the l'panishads, that I did not know truly the meaning of the original passage in my own scriptures. The true meaning was this That I should love my neighbour as myself, because he truly was myself. There was, therefore, no mere limited measure of love, no mere likeness between him and me. but identity.

I heard only recently a very beautiful story about the saint Ramkrishna Paramahansa, how when he had realised this supreme truth of the Advaitam, and wished to carry it out in action he used to go out at night-time and do the sweepers' work in the neighbouring places, removing the very filth-iest things and the most repulsive, in order that he might truly identify himself with the sweeper and not merely talk about unity.

Stoning to Death for Apostasy or Heresy

Khwaja Kamal-ud-din has written to the Moslem Outlook to say,

(1) That the Quran prescribes no punishment

for apostasy.
(2) That "stoning to death" is not among the

provisions of the Quran.

provisions of the Quran.

(3) That though many cases of apostasy did occur in the days of the Holy Prophet, yet no one was punished solely for it

The Quran admittedly allows freedom of conscience. It respects personal judgment in religion.

"No compulsion in religion" is the golden rule promulgated exclusively by the Quran. Apostasy after all is a change of opinion in religion. If it is punished, it is compulsion in religion, and, therefore contrary to the Curan. contrary to the Quran.

We hope the Khwaja is right in his summing up of the attitude of the Quran towards apostasy and in the matter of freedom of conscience. But even if any scripture enjoined the storing to death of hereties or apostates, such an injunction would deserve only to be rejected.

We do not think that it is the Quran alone which teaches "no compulsion in religion `

Unopposed Election of Mitra and Roy

It is the Government which prevented Babus Satyendrachandra Mitia, M L. C., and Anil Baran Ray, M L C, from attending the meetings of the Bengal Legislative Council by depriving them of their liberty without any trial And yet it is the same Government which declared their seats vacant because of their absence from duty for more than two months. This declaration was made, too, months after the period of two months had elapsed.

Nothing is known to the public as to the offence committed by these two gentlemen, who represented \oakhalı and Bankura in

the Bengal Legislative Council. As they have not been brought to trial, the public would be justified in considering them quite innocent of any offence even against any bureaucracy-made law. The public would be justified also in holding that they were deprived of their liberties and then unseated because they had proved obnoxious to the Government. It is a curious sort of progressive responsible government which allows the executive to remove by such tricks legislators who are not in their good graces.

As these gentlemen had been removed from their office of membership quite arbitrarily and deliberately, the electors of Noakhali and Bankura owed it to themselves to return them again unopposed. This we

are glad they have done

If the Government persists in not setting them free, and again declares their seats vacant two months hence, it is to be hoped Bankura and Noakhali will return them again unopposed. And so on and so forth to the end of the chapter.

Modernism

Living Religions. A Plea for the Larger Modernism, by Victor Branford, published by Williams and Norgate, makes stimulating reading. We are told in the preface -

Modernism has to be conceived not merely, nor even mainly, as a movement of critical scholarreadaptation between old and new. Viewed in this wider way Modernism is by no means confined to the Catholic religion. Kindred endeavours toward readjustment have long been stirring in Hebraism, Hinduism, Mohammedanism, and other yenerable religions. All these movements are infined by a common nursuse. It is to renew in tused by a common purpose. It is to renew, in the light of current knowledge, yet also of con-temporary aspiration, the eternal verities enshrined in ancient faiths. So viewed, Modernism in religion comes into relation with Modernism in science. The latter is concerned with endeavours, science. The latter is concerned with endeavours, now widely beginning, towards putting our whole body of verified knowledge to better use and finer purpose than hitherto. The aim is no less than to unify, spiritualise, and thus consecrate, our sciences at present too isolated, and often profuned by their outcome in practice. These two movements which seek, one of them to modernise the religious, and the other to consecrate the sciences by integrated the other to consecrate the sciences. and the other to consecrate the sciences by integrating them in the service of life, will be the more fruitful the closer their union. That idea informs this volume in plan and detail."

"A General View of Hinduism"

In the general view of Hinduism which Mr. Branford gives in his book, he tells the reader :--

"As befits the mother-religion of the (in East, and therefore giver of Faiths to more than third of mankind, Hinduism is compact of heave third of mankind, Hinduism is compact of heave qualities; Yet it also shows corresponding determines; The noble and the rude, wisdom and folly. The noble and the rude, wisdom and folly, magnanimous and the trivial—all seem to immingle in its writings, teachings, practices. It exhits too, with exceptional clearness, the phases rise and decline, of reascent, yet fall, of renew also, which each religion of aspiration to Universality is seemingly fated to undergo in the pass of time. The pageant of Hindu Religion shows royal line of initiators, continuators, re-initials moving in stately procession through acome moving in stately procession through acons fluctuating development. It shows an incompable array of bardic sages, with life-giving characteristic matter as a sage of the sages and sages as a sage of the sage superstitions and touches of dark magic. They followed by the measured tramp of an intermable priesthood, rich in melting litany and cano and prestited, her in thering many and canoling ritual, yet also fertile in formularies of the tion that cage, and even wither the soul. There saints, sages, pilgrims, missionaries, in count thousands. Prophets and epic poets file past is see the pomp and pride of sacerdotal jurists maculate in aim, turbid in effect. In the wake this priestly company of law-givers go bands scholars and grammarians, often profound see ingly always erudite, yet wooden!" [The italies are ours.] surely someth

As the author is not a carping critic Hinduism, but is rather an appreciat the defects referred to by him should recei the attention of us Hindus. For it is alwa good for individuals as well as communit to pay greater attention to the faults point out by friends than to their wordpraise.

"A Synthetic University."

Of Rabindranath Tagore's University Santiniketan, Mr. Branford speaks thus

"Between these extremes of Brahminist a Buddhist orthodoxy the North and South Po of the Hindu mind come modernising movemer of which Rabindranath Tagore's new Universat Santiniketan in Bengal may be taken accutting edge. It is perhaps to be viewed as foremost development of an order endeavous once religious and educational, which, a general or two ago, obtained wide vogue under the floof Brahmo-Samaj. But new qualities and at of a very distinct kind distinguish Tagore is dation. Thoroughly Indian, in spirit and tradit it is yet world-wide in outlook; and with neglect of specialisms, its face is resolutely towards synthesis."

Coming to details, the author write-

"Attached to this University are various callary institutions, amongst which a School of Ar College of Rural Reconstruction, and a Reschool, exhibit notable instances of initiative impression of the School, picture the boys at the first exercise, repeated twice in the course of day. You see them in the early morning sum

park and playground, robed in white linen, ig Buddha-fashion, silent and absorbed, each is his own tree. So they remain, in unbroken lation, for some twenty minutes. It is a point mour not to let their thoughts wander to al, base, or selfish, topics. Some may find the lha's "noble path" to inner peace, serene yet ant. Others may fail Yet all doubtless are better for this systematic exercise in spiritual name The complementary exercises, of externlaptation to nature's modes, are also practised. In "Tagore's School."

Communist Propaganda in India

Router has cabled to India a piece of showing that the communists in Russia nd to help Indian revolutionaries in ous ways to establish a republic in India. munistic propaganda in India cannot do good But this item of news has lessons for the people of India and the British ernment The British Government ought 1810 concluded the understanding with 1st Russia negotiating for which had been ned on by Mr. Ramsav Macdonald's ernment, Bolshevic propaganda in India ld thereby have been stopped, at least imised. But now affairs have come to h a pass that Anglo-Indian (old style) itarists will take advantage of the Bolshevic ey to increase wasteful military expendian the North-west frontier, as their preessors did by taking advantage of the ey of Czarist Russia. The greater the itary expenditure the less would be the is available for economic, sanitary and cational progress. Thus will the cause of people suffer, there will be growing distent and the Government will be unpopular. shevic agents will not then be wanting to in the resulting troubled waters.

The "upper" classes of Hindu society ought ago to have done justice to and fraterd with the masses, including the soed depressed and untouchable classes. It is be regretted that they have not done so be classes have now become self-conscious. Solshevic propaganda reaches them, and is be any social or political revolution, or it, the fate of the Indian "upper" classes not be dissimilar to that of the Russian regeoisie and aristocracy after the revolution. It would be wise for us therefore to our house in order betimes. There is time, but soon it may be too late.

Self-Government and a Stable Empire

Mr Harold Spender, of Westminster Gazette fame, writes thus in The Contemporary Review:—

After all, it is nothing else, this extending grant of freedom to our children across the seas, but the repetition, on a larker scale, of the process which has made the efficient of these British islands a loval and obedient people. Is it not the same virtue which does everything for us here in England? If we keep that beacon light shining clearly in view, we cannot go very far astray. Each extension of the franchise in Great Britain has been heralded with prophecies of woe. Each grant of British Self-Government was going to be the end of all things. On the contrary, with each enlargement of these powers, England has grown more steady, prudent and conservative. Even from Ireland the rumour now comes that the heroic grant of complete Self-Rule, made in 1923, has already miraculously changed the temper of Irish feeling towards. England. If Ireland, then what of the other Dominions?

What of India, which is not a Dominion? We are not Britain's "children across the seas", nor want to be. And it has been said in the bible that the children's bread ought not to be given to the dogs.

Lord Olivier on the Anglo-Indian Community.

Lord Olivier has contributed to The Contemporary Review an article on the Memorandum which the Anglo-Indian (new style) community prepared for members of Parliament. The Anglo-Indians claim therein to be treated with special favour on the ground that "The British Nation has called them into being." If Britishers consider this claim valid, they ought to show the Anglo-Indians the special favour asked for, at their own expense,—not at ours That is what Lord Olivier also says in his article

Surely, if "the British Nation" is responsible for these people, and they require special emoluments and privileges, it should discharge that responsibility itself, and not rivet it as a special relief charge upon the Indian community

For this just observation, Lord Ohvier has come in for a bitter attack at the hands of the Chowringhee Statesman

Afghan Amir Declines Allowance from State Funds

Simla. Apr. 20—It appears from lithiad I-Mushruls that funds in Afghanistan are ample, and that the Amir's Council of State signifying approval of the new Budget, pointed out to the Amir that no provision had been made for the personal allowance of the Amir and the Royal Family, and requested the Amir to sanction some suitable allotment for his personal household use.

His Majesty, however, while thanking the Senate for the kindly thought, pointed out that his private income from his estates was ample for the simple life he leads, and refused to draw upon national funds.—(Special cable to Ceylon Daily News)

Good But please do not stone people to death for their religious opinions

The Turks and the Kurds

Poles, Germans, Russians, Austrians, etc., are all Christians. But as they are distinct nationalities, it has been always held by lovers of liberty that the partition and subjection of Poland was wrong and its emancipation during the late war was right Similarly the freeing of Ireland from British dominance must be welcome to freedomloving persons.

Following the same line of thought, we think that Arabs should not be under Turkish rule, nor should the Kurds be enslaved by the Turks, though all these peoples are

Musalmans.

It is, therefore, greatly to be regretted that, though the Turks have won freedom for themselves, they would not allow the Kurds to be free. They have crushed their "rebellion", which was really a war of independence, and are going to hang their leader, Sheikh Said.

Whatever their religion, the powerful think that freedom is meant for themselves alone, and that what is sauce for the gander

is not sauce for the goose.

.

"The Review of Reviews" on Lord Curzon

In writing a note on the late Lord Curzon, the London Review of Reviews does not make even a passing reference to his works in India. This is a characteristically British imperialist achievement-to ignore the country but for whose possession Britain would not be what she is.

Resolutions of the Hindu Mahasabha

At its Calcutta sittings,

adopted resolution The Hindu Mahasabha urging the checking of the conversion of lind to other faiths by means of religious propagament the formation of Sangathans and the amelioration

the formation of Sangathans and the amelioration of the Condition of the Untouchables, The Mahasabha favoured the admission of boys of Untouchables in all public institutions.

The Mahasabha viewed with regret the convision of lakhs of Hindus, particularly in Beng Bihar, Assam, Guzerat and the Frontier Proving to other faiths and in order to counter this to Sabha suggested the formation of a Hindu Piole tion Longing.

tion League
The Mahasabha condemned communal rep sentation and believed in the establishment peace and tranquility and Swara, Comm nationality was of vital importance. It pointed a that communal representation in the past h proved dangerous to the nation. The Mahasah was not opposed to any agreement reached with the other religionists in order to work harm mously for the attainment of the political goal. Further resolutions adopted by the Him Mahasabha included an appeal to the ham Sabhas for the establishment of orphanages at the control of the control of orphanages at the control of orphanages

asylum- for unprotected orphans, widows at urging the Government for the release of person convicted in connection with the Katarpin Riv as was done in the case of those convicted Malabar

The Mahasabha concluded its session all adopting a resolution for raising five lakker tupees, out of which one lakk would be divote Sangathans and four lakks for the uplift of the depressed classes and for the relief of him Hindus

Pandit Madan Mohan Malaviva referred to the pittable condition of the Kohat sufferers.

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the spot and a large sum was collected. Mr Just Kishore Birla promised a donation of Rs 10,00 Mr. T. C. Goswami, M. L. A. Rs. 5,000, and Pand Ramkumar Jha, Rs. 10,000

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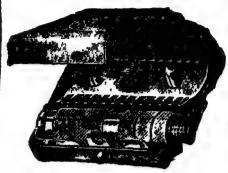
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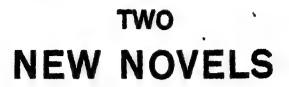
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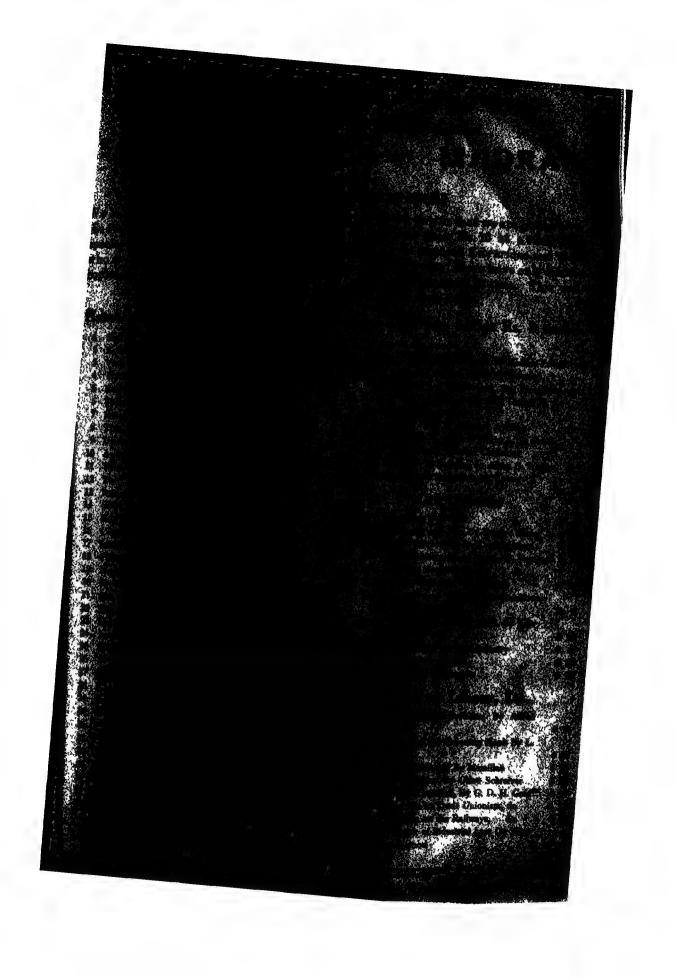


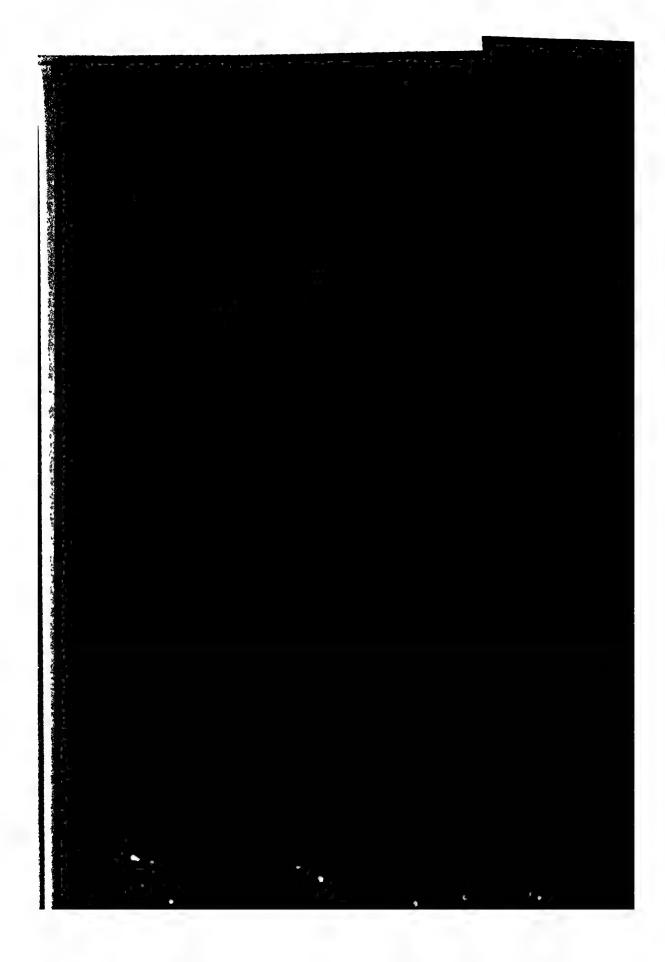
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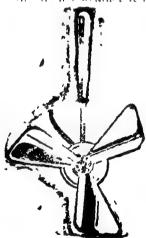
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If E Lord Ronaldshay, ex-Governor of Dengal says. I vested the Sign Ousland disease the 17th, and was shown exercitive by the proportor Buba Mathie is Mohan Chakravarts, B. V. I was very a non-interest of 1 saw, and was noterished to und a ractory at which the production of medicines was curred out on as a consistent. The Mohan Chakravarts seems to a real transfer the production of medicines with the prescriptive of the interest. So Light patch of observers 17-7-29.

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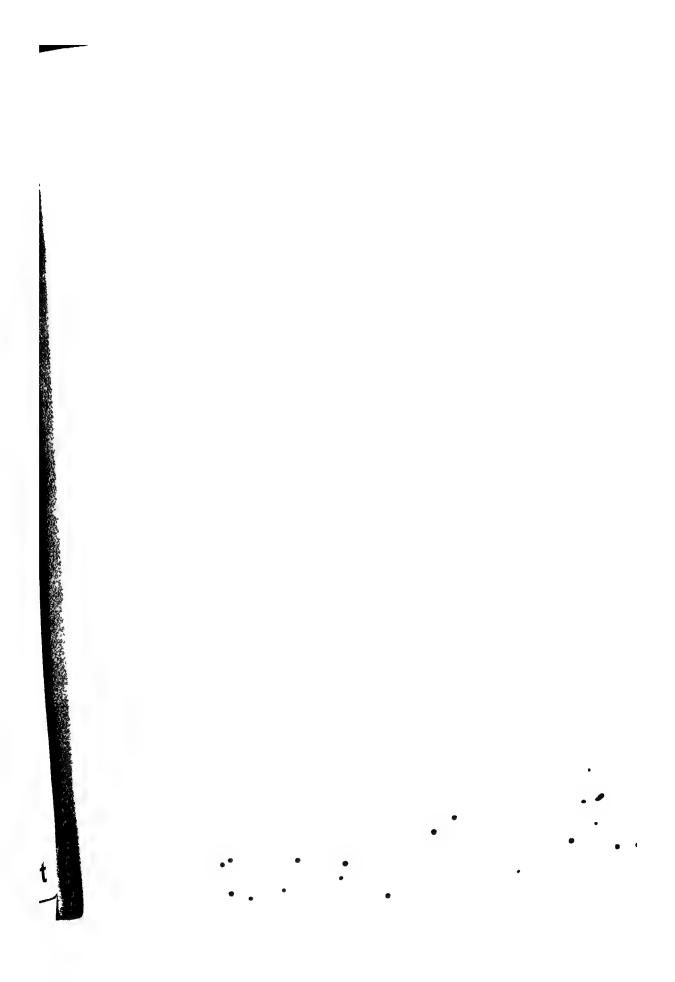
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WHOLE NO.

GETTING AND NOT-GETTING

(Translated by the Author from paragraphs written by him while on his voyage to the West)

BY RABINDRANATH TAGORE

HE practical man takes to proces the hundred-petalled lotus, and as he priesup its fragments, one by one, he says have it. The sceptic pulls out the petals, is them up, lets them wither, and says have it not. The simple man of wisdom tes on the blossom, wonder-stricken. The aming of his wonder is, that he is at the ne time conscious both of having and not ring. The lover says in the poem of lyapati. For innumerable ages I have held you my arms, yet my heart remains unappeased at is to say, he has crowded into a moment of getting, and yet the age-long notting clings to him still. The relativity of the has always been asserted in the language feeling, it has only to-day been at last moviedged in the diction of science.

I remember how, when I was a boy, the rid would be born afresh for me, every roug, from the womb of the darkness of night. The familiarity which breeds ifference, if not contempt, because it gives to a delusion that we know, was not se enough at that time to be able to hide in me the fact that the knowledge of a horney illumines the surface of a tery. In those days of my childhood I had set out on life's journey, and my quest not of any goal at its end. At every I looked for some fulfilment of my travel, felt that something might suddenly be alled out of the obsqure, a communication of an eternal secret by the read itself.

I had heaped up some garden mould in the corner of our verandah, and planted in it a custard apple seed. I waited for the miracle of the sprouting of a plant out of a seed—an evident fact and vet an inexplicable truth. At that time I had the wisdom to be able to wonder at the commonplace world, somehow knowing that it was a pilgrimage-place of truth where known and unknown meet in a perpetual confluence.

He who looks towards Truth and says I know loses it as much as he who says I know not, thus taught our Rishis He who avers that he knows, foolishly lets slip the treasure, as he greedily knots fast the wrap, and he who avows that he does not, loses the wrap as well. That is what I understand the Ishopanishad to mean. When knowing and not-knowing come before us tied together in hallowed union, then does the mind feel that reality has been reached, completed by its surrounding atmosphere of the infinite. There is no losing so absolute as his who is certain of fully having

That is how England has come to lose india more hopelessly than any other Western nation. The mystery of truth in the heart of India has eluded the Englishman. For India has no feeling of wonder, his indifference is expressed in his caunty of possession. Triumphantly he fancies that India has totally been comprehended in the thing which he has made fast in the tightened grip of an organised force. Owing to gross feeling of

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satisty India occupies less space in his thoughts and studies than in those of some

other great countries of Europe.

The only reason for this is, that for England her need of India is overwhelmingly The satisfaction of need, like predominant the gorging of food, has the one-sided vision of getting, with no immensity of not-getting for its perspective. So it cannot be a true vision; and because it is not true, there is no joy in it, no wonder, no respect Because the relation of need fails to inspire one with a disinterested spirit of sacrifice, Englishmen show such an amazing lack of personal generosity towards India I am not making a complaint of this, but only noting its inevitableness. The India which has been captured by England's greed has been lost by England's soul And so, while out of it the Englishman makes profit and in it feels pride, India remains for him a burden heavy with regret

Therefore is it so difficult for individual Englishmen to make any offering for the sake of giving India help, education and freedom, and so easy for them to flare up in the wrath which calls for dealing punishment to her The British Capitalist whose callous profit, thriving upon the utter ignorance and poverty of the people, does not allow the least fragment out of its multiplying prolific percentage to go out to their help in reducing the ravages of famine, flood and pestilenceit is he, seated on his swelling money-bags, who is the first, when red-eyed authority adopts vengeful measures of repression, to

applaud it as a return to sanity

I do not wish to speak as a partisan. I admit that for all government, law and order is a necessity. Even where relation of affectionate kinship holds undisputed sway, chastisement has its place. When popular excitement is in excess, the ordinary law may perhaps be excused for becoming extra-

ordinarily lawless

But to judge a government truly, the system has to be considered as a whole. And if we find that the interest of law and order is crowding out all other interests, devouring the revenue till very little of it is left for assuaging the thirst that tortures, or preventing the disease that decimates; if we find that the store of generosity is nearly exhausted in the decorations, the comforts, the largesses of these guardians of peace; when, be they on the Civil or the Military

shilden

of the soil are in extremity, the only they get is to be reminded of the m that God helps them who help themsel then does this disproportion, in its enorgive to these favoured watchdogs the arof emissaries of some malignant plane acquisitiveness presiding over India's dep

The palatial edifice in which friends, lations, and helpers are inordinately numbered by guards and warders, is in villanguage called a gaol. We know that pethink it proper to fence round a garden thorns; but why should the gardner far see the point if we lack in enthusiasm a magnificent enclosure which mounts gover a tragic barrenness of flowers fruits? So, if our rulers ask us whether do not want Laic and Order in the land, reply is we do, but we object to Life Mind being bled white for their sake

There is nothing wrong in piling tons one of the scales, weight on that we have a sufficient interest in goods which are being weighed in the of But when we discover that the arrangen is meant not for enhancing the value of country for those who live in it, but ensuring permanent possession for those live away from it, that our portion e sists mostly of a growing load of brickly while a great part of the valuables is reser for the opposite side, we cannot look this beam of the scale set up by an force as anything but a rod of punishment Our complaint is not against the police against the extravagant indulgence wh they emov. We do not object to the being kept up, but to the absence of a cooking pot over it And when the cost the blaze becomes so exorbitant as to be nothing over to fill the pot, then, if in and to our tears which spring from the gnav emptiness within, the question is thund against us, "Are we not then to light your hearth?" We have to falter has Yes, yes, no doubt, but not for our

The evil to which I am referring is which has spread over all the world, or where has the profiteer's bushel hidden light of the truth of the man. Thus politics, which represents the worldines the people, usurped the highest place activities of the West, and it has become asy for man to cheat and be cruel to In other words, man's starved heart is ridden to death by his corpulent racing over a path of profit that is

nus. Never in the history of the l has all-devouring avarice organised a universal orgy for its own repletion. The passions which are the enemies of oul work their purpose by hiding from the wholeness of man. Lust makes us on the flesh to the exclusion of the

Greed draws our attention to possesto the exclusion of the owners. Pride es the self to ignore all others. There no more of these enemies which is negative to aspect. This is feebleness of vision. The mist does not destroy the landscape, wipes out its sky, shutting the Infinite of sight. The delusion born of habit or

of sight. The delusion born of habit or physical possession is a mist of the mind, ich beclouds the faculty of wonder and eens off the ineffable. It smudges the coff truth with the coarse touch of a istantly dusty use, and prevents the mind in entertaining it with due regard, for inder is the respect paid to Truth

Nature keeps life active by contact with er new accidents. Even if any accident ould cause pain, it only provokes a more grous response of vitality. The accidental the messenger of that which is beyond the ounds, it comes with a message from the

unusual and frees our consciousness from the encroachment of inertia

In our country a pilgrimage is one of the most important of religious functions. When the divinity is lost to sight behind the screen of custom it is the screen which appropriates our worship. Those who are utilitarian by temperament have more regard for the material results even in their religion;—it is they who worship the screen to the exclusion of the divinity. In making a pilgrimage the mind thrusts away the screen. Then the limited objects of every-day knowledge appear on their background of the unlimited unknown, the simple finds its place on the bosom of the sublime.

So this time, as I set out on my pilgrimage I again looked about me on both sides of the road It was my hope that the Eternal Stranger who, though before us, cludes our vision in the world of habit, might be revealed to me, somebow, somewhere, bedecked with some garland of unknown flowers, under the light of some unknown star Habit cites "It is naught, it is nowhere" The deep beyond replies "Of course, it is, you do not see, because you think you have seen."

MEMOIRS OF OLD DELHI

By C. F. ANDREWS

CHAPTER VII

Portical In 88

JURING the closing years of his life, Munshi Zaka Ullah became one of the most deeply respected figures in society the city of Delhi. He served faithfully and egularly on many committees and took his lace on every occasion in public when the ading citizens in Delhi were represented. He as deeply honoured and respected by the lindus and Musalmans alike. Any doubt hich had been held by the latter conceining is religious beliefs in earlier days had for the lost part passed away, and he was regarded ith natural pride by Delhi Musalmans as an mament of the faith he professed.

Until the time of his last long, illness, he

could be seen every afternoon in the Public Library in the Queen's Gardens reading the latest books and reviews. It was there, as I have mentioned earlier in this book, that I hist came to know him as a friend, and therefore that reading room will always to me be associated with his memory. He used to occupy a favourite chair near a sunny window during the cold weather, and during the hot weather he would come after sunset and sit on the roof of the Labrary in the coel of the day, and there we would hold our disease

It would have been difficult to find in the North of India a more distinguished intellectual circle than those elderly mens who used to gather round him each evening in the Library. There were members of all creeds

present, and as long as that circle remained intact it was always possible if any religious controversy arose or any outbreak of mob violence was feared, to reach a kindly understanding on points of difference of dispute.

What attracted me, first of all, and drew me into the circle was the extraordinary kindliness and cordiality of Munshi Zaka Ullah He seemed to be able to reveal to himself. me the heart of India and to express the greatness of the traditions of the past in his own person It was not merely an attraction towards the dignity and greatness of Islam that I felt though his presence helped me much in that direction also. But it was rather a respect and reverence for India as a whole,-its majestic history, its poetry and romance, its colour and atmosphere so different from the West The West indeed was appreciated by him, and here was our original point of contact. He, on his side, never despised or underrated the culture and the spirituality of the West, but at the same time he gave me in his own person an understanding, and a true appreciation, of the culture and spirituality of the East.

In Calcutta, and in other Indian cities, 1 bave found the same cultured atmosphere again and again, but I have never felt the old world of India blending with the new so impressively as I have done when talking with my old Musalman friend in Delhi Later on, when the national movement in India, with which I was in whole-hearted sympathy, began to develop in the North, it became my custom to write in English for the different magazines and reviews Munshi Zaka Ullah, as I have related, was an omnivorous reader and on account of our friendship with each other he would make a point of reading any article of mine with special care whenever it appeared. He would wait for me in the Library eager to discuss the subject with me. Usually he was both critical and conservative at the same time, and he would warn me against impetuous haste in reaching conclusions Then he would suggest and sketch out for me new subjects, on which I might possibly write, and give me an outline of the direction he would wish me to

Munshi Zaka Ullah's mind was wonderfully lert right up to the end of his long life. I was continually impressed by the wide range of his information and the breath of his point of view on all religious and social questions which we discussed. Curiously enough

take.

ly indeed; and many of our talks togeth were about my own country and its me recent historical developments. This was pa ly due to the fact, that he had been call upon to write text-books, in Urdu, on Engli and Indian History. The study he had ma of the Nineteenth Century in England h absorbed him. Queen Victoria was his ide monarch, and Mr. Gladstone his model State man. For Mr. Gladstone as a man, he h. an unbounded admiration. On one occasion which I remember very well, he said to me "When you get a deep and sincere religion nature combined with a strong intellect and high sense of moral justice, and the man we possesses these great gifts rises to heem Prime Minister of a country it is the higher gift that God can bestow on any Politics divorced from religion is altogether evil'

He found it very difficult to fathon the ideas underlying Socialism, and he very often asked me questions about it But whenever I tried to explain them he would shake be head and tell me that he could not under stand them at all Every country, he would agree, needed a king or ruler. No countr could rule itself for any length of time merly by a system, however complete that system might be in theory The personal mlet was always the chief need far more than the correct system. When the true personal rule was found and the people were ready to the his personal will, then good government w to be found. Without strong personal m good government was, he thought, impossib Socialism he regarded as oliminating this # found personal element in lite and inculcat a mere system in its place This point view was interesting, but I felt that tun mentally he could not grasp the subsequence his mind was so entirely wrap up with loyalty to a king.

The rise of the Labour Party intereshim most of all during the closing to fine life, and he was never tried speaking about it. He knew that I had very closely attached to the Labour I in England and this added to his inte "You are an extraordinary people", he way to me, "you take those who are in dust and set them among princes. Of the if you can ensure the right people of into power by this method, you will proved the wisdom of your politics. Emperors used to do much the same in the past, when they chose their Viziers from the lowest ranks of sociel

en from among slaves. But then they nld depose them at a single word il you do when the Labour Party comes o power and oppresses those who are ble by intellect and birth? You cannot en depose them at a glance as our nperors could, and they may do infinite schief."

I used to explain to him, as far as I ald, that nowadays, since education was mpulsory and universal, times were changed. was very often found by experience that nch of the most bulliant intellect and such of the truest nobility of birth came om the bottom ranks of society out of ames that would never have had a chance rising in the olden days. I also tried to rove to him the strong moral trend which e Labour Party had already given to politics e listened to all that I had to say, but he ad grave fears about the future What ruck me so much was this, that he felt for ie destiny of my country as if it had been

In Indian political affairs, he was strongly ad instinctively conservative Indeed, conarratism was his inheritance, while his inellect made him progressive. Not only was is own nature drawing him to a conserative attitude, but his own tragic experience I the Mutiny drew him also in the same frection He had seen with his own over hat most terrible upheaval of the Nineteenth entury. He had witnessed the wild passions at loose on either side, and therefore his aind was steadily et against change when endangered the public peace.

The national movement interested him ery deeply indeed; for he was a true lover f his country. But he drew back in horior hen he saw anything approaching to viomee; and he spoke with anguish concerning priam acts of assassination "Can hople, he cried, believe in God" Have

ley forgotten God?"

It was to education, first and last, that he oked for all political and social advance a this theme he never grew tired It was ways uppermost in his mind The backardness in education of his own Muhamadan community was a great distress to m. "Without true learning," he would say me, "there can be no foundation You ay build and build, but your building will tumble into ruins. Some new superstition ll arise; some new popular clameur will ring up, and then all the edifice which you ve been slowly building will come toppling

down to the ground" Once he said to me suddenly and very earnestly "Remember in my young days, I had to pass through the Would the Mutiny ever have taken place at all, if there had been universal edu-. cation? What was it that the mutineers fed themselves with and fed the common people with also, - both Hindu and Musalman alike' Superstition' Blind superstition' A little knowledge might have dispelled it. but the knowledge was not there I do not think that a single one of the students of the old Dellii College was found, who sided with the mutineers. They realised the madness of it all, and the misery in which everyone would be involved

Munshi Zaka Ullah v opinions on one point were very strong indeed. He objected strongly to Musalmans, whose forefathers had been in India for many generations regarding themselves as foreigners or making a separation between their own interests as Musalmans and the interests of India itself "India", he said to me with impassioned accents, that I can still recall,-India is our own mother country, the country which gave us buth We have made our homes here, married here, begotten children here, and on this soil of India, we have buried our sacred dead India, therefore, must needs be dearer to us than any other country upon earth. We should love the very soil which is mingled with the dust of our ancestors. For a thousand vears, our own religion of Islam has been intimately bound up with India and in India Islam has won some of the greatest triumphs of its own We should peculiar form of civilisation love its history and government, which have been shaped by Akhar the Great, and his successor- I cannot bear to hear Indian Musalmans speaking without reverence and affection for India, the land of their birth ' It is a new fashion now springing up, which did not exist in my younger days. The fashion is a bad one and should not be encouraged Musalman By all means, let us love our brethien in other countries and feel their joys and sorrows, but let us love with all om hearts our own country and have nothing to do with the encouragement of those who tell us that we, Musalmans, must always be looking outside India for our plagious shopes and ideals and their fulfilment

There Rere few subjects on which Munshi Zaka Ullah in his old age bezame more , eloquent than this and he never wavered? for a moment on this point throughout the

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whole of his long life. His heart was bound up with India, and it was India's history which he studied with the devotion of a His nature was rooted like a tree in Indian soil, and no storm or tempest from outside could shake it.

His son, Enayat Ullah, told me once that he had gone to his father and had asked his permission to study the history of Spain in order to learn about the greatness of Islamic rule in that country. His father had replied to him: "Why should you begin to study the history of Spain, before you have mastered the history of your own country? Is not the Islamic civilisation in India great enough for you to study?

as there ever, in the history of the world. greater Mahamadan Empire than that of e great Moghuls? Study that first and um to love your country truly and thoughtlly. Only then will you be able to appreciate

wie greatness of others."

Indian history, Indian poetry, Indian art, Indian music, were all precious in his eyes and he made no line of distinction between what was Hindu in it and what came from Islam. He was proud of every part of it and cherished as his own.

I come now to the point where my own views tended to diverge from his own I will state it as simply as I possibly can. He had ardent hopes that owing to the spread of education and the growing enlightenment of the common people, the relations between Hindus Musalmans would be greatly improved At the same time, he could look forward to no period (and here I differed from him) when the mediating influence of a third and neutral factor, such as the English. would be rendered unnecessary. He therefore regarded English in India the place of the

permanent and not temporary.

He never for one moment swerted from this position; for he somehow regarded at as an inevitable inference from all his reading of Indian History. "Believe me" he would say to me, with very great earnestness, when I used to argue that British rule was temporary only, "Believe me, I know India from by babyhood in a way you can never know it; for I was born here and I have always lived here. As you are aware, I love India with the love of a son for his own mother, I know also my own people I know my Musalman community. At the same time, I have close friends among the Hindus and "T vesnect them as my fellow countrymen.

surer of it the longer I have I difference between Hindu and Mus too great for any permanent union, shall always have the need of

balancing power."

"But suppose", I said, "that should be universal and comput both communities were taught at schools and read the same boo not the present ignorance tion with regard to religious es vanish, as it has practically between Roman Catholic and Pri England? We have no intervening our own country. Does not the of an intervening power in I stir up greater strife? Have no communities got to learn to so own differences without the inter an outside party?"

The old man would shake his say to me: "You younger men mi dreams Perhaps we dreamt dr selves, also, when we were young. perience is a school-master, that to hard lessons that cannot be forge my own experience has shown me is a permanent place for the Englis just in the same way as there is a place for the Musalman and the Hihave one destiny to fulfil in In Musalmans have another destiny 1 and Hindus have a different destin own. India is large enough a enough for all of us, we are all tl and all three are needed."

"What destany do you mean?"

"Our functions are not the s would answer, "the country can o peace by utilising all three. Look History, which you know has special study. First of all, in Ind was the Hindu only : and for a ti was great peace and civilisation. at last followed dissolution and dec-God sent the Musalman First of was bloodshed and fighting. Then another era of great peace and c Then in turn came the dissolution t After that God sent the English there was bloodshed and fighting. in turn there has come great P It may be that you civilisation in turn, will decay and dissolve. then your work in India, will ren just as we Musalmans have gr

all within the Will of God. He does

"What are the dangers," I asked, "to the

sent peace and civilisation?"

"First of all," he replied, "you who are which may cease to make your own interests moide with those of India. You may y to use India ontirely tor selfish ends on may say in your hearts I can do ackedness, but God will not see it.' ever you cease to be humble before Him. plieve me your full will be greatest of all nen the second danger is that the Musal-an should say in his heart. India belongs as We will make the Hindu again obey as in the past.' The third and last inger is that the Hindu should say We. ne numbers, wealth, knowledge We are ore in number than the sands of the sea t is drive out the Musalman and the

Christian alike and keep the country to ourselves.' All these voices are the boastings of pride They do not recognise the Will of God working out His divine purpose in the world."

I have tried as nearly as I possibly could to reproduce these conversations. They made a deep impression on me at the time, but the impression was due more to the spirit of intense earnestness with which he spoke than to any newness of the thoughts that he uttered.

When I asked him one day, what he regarded as the one thing of greatest importance in India at the present time he rephed without any hesitation, "Religious Neutrality". The answer was unexpected and it struck me very much fully indeed I had fully expected him to say 'Education', but his answer was more striking than that

(To be continued)

WILLIAM JAMES-THE MAN AND THE AUTHOR

By A. K. SIDDHANTA, WA

HE life of William James may be divided into three periods

I The Preparatory Period (1842-72)

If The Psychology Period (1872-93)
Iff The Philosophy Period (1893-1910)
In the first period we see James in his
yhood and youth: when invalidated for
out four years (1869-72) he 'read much,
ought much' and so prepared himself for
active life of later years.

In the second period, James is first seen the chair of Anatomy and Physiology at arrard, after his marriage in 1878, he writes two books on Psychology, is appointed a sprofessor of Psychology publishes from psychological articles and becomes promoter of Psychic research.

In the third period, James is seen turning Philosophy: he is now afraid of being flied a 'Psychologist' and gets back his title Professor of Philosophy: delivers his Gifford cture at Edinburgh: publishes most of his periods books in this period and dies in ace on Aug. 26, 1910.

All students of contemporary Philosophy ow Harvard (Mass.) through its three

jowels. William James, Josiah Royce and Hugo Munsterberg How James helped his two associates, Royce and Munsterberg, may be noted with interest in the course of this essay

In America all the ancestors of James were Protestants they were all people of education and character. William James the senior, James' paternal grandfather was the last ancestor who went to U.S. A. in 1789 from Ireland. Henry James, the father of our James the Pragmatist was the second son of William Henry's mother was a most democratic person by temperament and she managed her husband's household very credit-Mary Walch, hved ably Henry's wife, entirely for her husband and children, who were all devoted to her in return. Her first son, our William James, was born in New York on Jan 11, 1842. The son resembled the father in many striking ways the character, manners and beliefs of his father influenced him Henry, though a man i wardering habits, lived churrely with his books his pen, his family and his friends. He was so sociable, so independent and lively a talker that wherever he went he entered into hearty. interesting personages: with relations

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Thackeray, Carlyle and Emerson may be named among his friends and, visitors.

After spending more than a year with his brother Henry at 8 school William entered the Boulogne. Academy in Geneva in 1859 and during the next two years he studied painting under W. M. Hunt in Newport. He then joined Lawrence Scientific School and studied chemistry and comparative Anatomy there for two years. President Eliot of the school wrote of James, -"I received a distinct impression that he possessed unusual mental powers, remarkable spirituality and great personal charm."

After joining the classes in the Harvard Medical School for a year or 50 James accompanied Louis Agassiz (see "Memoirs and Studies" p. 1-16) and party as an assistant on their expedition to Brazil, they sailed from New York on April 1, 1865. He saw Brazil with the eye of an adventurer and a lover of landscape rather than that of a geologist or collector and in one letter to his brother Henry from Brazil he wrote, "when I get home I am going to study

philosophy all my days"

Returning from Brazil he resumed his studies in Harvard Medical School but owing to ill health he was compelled to interrupt his course. He started for Germany both for a 'change and for studying Physiology in German laboratories. After spending the summer in Dresden and Bolivia he found his health getting worse instead of better This illness which began in 1867 and which limited James' activities and occupations for several years, had another important effect He was then a youngman of twenty-five the illness defeated the plans of his youth and it clearly developed and deepened the bed in which the streams of his philosophic lire was to flow.

Though he attended some Berlin lectures in the Autumn of 1867, his ill health prevented him from working in the laboratories. The water cure at Teplitz was a failure and in the spring of 1868 he repaired to Heidelberg to hear Helmholtz lecture. Thence he went to Divonne in Savoy where he handed a writing by Charles Renouvier, that French philosopher who influenced James' thinking in later years. James was greatly impressed by Repouviers' vigor of style and compression: In his "Problems of Philosophy" (page 165 factnote). James speaks of him as "one of the philosophic character." When character discussed James discussed

his turn. Renouvier paid James his trib by publishing the translations if the latte various papers in the "Critique Philosophiqu after a fortnight's stay at Paris he emball on November 7, for America "disappoin in the chief hopes with which he had land in Europe eighteen months before, but mi matured in character and thought, and solved to seek his health and career

home." ("Letters.")

After his return to Cambridge, Mass November 1868, he spent four outwait uneventful years he was for the most p of the time an invalid. In 1869, he obtain his M. D. During this period he read in on Neurology, Physiology of the Neive System and on Psychology. In this prepa tory period' he read portions from Ka Schiller, Goethe, Jacobi, Schelling, Heid Humboldt and a number of other autho Whenever possible he wrote summaries his readings and made marginal notes the Perry lists seven book-reviews of James' this period (1868-72).

James was then a youngman-still in h twenties. But he was suffering so constantly He was tormented by misgivings which almo paralyzed his naturally buoyant spirit i was almost plunged into a state of months depression. He had even an experience of the kind of melancholy which takes the form:

рапіс

When James wrote the chapter on the 'sick soul'" twenty years later (1902) put into it an account of this experience On page 160 of "Varieties," James writes if a French correspondent is giving him # report Mr. Henry James states that subs quently his father admitted to M Abau that the passage was really the story of own case

The first six years of the second per in the life of William James, may aptiv termed the 'first years of teaching.' Dai these few years he acted as Instructol Anatomy and Physiology (1873-76) began to give instruction in Psychology well

In August 1872 at the proposal of sident Eliot, James was appointed Instru of Physiology at Harvard College. Dr Th Dwight was given charge of Anatomy. these two posts were combined into of 1873, James was re-elected and was of the combined chair. He was very po

^{*} See lecture VI, VII, of "Varieties of Re Devenience."

ongst his students;—all of them were ted with their luck in having him. Before tually accepting the post he sailed for uppe in October, 1873. In a letter from ome (December 17, 1873) to his sister lice, we find that James totally abstained om spirituous liquors. Eight years later, hen delivering a lecture on "Temperance" efore Harvard students he showed evidences from Physiology and general experience in upport of total abstinence.

After his return to U. S. A., his college luties proved both absorbing and stimulating He was then in charge of both comparative inatomy and the physiology of the vertebrates to this he added a course of physiological psychology in 1876. It was lames who ounded instruction in experimental psychology in Harvard in 1876 or thereabouts. About lifteen years later, in 1890, he raised several housand dollars, fitted up Dane Hall and atroduced laboratory exercises as a regular aft of the undergraduate psychology course

In 1874 he published an article* in the Nation" wherein he criticised the speculae scientists for using the authority of once when dealing with speculative proms Specimens of his contributions of ' years following may be found in "Collect-Essays" (1921) And when in 1876, Di uley Hall, the celebrated author of "Senescence" dolescence" (1921)and ote an open letter to the "Nation" comunng of the inadequacy in teaching of dosophy by the best American institutions the day, it was James who strongly supted him with the remark, If a minister the gospel takes charge of a philosophical it is natural that sufeness becomes the in characteristic of a tuition.

Early in 1876, James had been introduced Miss Alice H. Gibbens and the next day wrote to his brother Wilky that he had to "The future Mrs. W. J.". On July 10, 18, after a short engagement, James and in Gibbens were married in Boston. Marge brought a happy change in James. This the twenty one years that followed his rriage, James did much in the way of ching and writing, all of which was due to wife's constant care and watch. Mrs. Hes was really an ideal-wife. She managed household and looked after the physicand intellectual comforts of her husband Josiah Royce (1856-1916) was then a

The Mood of Science and the Mood of Fauth

.....

young man from the "intellectual barrens of California". Royce writes of James.

"He found me at once ... accepted me with all my imperfections used his influence not to win me as a follower but to give me my chance It was upon his responsibility that I was later led to get my first opportunities at Harvard"

The opportunities did not come before 1882-8 however. Though antagonistic in philosophical principles. James and Royce were perfect friends. In his letters to Royce, James addressed him as 'My dear Royce, Beloved Royce,' 'Beloved Josiah'.

James loved Nature, his sylvan home at Chocornor was his most favourite resort. Two years before his death (in 1908) he wrote to Henri Bergson,

Why should life be short? I wish you and I and Strong; and Flourney McDongall and Wards could live on some mountain top; for a month together talking on philosophy and then feasing on the scenery.

In 1880, he was appointed as an Asst Professor of Philosophy Two years later, he took a year's leave of absence from college and sailed for Europe -for taking 'rest' and for meeting Europeau fellow investigators there-He saw ins brother in London and in Prague he met with the mighty Ewald Heimg (Lecturer of Physiology) and Prof Einst Mach (of Physics) came to his hotel and spent tour hours with James. Wundt received him very kindly after his lecture in his laboratory Wundts agreeable voice and reads tooth-showing smile and his able lecture made an impression on James. Before sailing back home in March, 1883, James remained in London for some time and among others he met there S. Hodgson, Leslie Stepher Carrette Read and Francis Galton

Prof Perry records in his precious little book—the "Bibliography"—the names of at least twenty eight contributions of James' to the various papers during the years 1878-82 Of these seven have been reprinted in Collected Essays (p. 43-243). Of his 1881 writings a most interesting one was on "Temperance therein he pleaded for total abstinence."

After forty years of struggle and preparation James was now clear about his sams and abilities. His scenario of "Psychology" was

^{*} Quoted from Harvard Graduates Magazini (June, 1910)

f Author of Course of Consciousness. Whe

^{\$} James Ward author of Naturalism an Agnosticism "Realm of Ends" Psychologica Principles" etc

now.-after years of hard work,--complete and he had begun to fill up the dotails: materials he got from his European friends and from his own students. He proceeded slowly with his task because he had, to use his own words, to—forge every sentence in the teeth of irreducible and stubborn facts it is like walking through the densest brushwood."

The English society for Psychical Research was founded in 1882 and in 1884, James, who was in deep sympathy with the announced intention of the society, became a corresponding member and in the same year he organised an American Society of the same name in Boston. When at last the American branch was finally amalgamated with the English society (in 1890) James became a vice-president of the latter. He continued in this honorary office until his death. In 1889 he undertook the task of conducting the "Census of Hallucinations" in America

The three lectures on "Some Omissions of Introspective Psychology" delivered in concord, near Boston, together with many of his 1886 and 1887 contributions (they were mostly Psychological in nature) were later incorporated in his "Principles of Psychology'. It was the year 1885 when James got the full professorship of Harvard that very year he wrote an introduction to his father's "Literary Remains" and favorably reviewed Royce's book on "The Religious Aspect of Philosophy" in the Atlantic Monthly. When in 1886 James read Bradley's Logic-three years after its publication-he spoke of it as "surely epoch-making in English Philosophy".

In Oct. 1888 he wrote to Editor Robertson "I am teaching Ethics and Philosophy of Religion for the first time, with that dear old duffer Martineau's works as a text ". The next year he proceeded to Paris to join the Physiological Psychologists' Congress there as a U.S. A. delegate; he was very well received there and was impressed

with the proceedings.

In the spring of 1890 James finished the remaining chapters of his Psychology; this book won him reputation both in the scientific world and beyond the scientific circles as well, the two volumes were remarkable for their style, their colloquial directness, the

humor and the moral depth and appeal. Jame was himself conscious of the popularity of he book and when he wrote to the publisher "The larger books seem his language was, to be a decided success. I begin to loo down upon Mark Twain."

But as the size of this book (two vol. 689+701 pages) was an obstacle to its min versal use James spent the summer of 189 in making an abridgement which appeared in autumn under the title "The Briefer Course" Prof Howison,* when informed of abridged volume, protested against the me veient irony with which the author treater

the Hegelian dialectics in the bigger hook (Vol 1 p. 369——footnote So Howison has expressed a hope that such passages would be omitted from the "Briefer Course" In letter to Prof. Howison whom he addressed as 'My poor dear Dailing Howison,' he assured him that the smaller volume which

was boiled down to possibly 400 pages will be "free from all polemics and historic from all metaphysical subtleties and dimes-

sion, all quotation etc ...

The greatness of James is shown by his attitude towards his opponents; he advised the young Psychologist, Hugo Munsterberg not to mind Muller's unjustifiable review of himself; further, in 1909 when James and Munsterberg (1863-1916) were terribly attacked by their Psychological opponents he pilsunded the 'Young Psychologist' to withdraw his protest. He declared that Harvard people should cultivate rough hides and should ad

seem 'touchy'

James was then fifty By the year 15th the inclination of his mind was more and more strongly toward philosophy and the experimental psychology laboratory was becoming a burden to him. He wanted some one to take charge of the laboratory as its director. The Harvard laboratory was hi that time on such a solid basis that an able experimenter could be invited to its solv charge. Much impressed by the originality and promise in Munsterberg's experimenta works at Ereiburg (Germany), James 100000 mended the latter's appointment for this years. Munsterberg was then only 28 Th same year, James persuaded an America millionaire, who had founded a new chart o psychology applied to education" to acce-Royce as the right man. Royce was the

After · Munsterberg's appointment Jam

^{*} Interested readers may read (1) "What Psychical Research has accomplished" (in "Will to Believe etc. 6. 229-327. (2) "Final Impressions of "Descriptional Researcher" in "Memoirs and Studies"

Anthor of "Limits of Evolution" etc.

w it easier to take a long leave of absence om college duties. He sailed for Europe th family and spent his vacation succesvely in Switzerland, Florence and near Lake eneva. From Florence he was very glad to ear that Royce had obtained the professorship ed that Munsterberg was an immense success. hat Hugo in his turn was grateful to James id that he loved the Harvard people is evienced by the fact that in later years he delined two important posts of Germany,-the hilosophy chair at Konigsberg and the Imerican Civilization' professorship at Berlin Vhile at Florence, he met (in Dec 1892) lark I wain in a villa outside the town and a an necks later invited him to a small dinner arty

James and his wife were back in U S A n Sept 1893 and one afternoon after their etuin the great Helmholtz and his wife ook tea with them; perhaps, Helmholtz was hen in U. S. A for the Chicago Psychic

Jongiess.

James was getting aged 'And with age be pined to philosophy Really speaking, the lente of his interest had always been relipous and philosophical. The psychological abotatory was no longer in his charge, is now called psychology a 'nasty little ubject and he tried to avoid the Harvard beeting, where he was to get an honorary legice under the fear that President Elot would perhaps name him there as "psychologist, psychical researcher, will-to-believer

eligious experiencer".

In 1896 James offered a course on the hilosophy of Kant for the first time and he next year he was again called 'Prof of Indosophy after passing as Prof of Psychopgy for eight years (1889-97). In 1898, he chvered a philosophical address in Caliprina This year he displeased his medical olleagues by appearing at the State House Poston) to plead for the spiritualists and bristian Scientists He opposed the State ills which included clauses attempting to bolish the faith curers by requiring them become Doctors of Medicine; he wanted em to continue their experiments on that ne, why should the State kill them through faminations? Eleven years later (in Sept 109) when Trend, the Psycho-analyst was ported to have condemned the American chgious Therapy as very 'dangerous' because Was so unscientific, James exclaimed, "Bah " he James of 1909 was the same mail who pported and defended the logical position of e mind curers in 1898. .

The next four years were mainly occupied by James for the preparation and delivery of the first and second series of Gifford Lectures at Edinburgh, during this period be retired from active duty at Harvard and suffered from illness for about two years. For this constant illness he could not begin his lectures in time, he resigned but the Gifford Committee refused to accept his resignation. In James's own words, "I have word from Sethsthat the Senate will be sure to grant James any delay he might ask for. He delivered the Tenth Lecture (1st series) on June 17, 1901. All his lectures, were attended by a record number of keen audience.

James returned to U.S.A. in early September and by the end of winter he finished writing the last half of his difficied Lectures. When his lectures were successfully delivered he was offered honorary degrees at Edinburgh, Durham and Oxford His Gifford Lectures appeared in book form in 1902 and its immediate popularity was very great.

The last eight years of James's life may be roughly divided into three periods — (1902-05) (1905-07) (1907-10)

In the first period the chief mesdents were his forced acceptance of an honorary LL D at Harvard and the statement of his own religious beliefs in a letter to F Pillow He states.

'My philosophy is a radi al empiricism a phiralism. It is therstic but not ossentially so, It rejects the doctrine of the Absolute. It is limited.

Prof J > Pratty of Williams College sent James about ten big questions. We select two or three of these.. (James answers are in Italies)

1. What do you mean by God (1) confirmation of Ideality and springly efficient

2 Do you believe in God - Is it from digitment - (I inpliatically in

Never hermin but man strongly as Lyran older)

In September 1904 Dr. Pierre, Janet, of Paris, Prof. C. Lloyd, Morgan of Bristol and Prof. Harold Hoflding of Copenhagen, visited James; they had all come to U.S. A for attend the International Congress

The chief incidents in the years following

Andrew Seth (Pringe) Pattison) author of Kant to Hegel "Hogehams a and Personality Idea of God 'etc, etc

(1920) What is Prigoratism 'India and its Faiths' 'Critical Realism' (3rd Essay)...elc.

(1905-07) were his visits to Italy, Greece and

to Sanford University.

While he was at Italy, a Philosophical Congress was being held at Rome. Though invited he had previously declined to join but was subsequently involved in its proceedings; he had to fill the vacuum left by Flournoy (Geneva) and Sully (England) who could not come.

In January 1906 he accepted an invitation from Sanford University to give a course of lectures there. His lectures were however interrupted by the famous earthquake* of San Francisco: the materials of these lectures were later utilised in the last Harvard class On May 6, 1906 James wrote a letter to W. Lutoslawskit in which he says that W L was wrong in giving excessive value to Yoga discipline. In supporting his own opinions, James mentions his three interviews,the first, with a Yogi who spoke of its 'power' the other two were with an Indian Christian with scientific training and with a professor-both Brahmo Samai whom said that Yoga was less and less frequently used by the more intellectual.

In January 1907 his book on "Pragmatism" was published and in the next month he sent his final resignation to Harvard Corporation. His undergrade students presented him with a silver loving-cup and the Graduates and Assiatants with an inkwell It is a pity, no record has been kept of his final parting

speeches.

The most important engagement durn the last three years of his life was his conset to deliver the Hibbert Lecture at Oxfor In spite of failing health he went straight to Oxford and delivered eight lecture there. This very year (1908) appears the "Essays Philosophical and Psychologous in honor of W. James"——an appreciated by nineteen members of Columbia University

In Sept. 1909, he went to a little International Congress at Clark University when Stanley Hall was acting as President Jame met Freud (Vienna) and Jung (Zurich) therethey made a pleasant impression on James

It was for two main reasons that Jams left for Europe in the early spring of 1918 He wanted to cure his heart trouble besides, his brother Henry was then lying in London. Mrs. James accompanied him James consulted Parisian specialists, visible places like Nanheim, Lucerne and teneral but these changes produced no good effects his health. He was fast declining So will wife and brother he turned homeward Landing at Quebec they went straight to Chocorna, their sylvan home and reached to a Aug. 19 in the afternoon. James had been clinging to life only to get home.

Death without pain occurred in the sal afternoon of Aug. 26. His body was take to Cambridge (Mass.). After the funeral vice in college chapel he was cremated ashes were placed beside the graves of parents in the Cambridge cemetery.

Thus ended the life of a man wh truly the pioneer of many modern than movements.

THE OCCIDENT AND THE ORIENT.

By DR. TARAKNATH DAS, M. A. PH.D.

THE most important problem facing the world to-day is the future relations between the East and the West. Prof. Herbert Adams Gibbons of Princeton University, a world recognised

world authority on International Politics write New York Times to the following effect. The world-wide supremacy of the Wischield during the nineteenth century result of the use of force. Titles may his staked out by explorers and enterprising and missionaries, but they were made have been maintained by violent means. We have justified to ourselves treating the supremann origin in a way that

^{*} For fuller account See "Memoirs and Studies" (pp. 207-226—foot note).

[†] Author of "Origin and Growth of Plato's Logic".

^{.*} The Occident and the Orient by Sir Valen-

have endured being treated ourselves, on the have endured their treated ourselves, on the md that our occidental civilization has been ficial to these peoples. The problem before n 1925 is a simple one the choice between ession by force, or allowing Africans and the tight of enjoy the right of self-deteration and the right of sharing the privileges white races have hitherto arrogated to them the programment of the property of their course. es of emigration and developing for their own it world-markets.....Behind the movements that aten the white man's supremacy in Asia and ca and the Pacific stands Japan, already ally successful in checking European overship in the Far Fast and far more powerful most Americans and Europeans imagine II open secret that Great Brituin non fears more in India than she ever fewed Russia. ir Frazier Hunt, the far-sighted American nalist who recently visited the Orient and ted conditions there, writes -The white man's domination of a billion men of The waite man's domination of a billion men of East by force must cease. If there is a white is burden', it must in the future be borne on a shoulders than those that earry bayonets. Everywhere throughout the East there are acr signals flashing their wairing to the conting West. The ruling, the domineering, the mag must cease. If the West were was added to the course power while these is a will be the search of the west wards. ould shift its course now while there is still if it blindly stumble on, ignoring these are signals, the day will soon come when the kand the profits of four hundred years will be pt away "t be away "t "he Rt. Hon. J. Ramsay MacDonald thinks that the question of the position of the Indians in the British Empire is merely an aspect of greater problem of the future relation seen the East and the West. He says:— The whole question, however, broadens itself into a conflict between the Asiatic and the opean races and the champion on the Asiatic will be Japan and not India—the actual dem will be the Chinaman and not the Hindu

olem will be the Chinaman and not the Hindu what proportions it will develop can say? Regarding the conflict which to raise, who can prophecy? This, hower, no one who knows the facts can doubt Asia not submit to exclusion from the vorth erican Continent and the islands of the Pacific, and therefore exclusion is as shortsighted as unjust. It is accumulating a weight of resentit which will one day be let loose and perhaps he aignal for the greatest conflict which the lid has ever known."\$

Juring the last few years important limits a since such as the Rt. Hen. It is property to the property of the pro

nu has ever known."8

During the last few years important lintish esmen such as the Rt. Hon. Lived tieorge, d Rebert Cecil, Sir Edward Origg, the Honnel Curtis, the Hon. Philip Kerr, and such nent journalists as Sir Philip Gibbs and the L. P. W. Wilson and others have visited the ted States and preached the doctrine of Anglo-

Prof. Herbert Adams Gibbons: New York es, December 28,1924.

Hunt Frazier; The Rising Temper of the East ianapolis. The Bobbs-Mamerrall Co. 1922.

Medonald, J. Rambay: The (Rivernment of la, New York, B. W. Huebsch Co. (1920) pp. 219.

American co-operation to solve world problems. The activities of these statesmen can be regarded as the continuation of the work started by Cecil Rhodes, Andrew Carnegie, John Hay, Joseph Chamberlain, Joseph Choate, Whitelaw Rend, Lord Balfour, Lord Bryce, Earl Grey, Walter Hines Page and other distinguished Britishers, and Americans. Lord Sydenham of Coombe has of late struck a new note to the effect that for her own safety America must and the British in holding their present imperial possessions in Asia particularly India. Sir Valentine Chirol has for active service the group of aident British leaders working for formal crinformal Angle-American Alliance of co-operation to solve the problems facing the world, particularly the problem between the East and the West

of solve the problems facing the world, particularly the problem between the East and the West. Sit Valentine Chirol is a very well-known British Imperialist. He has travelled extensively in the Orient and studied conditions with great intelligence. He is a recognised authority on World Politics as influenced by the Orient and the British Government used his expert services during the Peace Conference at Paris. During the summer of 1924 he was invited by the University of Chicago to deliver a course of lectures in connection with the Norman Wait Harris, Memorial Foundation. These lectures are embodied in a handy volume. "The Occident and the Orient," in which the author has discussed the present-day problems of North Africa, the Near East (territory which used to be the Asiatic realm of the Ottoman Empire). Persia Algharustan and India.

He has tried to show that Great Britains relations with the Orient are a part of the wider relation between the Orient and the Orient During recent years due to the awakening of the spirit of nationalism in the Orient such new conditions have arisen as make it impossible to ignore the aspirations of the peoples of the East Hepoints out that the peculiar position of France and Metocco and the British position in Explicit side to Anglo-French a soperation. Britain lately conferred independence on Explicit as a matter of experiment and with reservations sufficient to safe-guard British Imperial interest. He strongly supports the policy of establishing mandates in Pulesting. Strike But to him the key to the future relation between the East and the West is centred in what happens in India. He says

I pon the success or failure of an experiment conducted on a vast scale involving the future Cf a sub-continent inhabited by nearly a fifth of the human race depends more than anything else u the thient the peaceful adjustment of its relation with the Occident.

due more to the inherent weakness of the people than to British torce. He says — There are only 120,000 Englishmen in India including the British garrisons the merest handful among a population of 320,000 (00)—and it is certainly not by the sworf alone that they can hold the fort for the western civilization, not in India alone but throughout the Orient." The real history of the British conquest of India is not well known to the world, even to the Indian public. We are glad to say that Major B. Basu of the Lamin Office. Allahabad, India has done a very valuable service to the people of India and the world at large by publishing his recent work on 'Rise of the Christian Power in India' in five volumes. Dr. Bose's work discloses that intrigue tres hery, and violation of treates by

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-E.,

the British on the one hand, and on the other hand disunty and lack of real patriotism on the part of the Indian ruling class brought about the subjection of India by Great Britam.

Sir Valentine Chirol is quite explicit about the weakness of the people of India and he says;—
"Nothing can be more undemocratic than the Hindu caste-system, which still holds a great part of India in its grip, and Mohammedanism has never risen beyond the conception of brotherhood in the faith within the Mohammedan world—a brotherhood that has constantly broken down in practice—and of the whole ron-Mohammedan world as an irreconcilable world of war According to as an irreconcilable world of war According to the author the relations between the Hindus and and Mohammedans of India are more strained than ever before, and this condition has been produced by the aftermath of Khalifatism, and his remarks on this point supply food for thought to all who are anxious to see Hindu-Moslem unity in India for the political progress of the people. He says.—"Gandhi, without stopping to probe the merits of the case bestowed his blessings on the Khalifate movement as a great demonstration of religious faith on the part of his Mohammedan fellow countrymen. He, of course, did not fail to preach to them the duty of non-violence But he had reckoned without the militant spirit of Islam, and the Khalifate movement was responsible for more ever before, and this condition has been produced the Khailfate movement was responsible for more outbreaks of violence than Gandhi's own Hindu revivalist campaign. It is true that Gandhi supported the Khailfate movement to help. Turkey in her struggle for preserving territorial integrity. But it is also true that the Khalifate movement has made the Moslems of India more Islam-conscious than India-conscious. It cannot be demed

scious than India-conscious. It cannot be demed that it has given new impetus to the l'an-islamism of Indian Moslems and has dragged religion into Indian politics, more than ever before.

Sir Valentine Chirol in the past belonged to the Curzon School in matters of Near Eastern problems and always opposed any increase of Russian or German influence in the regions of the Persian Gulf on the avowed reason of defense of India. He is not favorable to the present of India. He is not favorable to the present Soviet policy in Asia. He condemns the Bolshevik propaganda in Turkey, Persia Afghanistan and India, because it is against the interest of both the Occidental and Oriental civilizations He says: "Bolshevism itself is neither of the Occident nor of the Orient, for while it seeks to undermine nor of the Orient, for while it seeks to underlime the foundations of our Western civilization, it has no affinity with any of those types of Oriental eivilization, upon whose antagonism to the West I have dwelt in some of my preceding lettures It has so far increly been a destructive force and in Europe it has only triumphed in Russia." In in Europe it has only triumphed in Russa." In the past Soviet Russia extended support to Turkey, Persia and Afghanistan to assert their independ-ence, and this was due to Russian self-interest ence, and this was due to Russian self-interest of rousing the Orient against the Western European nations, particularly Great Britain, which were opposing her in Europe If Turkev Persia and Afghanistan were allied with Great Britain and France in overthrowing the Soviet regime in Russia, it would have been far more difficult for the Bolsheviks to hold their own against that combination. However the situation has changed and Sir Valentine Chirol thinks that Russia is bound to clash with the Central Asian States, particularly Tilikey, because of conflicting interests.

British Labor Imperialism, so it is not imposs that ultimately Soviet Russia's foreign not towards Asia may take the form of 80 Russian Imperialism. It is worth while to a note of what Sir Valentine Chirol has to say al Russo-Turkish relations. He says:—

"So long as a state of war existed bety Turkey and the Western powers it was easy Moscow and Angora to parade their friendsh solemn treaties of amity and alliance. But he them have separate ambitions which tend to them asunder Nationalism, often of the extravagant type, has been the great driving in Modern Turkey since the revolution of and Soviet Russia herself has been rapidly to ing to the Czarist policy of expansion in and not least in those regions which have been a battleground between Turkey and R or must eventually become so, if the Pan-Turdream of Turkish nationalists are ever fulfilled.

"Already at Lausanne there was a slig

"Already at Lausanne there was a slig within the lute. The representative of M and of Angora did not at all see eye to a the questions of the Straits and the Black and though in this case it was Moscow had to yelld, its last word has assuredly in the multinum and important of Saviot Russian and Indiana. the unlitarism and imperialism of Soviet Ru today from the Czarist Russia of yesterday"

Regarding the policy of Soviet Russia Caucasus, and Central Asia, the author we'As in the Caucasus, the various nationa Central Asia, were encouraged to conthemselves into Soviet republics, e.g. the republic of Khorezim, once the Khanate of the Soviet republic of Turkestan, with Tas its capital, the Soviet republic of Bokh formerly a Khanate. Moscow allowed the time to enjoy the illusion of independence very soon Soviet Russia reverted to the old of Czarist Russia, which it had originally rewith its mission of world liberation. The old agencies as well as the political oxides were. agencies as well as the political oxiles were to preach close affiliation with the Russi of Soviet republies. They were speedily i by commissars from Moseow accompanie lowed by Red Armies and sooner or later to called, of alliance, imposed upon the new republies, brought them once more u domination of Soviet Russia which wa effective and far more tyrannical than tha ist Russia had ever been. Risings follow were ruthlessly crushed, and devastating and wholesale rum. In the Soviet is Taskhend, Kokand, the charming, a ct 80,000 inhabitants which had become under the flourishing centre of the great co ing area of Ferghana, was taken, pil burned by the Reds, and 10,000 Mol were massacred, not of course as Mol but as counter-revolutionists. Repeated a but as counter-revolutionists. Repeated I nary rebellions and repressions ravaged State of Bokhara, and the Ameer, who Russia had always recognised as a sement feudatory, had to take refuge in / Before death carried him off, the fam Pasha flitted-across the blood-stained stan ally of the Bolshevists and then as of a Mohammedan revolt against them. of Central Asia during the last five combined and still largely obscured recombined and still largely obscured recombined.

tion and anarchy, with Bolshevism, however, triumphantly riding the whirlwind."

If Valentine Chirol pleads that western powers ld not weaken themselves by fighting as in the Orient. He points out that Turkey really come out victorious after the world war really come of her own strength but because the because of her own strength, but because the ern powers could not agree on a common y against her. It is interesting to note that he y against her. It is interesting to note that he hasises that the future of the western civiling which is common both to America and to ope "is threatened by the awakening of revolt of the Orient. In the Orient to-day changes have come to pass and they profoundly transformed the former tionships between the Occident and the nt based upon the claim of the Occident ization to inherent and indefeasible superiority the civilizations of the Orient and they already the civilizations of the Orient, and they already the Civinzations of the Visin, and they are all the to raise a still more dangerous issue of all conflict between the white man and the ured peoples who constitute the vast majority nankind." He appeals to America not to be oncerned with what is happening in the Orient to co-operate with the West in solving the pro-

to co-operate with the West in solving the prons on the basis of the superiority of the
lization of white men. He says —
In this country you have the color problem in
1 midst. You have it again at your doors in
3 shape of Asiatic immigration. We in Europe
4 controlled with it, as I have tried to show
5, along the great borderland of the Occident
6. Orient extending through Northern Africa
6 across Western and Central Asia, from the
6 th-Western Atlantic to the shores of the Indian th-Western Atlantic to the shores of the Indian an, even beyond. Its solution bristles with enthes, but for my own part. I refuse to miss it as insoluble I will say this at any e that the more firmly ne our select behave my superiority of a civilization which so far it to been the privilege of the nink man to build in his condestable weakers. in his occidental homelands, the more we are aid, by its principles and the principles of muon Christianity, which are its one sure indation, to do all in our power to temper bitter-65 of racial discord which, if it spreads and opens, may threaten the fature of the whole man race?

To Sir Valentine Chirol the solution of the sent strained relation between the East and West largely depends upon the ability of the of the East to adjust themselves to new aditions and ideals. But he is not very hopeful of future of the Orient, because he asserts without ervation that the receipe of the Orient in general ervation that the people of the Orient in general

tharacter He says:— The fundamental issue is whether the Orient can rought to adapt itself to that democratic type of nan society which the most progressive nations of an society which the most progressive nations of Ocident have gradually evolved as affording the est opportunities for individual and collective possibility. If one seeks to define what the ent chiefly lacks, and has always lacked, the practice of freedom with the sense of onsibility, or, in one word character. Almost only forms of Government it has ever with have been theocracy and autocracy with this somewhat amusing to us that men like

t is somewhat amusing to us that men like Valentine Chirol, Prof. Rameay Muir and otherwish historians are at this late hour trying to action the absolutely false notion that the idea of "law and order", "liberty and justice".

etc. was foreign to the people of the Orient until the advent of the conquering European nations had spread their sway there It is sufficient to say that lately much has been published about the political institutions of various oriental countries to refute the sweeping statement of Sir Valentine Chirol and others of his type

Some of the western historians with their pecuhar prejudice often lorget that India alone is as large as the whole of Europe except Russia and the popuas the whole of Europe except Russia and the population of India is equal to that of ad of Europe except Russia. If we compare any historical period of Europe with the same period of India or China, we find that Europe had more bloody wars and legalised anarchy and disorder than India or China. In the past Europe had not been free from invasions as Asia is subject to European invasions. In this connection it may be said that the World War, due to pure greed and rivility among European nations, is the best example of a form of civilised barbarism of the twentieth century. It may not be out of place to point out that the democratic form of government, and the modern conception of nationalism of which the western nations are so proud are of very regent origin, they did not even exist before the days of the Frinch and American Revolutions. In this connection it may be asserted that if India has failed to develop democratic institutions, the fault for that hes not only with the people but possibly hes more with the British rulers who even today are determined to perpetuate a most autocratic form of government in India to carry out their scheme of subjection and exploitation Sit Valenting Chirol is an apostle of white

superiority. He sees the menace of 'conflict of color' and like Lothrop Stoddard and others advocates white solidarity' to maintain their superior position but there are many people who will disagree with him and confain the opinion of Prof. Jesse H. Holmes, that 'as a matter of fact the race problem' is the modeling of a resence people and professional and pro problem of a mean-sprinted and un-Christian pre-indice on the part of the whites. If the white men stay away from the lands of the black brown and verlow and do not attempt to enslave them then there will be no color problem who hathe men mere will be no color precient with the author emphasizes so much. But in this age it is not possible and if it is passible it is not desirable that peoples of the world should try to lead the exclusive tribal life of the ancient times. There is not the least doubt that the Western nature are now more powerful than the people of the East. It is also true that the Orient has much to their them that the third of science. But fearn from the Ocudent in the hold of science. But the people that have given Confucus Buddha Jesus and Mohammed to the world and have a past history of brilliant a hickernets are not potentially inferior to the people of the Occident However, it is evident that unless the people of Asia can assert themselves in a way as Japan has done they will never be recognized by the Occident as civilized. It is needless to add that tapan before her vietrov over Russia in the Russo-Japanese her victroy over Russia in the Russo-landings War was regarded as a semi-criph. I manor and treated with uttor contempt. This we are convened that when the subjugated them asserts its independence and proves the inherent strength latent in the people then there will be better understanding between the Fast and the West on the basis of equality. To Sr Valentine Chirol and others the problem of the East and the West incars preservation of white superiority on the status one preservation of white superiority on the status quo

basis but to the people of the East the problem has the supreme meaning of recovery of national severeignty through many-sided activities as a stepping-stone towards establishment of huni brotherhood. "Above all nations is humanity"

AJUNTA-AN APPRECIATION

By MISS G. M. COLES

THE first general impression of Ajunta, stronghold of India's ancient religion and art, is that of a curved sweep of grey-green granite cliff, a pool of limpid waters at its base dividing it from the delicately tree-studded hillside 'en face' Over all, the blue, blue sky, the golden sun and around a 'peace that passeth under-

standing'.

Now in December two paths are availalle, one to the right by a series of steep modern steps leading more directly to the Cliff Temples; the other through the riverbed, just now a rivulet. This, the old old path of 2,000 years ago, strewn with greenslashed, grey, cream, and bronze stones, continues up the cliff face, by the old, renewed old path, until, halfway between earth and the cliffs' sharply defined ridge, the ledge leading right and left to the temples on either hand is reached. From this central spot the eye rapidly focuses a series of seemingly austere pillared entrances. then, as information or inclination directs. proceed! Of all the caves, is there one minteresting? Finished, unfinished, damaged (and all are damaged) with a crowded record of the masters' handiwork or with none, with little or much remaining, all in lesser or greater degree stimulate and invigorate the imaginatice. In some, the why and wherefore, where nothing remains, or has never been. In others "what has been, what was, what is", but never alas! a joyous anticipation of 'what will be': and where more complete frescoes still reign in the later caves, their wealth of living, loving, vital life, sway sofore us in all the superb abounding arrogmee of life, lived each day to its fullest apacity.

The carlier frescoes (Cave 9, Cave 10),

Whether with foot charmingly poised on the blue lotus, form completely framed in given haloed background; or in black and white and white and white and black, line-drawing only, here is the Buddha, simple screne portrayed by the Buddhist devotee, as distinguished from his less single-minded followers who every

cuted the later paintings.

Some centuries have passed before in the later caves) the full wealth of sculp tured Buddha, Bodhisattwa, Gandharva. and other known and unknown graceful forms, singly and gorgeous assemblage begin their enormous carved Buddha, with appropriate attendants, generally in the inner shime of shrines: himself and his teachings relegate as it were to a definite place. riot of pictorial pageantry on temple ## processions, floral and fantastic tigun device on roofs, begins, as if the bounds pulsating life these artists knew had to h a more comprehensible interprotation th "lifeless timeless, peace" Woven in ! around the Jatakas, tales of the Buddi former incarnations, the wealth of glow living life depicted, holds the spectator of bound. Of all the wonders of these artis the hands, the lines, the curves, the grac turn of limb, the revelation of mind, dominant are the laughter-loving eves often, too often only the eyes remain, yet the dainty madames glide before resplendent in their bursting vitality perious, joyful, these women. None o often tiring humility of the Moghul d or the melancholy musing of the Chimaiden. Never sensual, always sensual that ugly word for a beautiful mer The lovely unthinking joy of life live day to the full. Its radiancy revitthe onlooker of to-day, so forcefully foyous creed declaimed. Is love at 1944dha asked. To

later followers have given their answer with sure and certain affirmation

M Foucher, with a devotion, and untiring zeal, for which we can never be sufficiently mateful, has discovered to us many of the otherwise unintelligible frescoes The enotmous character of this task can only be fully appreciated by those who have seen their vast damaged areas, and experienced the chill of disappointment at the hopeless mability to connect satisfactorily the seemingly meaningless surviving lines Lake the eader of old, M Foucher with his keen intelligence and patient persistence has struck the all but lifeless rock and forthwith caused to spring and greet the observer scenes of intensely vivid splendom

To separate from then - surrounding context any group or groups, and give them greater acclamation, can be only a matter of Some are more individual temperament twomred by the majority than others as in the well-known Adoration liere the wondering gaze of Mother and Child before the Buddha displays no sentimental subordination of itself, insistent is the individuality even in the Presence The Naga King's announces ment to his wives, of his intended submission to the monastic order, reveals con fernation not despondency and the genial bonhommie with which his cheerful ladies surround his departure suggests a sunny tempered womanhood, delightfully refreshing Even the Dying Princess he the might half-sleeping beauty of out -childhood s days, and almost irreverent is the curious peoping gaze of the young minxes usually described as Womer Worshipping Buddha 'Worshipping' would seem more applicable to the struggling adoration of the male figure kneeling with hands outstretched, breathless tense to attain understanding in "The Buddha Preaching Scene" Most wonderful she who knowls to receive the executioners flow vibrant as is her figure with surrender compelled but proud. So realistic is the famous Temptation Scene that the feminine mind deels a momentary annoyance with Impassive Buddha! Truth compels the little lade themselves appear anything but discomposed at their chilling reception, nav. lack of reception. Joyful lovers abound the apotheosis of artistic handling, they love, they live not unduly concentrating on the state of t amon, but giving it its well-appointed place in the harmonious whole of life.

"veil after veil will lift" before the

observer, as the glorious frescoes reveal themselves, until the mind is permeated and the body glows as if bathed in an unknown elivir. Little wonder, the oriental mind ascribed these paintings to divine agency if the prosare European senses an unknown magic.

Curiously persistent through the centuries has been the ill luck attending these trescoes and sculptures. What but and bird, and ereoping thing could not effectively damage, the Sadhu with his cooking thies hastened. mediaeval Mohammedan maliciousness magnihed exceedingly and Christian mistaken artistic real perpetuated Followers of the three alien religions seem each in turn to have been an unconscious or conscious agency impelled to destroy, if human agency could destroy the wonders on these valls Possibly it is left for the modern tourist to concentrate the vandalism of all three croeds by his irrespressible desire to impress an inhis different world warh adventurous spirit.

Can we moderns who subconsciously appraise achievement by rapidity of execution ever sufficiently appreciate these first Ajunta artists of all, who stacing the towering cliffs, and seeing with wonderful foresight, the supreme asset of the long path of sunlight from sunrise to sunset-conceived these peerless galleries of Art whose minds in magination pierced the mass of living granite modelled the dim cool hills, carved the magnificent sculptures, and decorated wall and roof with the final triumph of the painters brush These the very first Ajunta Artists, with an abiding faith in the ability of their descendants finally to execute worthily what they could only prepare and plan with no hope in their lifetime of seeing even an approximate fulfilment it there marvellous conception the very humin desire of rapid achie ement subordirited, in order that the final attainment centuries later should be supreme Must not these colour artists too have longed to experiment and demonstrate from the edem fore or and around the river bed the suprers also to execute even trilling masterpi ces from the boulders lying wound have True wrists indeed, denying themselve to a coxpression content to Itho hard at the first crude essentials show the too not share the encommums it is bear on the finished production

Rarely does a case of glowing colour.

leap to welcome the observer The eye has to pierce the sickly brown of kitchen chair varnish so liberally applied and thus compel to life many, too many, of the all but frescoes What a triumph of obscured supreme artistry is then revealed. Masters of line-drawing so pregnant with vitality that almost the living vein itself might be there, coursing with the rich red wine of life. Petty questions of superiority, or interiority, over other frescoes seem utterly alien at Ajunta. The magnificent tributes of Professor Lorenzo Ceccom and others competent to distinguish and decide, suffice the amateur

mind. Whether Ajunta will be found Europe, China, Japan . or Europe, Chin Japan at Ajunta, cannot add to or detifrom the appreciation of those who find the Aunta frescoes a subject which compa not mere liking but loving admiration

Casual reading since seeing suggests, too often has the European la the Pilgrim Robe before him and then so the paintings. Leave the Robe in the im shime, as the later artists (if they held it at all) undoubtedly did, and partake of the delectable in divested. provided

ROLLAND ON TOLSTOY

(A HITTER)

By DILIP KUMAR ROY

wrote a letter to Rolland on 11th March, 1922 from Berlin in which I had expressed my admiration for Tolstoy's Confessions The problems which this great book has raised rendered my previous doubts on this same subject all the more pougnant. Thus, I asked Roland if one must needs renounce art for service, since artists often become prone to have a contempt for those who do not understand then art. They are often found to become egoists, caring to little else than their so-called high mission to humanity through art, which however renders them callous to the latter's sufferings and eternal aspirations. Must one therefore (I asked) forego the comparative exclusiveness of artistic ecstacy in order to live a life of daily sacrifice for the suffering humanity it was possible (1 suggested) that an artist might do comparatively little lasting work in walks of life other than that of art for which he may be said to have been cut out. But does it matter after all Is a life to be valued for and measured by the amount of the so-called lasting contribution it has made for the pleasure, of a handful,—or is it to be valued for one's being true to one's convictions no matter if the condi-tions lead the artist to a life of comparative barrenness? In brief, what, I asked, 1- to be preferred—a life of productivity in art or a life of service, trying to the best of ones poor ability to

alleviate the widespread miseries of mankind Rolland replied to these questions with his characteristic kindness illuminated by a touching responsiveness which reminds one of a remark of his wortly, hiographer when he writes apropos Tolstoy's long reply to Rolland when the latter was yet a mere stripling. "Rarely has history produced a more beautiful example of the truth of the principle of conservation of energy in the

hours that Tolstoy devoted to answer an unknew correspondent have been revived in a thousa letters which Rolland has written to so mar people unknown to him. An infinite quantity seed has thus been scattered throughout the world-day by the sowing of this single grain of kind.

ness by Tolstoy.*

That this is not an exaggeration will be show by the following translation of the letter Roll. took so much pains to pen for the benefit of a insignificant student like me]

Monday, 20th March, 1921

Dear Mr D K Roy.

Your generous letter has touched me hasten to reply thereto, though not at great a length as I would have wished, sp I am hard pressed for time just now

I understand your difficulties very " I was myself troubled with them once is a similar forment, which made me " to Tolstoy when I was a young man day my troubles have quieted down of trials and tribulations, of solitude

from Romain Rollahe, Der Mann und da by Stephan Zweig.

^{*} Selten hat die Geschichte schoener al diesem Beispiel bezeugt, dasz in der mondi Welt wie in der irdischen nie ein Aton: an verloren geht, Die Stunde, die Tolstor Wei an einen Unbekannten ist auferstanden in tal Beiefen Rollands an tausend Unbekannte u liche Saat weht heute durch die welt von einzelnen hingestreuten der Chiefe."

hard fights has enabled me—especially of late years—to elucidate the enigmas which

once seemed to me insoluble

The confessions of Tolstoy are admirable His auguishes ris-a-ris the miseries of the world are poignant But it must be said that Tolstoy is a bad guide. In the midst of his forments his genius was always incapable of finding a practical way out His great, fraternal pity goaded him to condemn among the privileges of the clife, even things like art and science without which however he would never have the strength to renonnee either art or other privileges less essential to a country-gentleman. He could only suffer from this antinomy One ought to try to know what one wants And what one wants, one ought to do

It was not his circumstances alone—his wife and family—which were the the root-causes of Tolstov's indecision, although he made them out to be responsible for it. The real cause was in himself. He obstinately desired to claim as the whole truth what his instinct in his heart of hearts refused to acquiesce in. And his instinct was not at fault, for this truth was insufficient

mcomplete

The grave mistake of Tolstov (and of so many others) is to want to simplify human nature too much -- to tiv to make it uniform Every human being is, in reality, composed of several beings, or rather every human being moves on different planes simultane-He is a polyphony. The arguing wason which has become a sort of tyraunic mania with the civilized man would have it that we transmuted our rich complexity to a simple, clear, neat and abstract formula like a syllogism. This is possible only with the mediocre who, possessing little life-force suffer little from this dwarfing of the spirit But the men who are really living cannot lend themselves to this mutilation, without grave detriment to their whole organism Such a procedure is termed repression teloulement) in the language of psychoanalysis. The person is then unhappy the at-case, perpetually dissatisfied, a prev to the abilitations and despondencies.

the must not only not mutilate any of the great healthy impulses of one's nature, but one should on the contrary stimulate then levelopment. And first of all to learn to requaint oneself with the essential elements of one's nature, one must place above all.

(1) The social man, the man in society.

with his duties towards them and his moral needs

(2) The individual man,—with his private needs and spiritual duties

None of the two is less essential than the other. It is an abeliation of mind which prompts the sacrifice of the one at the altar of the other. It is simply a question of giving to each the place which is its due.

Be sure that your artistic gifts cannot but impose on you corresponding duties which are not less imperious than those of charity and brotherly service. For one has duties to do not only by one s contemporaries, one's neighbours, but also by the Man Sempiternal who, emerged out of the lower depths of animality, has ascended resolutely for centuries towards the light. And the price of this Eternal Man is his conquest of the spirit. All the efforts of the savant, the thinker, and the artist have joined hands in this herore campaign ('campaign in the sense of combat RR1 Whoever eludes this responsibility be it for a motive however noble, is a traitor to his essential duty

This is not to say that pure passa with this duty there cannot be any others. Far from it. His special task accomplished, man should every day find the time and the force for acquitting himself of his universal human duty. He should serve the spirit (that is, arr science and thought) and humanity parallel I say parallel and not on the same plane for the two activities are best ranged on two different planes. When the spirit is in quest of beauty or fruth no practical consideration should thrust itself " the former's free and disinterested research and when humanity has to be served the self must be for otten. The thirst for beauty and fruth should then for the time better yield place to the thrist for lose and active 2 adhess. Why set one in opposition to the other. Fuch has its proper place and one should endeavour to harmonise the two

Thus the problem resolves itself intofinding the proper equilibrium the fullharmony, where the diverse pares may meet. It is perhaps easier to solve for a musician than for anybody else for his basiness it is to resolve as says the old Periodius even the dissonances into the set heautiful harmony. And it is streasier for the Indian soal whose thereby, continues old, knows the secrets of the barmoniens wisdom far better than the wind of Furope can divine Everyone should in his turn seek for the equilibrium which is peculiar to him alone, out of the diverse elements. For everyone must be—as he is at bottom—a different choid. The interest of life consists in a life-long research after this realisation. And whoever realises this has not wasted his life maxmuch as he is what he ough to be. It may be said to be the very definition of joy on earth.

FAILURE OF THE INTERNATIONAL OPIUM CONFERENCE

By DR. SUDHINDRA BOSE

Lectures in Political Science, State University of lowar

A MERICA won the sincere gratitude of the entire Orient, especially of India, when its delegates at the recent International Opium Conference at Geneva, put up a brave fight to wipe out the netarious traffic in opium

The American delegation went to the Conference with a single purpose in view the complete suppression of the opinm traffic, without its and buts. This the United States delegates failed to accomplish because of the European political rivalry and commercial greed. The chief offender that blocked America was no other than our familiar, self-righteous England

I have before me an American cartoon, entitled "Pounds of Flesh". Uncle Sam is represented standing on one side of the fence, and on the other, representatives of European civilization carrying huge sacks of pound sterling labelled. "Opium Traffic Blood Money. Uncle Sam looks in amazement at the greedy money-grabbers and exclaims." Pardon me, gentlemen, but did some one call me Shylock?

The Opium Conference ended in a tasco, because America would not condescend to drive a bargain with those who put money profit above human welfare. For once the American position absolutely uninfluenced by economic consideration, was logically and morally sound. England, the professional moralist, stands revealed before the world as the chief bulwark of the infamous traffic in narcotics.

For two months the five American dele-

opium poison see the wickedness of the ways, but in vain At last the American delegation withdrew from the Conference in sheer disgust. Congressman Stephen G. Poito the chief of the American delegation in is using a memorandum to the President of the United States, explained.



Stephen G. Portor, who Headed the U.S. A Be nation to the International Opium Confer ac-

The joint resolution adopted by the Congressor the United States on May 15, 1921, authorizing out participation in the present conference, expression by simulated that the representatives of the United States shall sign no agreement which does not fulfil the conditions necessary for suppression of the narcotic drug traffic.

the narcotic drug traffic.

'Despite over two months of discussion and repeated adjournments, it now clearly appears that the nurpose for which the conference was called cannot be accomplished. The reports of the vations committees plainly indicate that there is no likelihood under present conditions that the mode from of raw opinin and coca leaves will be restricted to the medicinal and scientific needs of the world. In fact, the nature of the reservations show that no appreciable reduction in raw opining show that no appreciable reduction in raw opining is to be expected.

It is believed, by reason of the very small bulk the case of transportation with minimum itsk of detection, and the maneral game obtainable from their illiest handling such drugs and their dentatives can only be effectively controlled if production of raw opium and cota leaves from which they are obtained is strictly limited to medical and scientific purposes. This the conference is the conference of the conferenc

ence is unable to accomplish

The stand taken by the American debgation at the Opium Conference was fully supported by President Coolidge and Congress. It fought for the production of optum on a medical and scientific basis at demanded that the only way to bring this about wa to strike at the production of opium especially in countries which produce it to the sole purpose of smoking and chewing

America has put its case, squarely before the world with Japan, China, India that Butish India), Egypt, and all the other Eastern nations staunchly supporting it. The world knows now who is protecting and

Is the tuating the opium trade

"The key to the failure of the international poun conference", says a dispatch from Paris Universal Press, "was held in London at the Butish foreign office This was the nearly manimous opinion of delegates from forts pations to the international conference. These below dos all saw British delegates them india) block all agreement to limit the libert trade .All the governments that opposed he Imerican program took their cue from he British The British government must here we accept full responsibility - What inghilal responsibility is England's

Allowether twenty-eight countries supportd the American plan. England and some the other countries with colonies deriving bout in per cent revenue from the opium raffic were in opposition. An overwhelming lajority of the nations represented at the onlerence were, therefore, against opuum

but what could they do against the chief profiteers of the trade who were deaf to all reason and dead to all moral appeals? Without the co-operation of this determined, but perverse minerity the Conference was doomed to failure. Besides as the virtuous British pointed out, international practice required unanimity in Conferences of this kınd

The profiteering nations lailed to subordinate financial interests to ethical principles and humanitarian purposes. They do not intend, if they can help to abolish the system which helps to line their pockets with blood money. That is the naked truth. All else is smoke screen

Where was India at the International Opium Conference - India, as is well known, was 'represented by men with such strange Indian names as Campbell and Clayton These two fellows were the Indian delegates-more accurately the delegates of the India Office in London They served India in a grand manner, these "Indian delegates The worthy pan held that the prohibition of opium production in India would only stimulate production in China

John Campbell speaking in the name of India, severely condemned China's optum evil. He was in his holy zeal doubtless presuming a good deal upon the unholy ignorance of the Optum Conterence. The fact is that opium was practically unknown in China until the eighteenth century. Then the Fast India Company was formed which founded the commerce in opinin It is the East India Company that started to potso?

China with the drug

John Campbell imagined that the deep ites did not know how England took Hong-Kong from China, and how the beliefers country was forced at the point of the bayonet to sign a freat - permitting the stillment of an unlimited supply or opium. It would have been more to the part of Haratable John could tell it Ingland ever trod to stop opium as China has done so ich plowing under two million [a_1 and a_2 of closing its opium dens, and his - Λ_{1000} can tupees of opium Britain sats n billine paper "having debauched () her for not being virtues. If " jer, apor c∞tc¶ merc one exception, opinio is 1000 hell in the Par Fast of the Ju Hung since Asia met Futor

Meanwhile Fight a the right to . drug the Indian or pic, and moposes to

12 4 F2

suppress the poison only after China has succeeded in doing it effectively. India must wait on China's success at suppression

Mr. Campbell was so utterly discredited as the spoke-man of India that he was withdrawn, and Lord Robert Cecil, who had just then returned from the United States with \$25,000 prize (Rs 75,000) of Woodrow Wilson Foundation for his efforts toward international peace, was substituted. This peace prize was supposed to invest Lord Cecil with some occult pre-tige of high state-man-hip. but it did not prevent him from getting sharp thrusts from the rapiers of American delegates in the vicinity of his fifth 11b

The world is beginning to understand how sincere is England in its professed desire to end opium. As a striking evidence of the British method of mangurating a campaign against opium The Chicago Herald

and Evaminer, observes

"After the war the British Indian government signed a contract with the British Hong Kong government for another five years to supply opining in large monthly quantities. This was a knowledged in the House of Commons (Rev. C.F. Andrews) Great Britain has now established a morphine factory in the Straits Settlement. Opining has been pouring into Syria Siam, North Borneo Cevion and Assam. and Assam

Mesopotamia was awarded to Great Britain by the league of nations. Yet her list act upon assuming control was to establish an opium mono-assuming control was to establish an opium mono-poly there to sell opium for the purpose of taising revenue. Is it any wonder that the Unionals want to free themselves, from the dominating force of Western tyranny and exploitation.

And yet the bineaucratic crew spews forth its hes, and shouts that it is eventing every nerve to shut the narcotic drug out What nerve!

The British government declared that it was unwilling to pledge itself to the suppression of opium as it knew beforehand that such suppression was impossible. Impossible?

Did it ever honestly try?

Japan had the actual effrontery to come forward and offer the Conference a working model of the system that has been adopted in Formosa with excellent results. Japan's plan of dealing with opium in Formosa is this

"All 'addicts are registered and no newcomers are admitted to the lists. They are supplied with opium, as they need it, till they either die or are cured of the habit. This opium, is sold at so low a price that smuggling is unprograme immigrant from China is detained two days on arrival, to see if he has the habit, and if so he is arrival. The this system the number of smokers at the system the number of smokers.

1923. Of these more than 27,000 are over fifty tears old, and mortality among them is heavy. In a few more years all smoking in Formosa will automatically end, and the whole thing will be over

Formosa is close to China so there is a danger of opium being smuggled into the island. That did not and does not provent Japan from trying to suppress opium in Formosa. Did Europe accept this Japaness scheme? "Far from it" wrote Ellen La Motte "Impracticable, says Great Britain, with an eye to the opium revenues in her many bar Eastern colonies Money no object, of course but still the thing's impossible. Honesth, there were days at this conference when one needed rubbers because of the crocodic tears?

The International Opium conference, called under the auspices of the League of Nations held forth from November till the middle of February The fable of the mountain's labor is truly applicable to its work. The Conterence at Geneva was a complete failing it did nothing to suppress opium, e-moullar for vice and degeneracy



Sao-he Alfred Sze Chinese Minister to the ! who represented China in the Opinio Conference with Mine Sze

The League of Nations was to P universal and unbroken peace; but the holling European members of the have once more demonstrated that I'

el to protect themselves, and are quite mg te permit the exploitation of the ent Instead of peace, they are actively moting antagonism between the East and West. Very probably that is one of the sons why the League was never more

nedited in America than to-day

Lord Cocil, the winner of the peace prize Woodrow Wilson Foundation and the st noisy champion of the League of ions in the British Isles, called opiuming "an ago-old custom, generally harmless I sometimes actually beneficial." Was a Cocil in his right mind. If this is the ntil attitude which characterizes the branced," pro-leaguers and their cohorts, ague can now close its shutters and go ice without delay.

The California poet, Bret Harte once phed and the Chinese in a verse which is with all over the English-speaking world esaure of the California poet, which is sted by all Western politicians anxious him the flames of face-hatred is that I uld like to remark that for ways that are kind tricks that are vary, the heathen

Chinese is peculial. The toke is now on the West. As the Geneva Opium Conference was about to adjourn, Dr. Alfred Sze, a delegate from the land of "the heathen Chinese," stepped to the platform. Facing the Occidental people who persist in foisting upon the Orient the abominable opium traffic. Dr. Sze paraphrased the words of Bret. Harte and delivered this delt stroke.

"I would like to remark that for wavs that are dark and tricks that we vain, first

opium conference is peculiar

A masterpiece of nony!

The bungling of the International Conference with the Opium question has aroused a tidal wave of moral indignation in this country. Opium is doomed, it is bound to be outlawed. America is determined to secure. Complete suppression of the opium traffic regardless of China, on the ground that China's mability to control the traffic citild in no way justify its continuance by other. Powers. A relentless was on this great curse of humanity is now on

Down with the traffickers of the deadly

dine"

THE FUTURE OF CIVILIZATION

'The Decay and Resteration of Civilization the name of a book by Dr. Albert Schwert-1. translated and published by Messis d C Black in 1923 In Upsala, Oxford penhagen and Prague he expounded the meples of his philosophy in public lectures which it is said, he proved himself an mental thinker who has much of great lue to say and to give to our age Let us e what is the gist of his teaching he have read Rabindianath Ingote - Vatronalm will not need to be told that there is inside able similarity between the line of ought of this Alsatian thinker and the idian age

Civelexation, according to our author, consists in moral and material progress, the present case lies in the unusually ong emphasis laid on the moral side of the moral side o

Evaluation is ultimately ethical and if the ethical foundation be lacking then civilization collapses.

What is the characteristic of Indian as opposed to European ethical thought

I thick is the activity of man dire? It is on the incorrection of his own personally. In risely at is quite independent of which it has the of the inniverse is possible store optimistic. But its sphere of a four is contracted or widened a cooling of it appears in connection with a theory of the first or the second type.

The Indian theory of the universe is photound and etineal, but alleged to be pessionated. The theory of the universe which the intuition needs must be ethical as a off-mistic, that is to say it must a mistic, that is to say it must a mistic, that is to say it must a mistic and the aspossessing value in itself so is a tanse existence in so far as our radice of canadant if to its highest level of vib.

ing to the world and to be so will produce here

sults of real value. So long as we look on our existence in the world as meaningless, there is no point whatever in desiring to effect anything in the world in nothing of real value in the world is ever accomplished without enthusiasm and self-sacrifice".

This affirmative and optimistic view of the world characterises Western nations in general as apposed to the negative and pessimistic view which Dr Schweitzer attributes to Indian philosophy

In the determinist—pessimistic theory of the universe, as we have it in the thought of the Brahmans or of Schopenhauer, ethics has nothing whatever to do with the objective world. It aims solely at securing the self-perfection of the individual as this comes to pass in inner freedom and disconnection from the world and the sprit of the world.

But European civilization is on its last legs it is approaching dissolution for over-organisation has killed individuality, and "our generation, though so proud of its many achievements, no longer believes in the one thing which is all-ossential the spiritual advance of mankind

What are the characteristics of the present age 2 Overwork, want of leisure and selfcultivation, of mental concentration, of selfcollectedness, over-pecialization leading to development, not of the whole man, but of special faculties and loss of humanity, and superficiality. The demoralisation of the individual by the mass is fairly complete modern man is "susceptible, to an extent that is almost pathological, to the views which society and its organs of expression have put, ready made, into engulation "No one as yet clearly perceives what a condition of spiritual poverty is ours to day organisation of our public life and institutions has been developed at the expense of spiritual life. Personality and ideas are subordinated to institutions and the effect is felt in the repression of creative and spiritual activity Life has lost in richness and variety in the degree in which living organisations have been made to resemble perfected machines "An elaborate system of uncivilization' has in a word, been brought into being by what the author calls our "barbarian civilized states"

An instance of this is to be found in the attitude of the white towards the coloured races

"Our society has ceased to allow to all men as such, a human value and a human dignity: many sections of the human race has become merely raw material and property in human form And what an amount of insulting stuff, some decently yelled, some openly coarse, about the coloured races has made its appearance during the last decades,

and passed for truth and reason, in our colliterature and our parliaments, and to become element in general public opinion."

The historical sense has lost its cut objectivity. There is no suppression of judices springing from nationality and of the greatest learning is allied with strongest bias, and the highest position historical literature is occupied by we written with propagandist aims, "our sell-history books become regular culture-heds historical lies."

Nationalism is an ignoble patrion exaggerated till it has lost all meaning cult of patriotism as such is to be consider as barbatism, as the purposeless wars at it necessarily brings in its train prove mentality of our age concentrates all enthusiasm of which it is capable on the id of nationality, but engligation is an interof all men and of humanity as a whole a the noble kind of patriotism is that who aims at ends that are worthy of the whole mankind A national civilization is an i healthy phenomenon Modern nations s markets for their civilization, as they do ! then manufactures' National civilization is matter for propaganda and export, and th the world has inflicted on it a competiti civilizations and between between national these, civilization itself comes off badly

Anything valuable in a personality of a suctiful undertaking is attributed to some special evidence in the national character. Foreign subassimilated to be incapable of producing the subassimilar, and in most countries this values grown to such a height that the greatest left are no longer beyond its reach.

What is needed, therefore, is to inquit new spirit to the age, to bring about an inner change of character, to build on the spill not on what is merely external. For

The various civilized nations have all such the same depth of harbarism. What we have experienced, and are still experiencing, must stall convince us that the spirit is everything and the institutions count for very little. Our it initial are a failure because the spirit of burbarism is work in them.

We must, therefore, draw from the spin strength to create new conditions. Now life and ideals are necessary to bring about the regeneration, but the age gets at adeas it its personalities, and it is the individual is sonality which must be looked to as agent in the new movement.

"It is only an ethical movement which rescue us from the slough of barbarism and ethical comes into existence only in individual forms of the slough of the future of the slough of the

all be depends not on how near its organization to perfection but on the degrees of worthiness its individual members.'

"Civilization can only revive when there shall me into being in a number of individuals a new ne of mind independent of the one prevalent ne or mind independent of the one prevalent nong the crowd and in opposition to it, a tone of ind which will gradually win influence over the dective one, and in the end determine its matter."

Not in the stoic ideal of resignation, nor in 10 Indian ideal of renunciation, will salvation f the future be found. All the existing ivilizations of the world, the Indian and the hinese included, are, in the opinion of the uthor, expiring For one thing,

"Material and spiritual freedom are closely bound p with one another. Civilization pre-upposes ee men, for only by free men can it be thought ut and brought to realization"

In the second place.

The earth no longer has in reserve, as it had me gifted peoples as yet unused who can relieve s and take our place in some distant future as aders of the spiritual life. We already know all hose which the earth has to dispose of. There is iof one among them which is not already taking ach a part in our civilization that its spiritual ate is determined by our own. All of them, the ulted and the ungifted, the distant and the near are felt the influence of those forces of barbarsin which are at work among us. All of them are, like surselves, diseased, and only as we recover can they reover. It is not the civilization of a race, but hat of mankind, present and future alike, that we must give up as lost, if belief in a rebirth of our Williation is a vain thing.

Quietism, repunciation, a mere negation of life, cannot bring about the rebirth of civilization. But is it all well with the Western intoxication of activity, the will-toaction and progress? Dr. Schweitzer has serious qualms of conscionce on the subject, and his observations deserve to be quoted in full The substance of what he says is that the Western will-to-activity is a mere groping in the dark without aim and direction, without any serious attempt to find out the key to the interpretation of life and its purpose, in a word, without a theory of the universe to guide its blind activities. But let him speak for himself :-

"How little reflection is present in the Western Itow little reflection is present in the Western impulse to action becomes evident when this tries to square its ideas with those of the Far East. For thought in the Far East, has been constantly occupied in its search for the meaning of life, and forces us to consider the problem of the meaning of our own restlessness, the problem which we Westerners burks so persistently. We are utterly at a loss when we contamplate the ideas which are presented to us in Indian thought. We turn

away from the intellectual presumption which we find there. We are conscious of the unsatisfying and incomplete elements in the ideal of cessation from action. We feel instinctively that the will-to-progress is justified not only in its aspect as directed to the spiritual perfection of personality but also in that which looks towards the general and material

For ourselves we dare to allege that we adventurers, who take up an affirmative attitude toward the world and toward life, however great and however ghastly our mistakes may be can yet show not only greater material, but also greater spiritual and ethical contributions than can those who he under the ban of a theory of the universe characterised by cessation from action

After this: effusion of Western vanity, the learned doctor writes in a more chastened mood :

And yet, all the same, we cannot feel ourselves And yet, all the same, we cannot reet ourselves completely justified in the face of these strange Eastern theories. They have in them something full of nobility which retains its hold on us, even fascinates as. This tinge of nobility comes from the fact that these convictions are born of a search for a theory of the universe and for the meaning of life. With us, on the other hand, which instructs and minutes take the place of a activist instincts and impulses take the place of a theory of the universe. We have no theory affirming the world and life to oppose to the negative theory of these thinkers, nothought which has found a basis for an optimistic con-ception of existence to oppose to this other which has arrived at a pessionistic conception.

Presently the author launches into this characteristically Oriental vein of reflections

How much would already be accomplished towards our salvation from our present Greum-stances if only we would all give up three minutes every evening to gazing up into the in-finite world of the starry heavens and meditating on it or if in taking part in a funeral procession we would reflect on the engina of life and doubt instead of engaging in thoughtless conversation as we follow behind the coffin. The ideals bein of folly and suffering, of those who make public opinion and direct public events, would have no more power over men if they once began to reflect about eternity—and mortality existence and dissolution and thus—learnt to distinguish between true—and false standards, between those which possess real value and those which do not

Maitreys, the spouse of the vedic sage Yajnavalkya, and Nachiketa, could distinguish between that which conferred immortality and that which did not, between Sieya and Preya, the true and false standards, and the Indian theory of the universe is the product of a spiritual civilization in which they were the ideal figures. The Western mind, Lowever, can never rest satisfied with such an ideal, and the authors misgivings . lead him to make the following queries

"But is there not a danger in challenging men with this question about the meaning of life and in demanding that our pupilse to action should justify and clarify itself in such reflection as that of which we have spoken? Shall we not lose, in acceding to this demand, some irreplacable element of naive enthusiasm?"

Dr. Schweitzer's solution is that "it is not the quantity but the quality, of activity that really matters. What is needed is that our will-to-action should become conscious of itself and cease to work blindly", that is to say, it must work with an ethical and spiritual purpose, and not randomly, for merely to die in harness in no worthy aim, unless we treat our whole life as a preparation for death. We must strive to attain a theory of the universe, affirmative of the world and of life in which the impulse to action may find access of moral justification in a fresh strength and become capable of formulating and of acting on definite ideals of civilization. inspired by the spirit of true humanitarianism.

The activist tendencies of the West do not meet with our approval, just as the quietist tendencies of the East are unbearable

to the Western mind. Each tries to its own attitude towards life with an a value, and find fault with the other not the truth lie between the two, ar not the West profit by our quie much, as we by their activism? Dr. S zer's book shows that the message East has reached the thinkers of the and they are trying to profit by i not the West also its message to del us, which we should try to assimile profit by? In stressing the spiritual c tion of India, we must take care to avdanger of reducing the doctrine to cant, for thereby we will deceive no ourselves. Great and noble as is our tual heritage, wo shall gain immensel lose nothing if we succeed in approx the activism of the West and tackin our spirituality and evolve a higher hu on Indian soils.

Book

M. ROMAIN ROLLAND'S REPLY TO A SWISS MISSIONAR'

By C. F. ANDREWS

A Swiss Missionary, named M. Gaston V. Rosselet, who had been engaged in India in the South Canara district at a place called Mulki, has written to the Swiss Press, criticising Romain Rolland's own book on Mahatma Gandin and charging him with inaccuracies. Above all he blames him for not taking count of the work done by the Y. M. C. A. and Christian missionares. The letter of the Swiss missionary is revealing, it seems to show an attempt to depreciate, which Romain Rolland notices in his reply My friend, M. Fernand Benoit, of Santiniketan, has translated both the criticism and the reply. In writing to me, M. Romain Rolland asked me to give .my own statement also, and I have included at the end the reply, which I sent to him for publication in Europe.

C. F. Andrews]

M. Gaston V. Rosselet's Letter.

Mr. Romain Rolland has been insufficiently informed. A single glauce at his bibliography, his short introduction, and his marginal notes, would suffice to show that all his sources of information proceed either from Gandhir himself or else his friends and admirers. Now Gandki is great enough,—it seems to

criticism If the author of 'Mahatma (had taken notice of the articles from t of the Moderate party in India, he wol have forgotten to mention, in his re the Prince of Wales's reception, (p. 14 Gandhi, in order to keep the people from the festival had organised on th day a great auto-da-fe of European From this 'Swadeshi' festival, the crowd destroy tramcars, to attack Christian and Parsi ladies, and to indi many other forms of violence. If had been told, one could much better stand Gandhi's humiliation and his undertaken because his 'Swadeshi' finstead of purifying, had fostered ha men's hearts.

Why does Romain Rolland not spethis book of the great scene of reconcestive things and Musalmans, on the hand and Parsis and Christians, on the in which a Christian of great distinction. Paul, the General Secretary of the Yellayed such a predominant part?

)n p. 140, we hear of a young Brahmin, became a sweeper in order to live ng the pariahs. I know the story. The ng man in question was no longer a min, but a Christian. It was after his version, that he became a sweeper, in r to serve the pariahs. Why are all these

ils passed over in silence?

Why, again, after enumerating ramme of action in the Non-Co-operation ement, does he go on to the description he results, and omit all the items which ed, thus giving the impression that the ers were successful? The paragraph, on 3 73. begins with a sweeping statement, ndhi's example was followed immediately" nay have been followed in other provinces certainly not in the Madras Presidency would like to take you through the ets of Madras and make you read the ionific titles, which many Hindus and salmans have inscribed on their villaa would be convinced that the abandonment titles was not general by any means second item of the programme proved adure as well, all the Government loans ng over-subscribed. About the third and uth items I can say this, that in South nara I do not know a single tribunal, 100l, or college, which has been abandoned e hoycott of councils, the refusal patterpate in official functions, the resal to accept civil and military posts, are t mentioned, because one cannot possibly that they had any success.

As for the last episode of the programme the Swadoshi campaign,—what a disgraceful ing it was! Whenever Mahatma Gandhi me to visit a place, everybody dressed in laddar but as soon as his back was irned, more than two thirds returned to leir imported or manufactured clothes hat an amount of cheating there was, in e sale of the so-called swadeshi clothes of ap! It went so far, that any merchant w-a-days, wishing to frighten away a stomer, could do so by simply offering him

mo swadeshi article!

The author, M. Romain Rolland, speaks th much contempt of the Chelmsfordontagn reforms; but he does not say that the Madras Presidency the scheme was copted roadily by a notable portion of the pulation. I could give many proofs of native Christians, Catholics and Protest-

ants, had assembled in Mangalore to celebrate Empire Day They represented a third of the population of the town. In the opening speech, M. T. A. Saldana said, "We have reached a high degree of civic development, thanks to the Government of India Act of 1919, and we may get more by showing ourselves worthy of full selfgovernment, which will be given to us some day or other" The festival ended with the issue of a message of lovalty to the Government. Such new-paper articles are numerous, but it is evident that you will not find them in the columns of the periodicals, whose only task is

to disparage Government

Let us now speak of the repressions and That there should violences of Government have been regrettable acts, errors of judgment, nobody thinks of denying. But it is false to say that violence has been general I shall quote, as a proof, one of the leading articles of the Y M C A newspaper, "The Young Men of India". One of the best informed men, K T Paul, the great patriot already mentioned, writes as follows a unique fact in the history of the world to see two forces, like the British Power and the Revolutionary Movement of Gandhi, fight each other with the firm resolution of never The Government is appealing to violence faithful to its resolution in spite of the cries of alarm raised by many political newspapers, which see danger in the air and entreat the Government to start action against the To the more uradepts of non-cooperation gent requests, the Government invariably answers "You must judge a movement by its Leave non-cooperation some time to fruits bear its one fruit, so that every one may judge what its fruits are like . And this is why, after waiting a long time, the Government of India could arrest Gandhi without causing any unrest. On the contrary, there was something like a sigh of relief at the news of his arrest, because in spite of all, Gandhi had no practical programme, and at the very time of his arrest Gandhi could no longer control the forces he had set loose

Mahatma Gandhi not only lacked a macticable programme in politics, but also in social matters. Whoever wants to ealise this, need only think for a moment of the femedy he proposes for struggling against famines (p 130 of R R's book) "Charke means But let it suffice to equote a passage has for millions of moribunds "-he says, m the 'Madras Mail' of May 28: 1924. What a Utopia I know the case passage of the control o of weavers in Southern India, and I

know that neither a man nor a woman can live by playing their spinning-whoel, because a man earns 3/4 to 11/4 annas a day and a woman half to one anna. Such a gain will not help to solve the problem of famine and misery in India. I prefer the Government programme, which tries to improve agriculture such as the culture of sugar-cane and cocoanut, by opening schools of agriculture, model farms, stations for observation and experimentation for the culture of cocoanut trees, sugarcano, fruit trees, etc. I also think of all the co-operative associations founded and encouraged, and now controlled by Government It is owing to these co-operative associations, that in South Kanara, for instance, thousands of people were saved from famine. It was immediately after the war, and the price of rice had risen alarmingly The Government then fixed the sale price to prevent it from rising more. But the owners refused to sell their stocks at the prices proposed by Government: so Government ordered them to deliver over a portion of their stock. The owners then handed over their stock of rice, which soon disappeared. Then Government had to import rice and sold it at a pince below the one formerly proposed. Later on, the cocperative associations adjusted and realised the price.

Another remark before I close In p. 142 and 143 it is said that "the A.I.C.C. stimulates the campaign against alcoholism, while governliquor sellers". ment protects the The Government is only opposed to the method used by the non-co-operators, while it gives its help each time a fight against alcoholism is going on. I shall only quote, as a proof of this, the experiments made by Miss Campbell, a Canadian Missionary. Through her tenacious efforts, she succeeded in bringing the population of a big district to ask the Government to close all its liquor-shops, and the Government did close all of them, one after another. There would be still many remarks to make about many passages of Rolland's book, but I will not over-tax your attention. What precedes will suffice to show you that I was right when I said that the author of Mahatma Gandhi's biography was badly informed. Those who have presented Gandhi to Romain Rolland wanted to present him as a counterpart of Christ. Therefore it was necessary to run swiftly over certain dotails and overlook others.

whom I believe to be very sincere and with a great ideal. I expect much from all the more so, that I see him being give by the extremists. Now that he is alon will be able to surround himself with who understand him, without betraying ideal, as occurred when he was the dem of one party.

Gaston V. Rosselet (Swiss Missionary

The answer of Rolland to Gasto Rosselet, late missionary at Mulki, : Kanara

"All I wanted was, to make El acquainted with a great spiritual move and a great man. If I am not mistake European missionary, since J. J. Deautiful and forgotten book, written in Transval in 1909, has presented him to in a worthy manner. Yet it should have their duty to do so long ago. And, in turn, I shall ask M. Rosselet, "Why those Christians passed in silence over career of the greatest Christian; talthe he is one by the spirit only, and not baptism?"

"My book never pretended to be a sync of all the religious and social movements modern India. I had no reason what to speak of the Y. M. C. A which is posse enough to look after itself and never negl to do so Of course, M. Paul is worth all respect. He also deserves a special st But each thing in its time. I may poss continue the series of these Indian skele My book has been revised by different line friends of mine and by one of the princ leaders of the Swaraj party—Laipat Rat II found it true on the whole. They poin out to me a few mistakes of detail. such the one-also pointed out by M. Rossell about the half-failure of the abandons of titles and dignities, by order of Committee of Non-cooperators. The fications they indicated will be taken account in my further editions of the They will very slightly alter my text and at all my conclusions.

Gandhi's biography was use who have presented olland wanted to present rt of Christ. Therefore run swiftly over certain others.

"T must nevertheless,"

"For the rest, Mr Gaston V. Remarks the champion of makes himself, it seems, the champion of the follow on this ground. I should have too means and I have little time just now what "is delayed is not lost. I should have too means and the follow of the follow of the follow on this ground. I should have too means and the follow of the foll

da-fe of foreign clothes. I cannot see why M Rosselet gives us to understand that I passed the matter over in silence I laid great emphasis (pp. 83-5) on C. F Andrews's nathetic exhortations and also specially on the opposition between Tagore and Gandhi I myself join my own regrets to those of

Andrews.

"(2) The 'charka' appears to M Rosselet as a ridiculous economic tool. It might be so, if Mahatma Gandhi advocated it as the only means of livelihood for the Indian villager But Gandhi never said such a thing said that the 'charka' would villager to add something to his meagre carnings and to spare on his clothing. In the number of 'Young India' of January \$2, 1925. the account of a large popular meeting in Viddhi is given. An old man of sixty tells Gandhi that he is now spinning daily after his hard day's work in the fields, not because of his faith in him, but simply because I spin for myself. I produce my own yarn, I weave my own clothes and those of my family Thus I can spare The home industry of the charka existed almost everywhere in India before the English came. The English have destroyed it. Gandhi ie-establishes it. It is not a medieval return to a forgotten and obsolete work. It is a natural, practical and immediate means of reducing the expenses while striking the foreign industries which come to rob India of sums that are consumed abroad.*

"For one of the greatest guevances of India against England is the following --All the conquerors that succeeded one another on Indian ground would-after committing carlier damages-settle down, become Indians. consume on the spot the riches they extorted In this way a generation might suffer, but India was not impaired Whereas, the English rule makes England live at the expense of India and undermines the latter

(3) M. Rosselet speaks about the co-operative associations created by fievernment They do exist. But I consulted my Indian friends. All independent Indians, and even Englishmen as well informed as the Head of the Agricultural School of Sriniketan, a branch of Santiniketan, agree in declaring that those co-operative associations are not based on a real spirit of mutual help: Should the Govern ment withdraw its pecuniary help, they would

at once disappear

"(1) Finally, to hear that "the English Government gave its help, whenever there was a case of struggling against alcoholism" will astonish my Indian friends extremely and I leave it to them to answer. But I need not wait for their answer to know that in these very days the English Government 1 imposing the poison of opium upon India while hypocritically pretending that it r simply fulfilling the wishes of the Indian people. And it stops its ears to their indig nant protests. But it does not succeed it preventing us from hearing. These protest poignantiv manifest themselves in the India press and also in the liberal English press such as the 'Manchester Guardian

February, 1925 Romain Rolland P > Let me add that Europeans, wh want to follow by themselves the Gandhi-Movement, had better read the weekly "Youn India, whose address I am giving

MR ASDREWS STATEMENT

I have just seen M Gaston V Rosselet' statement about Mahatma Gandhi published in "I e Nouvelle Essor of Geneva, Feb. 29 1925 It reveals in many parts an ignorance of his subject

I will take in my reply only one aspec of his criticism on which, perhaps, I may b now regarded as an expert, namely, the non co-operation campaign against drink and drug and its after-effects. Probably M. Rosselet i not aware of the fact that it was Mr W. F Johnson himself, an entirely impartial witneswho declared after his tour in India that Mi Gandhi had done more the one year than al the other temperance workers put together This evidence should be taken into account it judging the whole movement of non-co-operation

Miss Campbell whom M Rosselet mentions is my own friend and fellow-worker Sin would be greatly grieved to find her own work placed in contrast to that of Mahatmi Gandhi on the question of drink and drugs She herself would probably agree with Mi Johnson's verdiet. When she was with me at Santiniketan she told me about the disgrace of the opings sales in the poverty-stricken districts of Orissa, new sae had seen men and women struggling and almost fighting to purchase the Government monopoly opiur before the shops closed. The women who use

^{*} The khaddar policy has also, for tlandh, the value of a tactical experiment. As he wrote in a recent article, he wants to teach a disciplined people how to obey an order of pacific molalisation Pacific, but not inoffensive; the violence of the attacks that come from the English side show well that he has hit at the night place.

it to 'dope' their babies were the most eager to get it. Miss Campbell brought a Government officer to see the disgraceful sight. All he said was—"Please, Miss Campbell, stay a little longer, so as to organise some mother's meetings to persuade the mothers not to give their babies opium!"

Miss Campbell replied: "Why does not the Government stop the sale of it? Why does Government go on realising revenue out of

this poison?"

In Assam the consumption of Government opium by the Assamese race is nearly 24 times tu excess of that regarded as legitimate medicinal consumption by the League of Nations. Before the great temperance moveof Non-cooperation and Mahatma Gandhi's visit to Assam the opium consumption in those districts was more than forty times in excess. Yet his one visit, with the electrical effect of his personality, brought down the consumption of opium by 42 per cent in six months. Before his visit, for nearly 40 years there had been no appreciable reduction. But after his visit the reducation at once took place in the astonishing manner I have mentioned. Yet in spite of this remarkable moral progress the Government imprisoned over 800 non-cooperators who were doing peaceable temperance work in the Assamese districts. I know personally very many of those workers and have worked with them. I can say unhesitatingly that these Assamese non-cooperators whom I know and who suffered imprisonment offered no violence at all. They were not that kind of persons. But the Government, which received 40 per cent of its income from excise suddenly saw its revenue going down so fast that it was almost in a panic. This was, I believe, one of the true reasons for the bitter prosecution of non-cooperators which followed. The non-cooperators offered resistance. They did not defend themselves The principle of 'noblesse oblige' ought to have made the Government more chivalrous than to imprison inoffensive and peaceful temperance workers. I can, I repeat, vouch for it personally that my own friends at least, who were imprisoned for doing so were nonviolent in thought and word and deed.

Mr. Gaston V. Rosselet appears to think that the Government of India has conly to be approached in order to get passed any temperance reform that is needed. But let me some to some further facts. I have already

workers in Assam. That was not all 1921 the Rev. J. Nicholls Roy, a Christia missionary, a strong cooperator, brought fo ward a resolution in the Assam Legislatu Council proposing that the sales of opium Assam should be reduced by 10 per cent no annum, until opium was prohibited excen for medicinal use. This resolution was carried by an overwhelming majority. The only persons who voted against it were the Government officials, some Europeans and few title-holders. The votes were 26 against 13. Thus the Government vote was only half of the non-official voto. Yet the Government, entrenched in its executive powers, has since then refused to put into action the will of the Legislative Council

A few weeks ago another resolution wa passed, again with an overwhelming majority to the same effect. My friends in Assam have told me that a private member's Bill will also be put forward. But even if this a passed it is quite possible that the Government may not give its assent to the bill and

make it law.

At the present time, I am engaged a preparing a report for the All-India Nationa Congress of a commission held last year a Assam and now very nearly completed. The findings of the commission show very clearly the criminal neglect of the Assam Government in allowing optum consumption to drift on decade after decade, by which one of the noblest races in India, the Assamese, has become ruined. If revenue had not been one-half of the Government's own motto for excise, the responsible official could never have been content with such a policy.

In Great Britian the utmost security and protection against opium is afforded. But II India a man or a woman can go into a sho and purchase sufficient opium to commi suicide. I took up a Bombay paper this morning and saw a common piece of new that a poor woman had committed suicide h opium poisoning. Side by side with it wa the report of a death of a baby from an ovel dose of opium. The number of such children whose deaths are never even reported nin be quite large. Only a few weeks ago ti Bombay, lat wife of the Governor of Wilson called attention to the fact that in recent year the infant, mortality in Bombi stated that she had been told by her o'

tors that 98 per cent of the mothers who is in the factories of Bombay regularly the their children with optum before going to work. From my own experience I can firm this statement of the wife of the vernor For I have seen little babies, with ar shrank, old, wizened faces, lying drugged the opium on the floors of chawls of ombay.

Mr Gaston V. Rosselet as a missionary, all recognize that the number 666 is the umber of the Beast in the Apocalypse 1 would ask him to consider whether such an pum traffic from which the Government

draws its revenue is not devilish

But I will relate in conclusion one simple fact which might reasonably, apart from all else, prove my point and put; an end to the whole controversy. In August 1921, when the non-cooperation movement was at its height Mahatma Gandhi offered at once to begin once more to co-operate with the Government of India, if they were ready to follow popular Indian opinion in two ters—

i) The abolition of alcohol and optum

(ii) The promotion of hand-pinning and

weaving But though the offer was made and the right hand of triendship was held out on these conditions it has never been accepted. The reason has been partly innancial and partly a question of prestige. The Conveniment of British India have been too proud intherto to listen to the offer of Mahatma Gandhi, when he has given those simple conditions.

I have not taken up other subjects because it would make this letter too long but I cannot let one thing passumoticed. We Rosselet has again and again mentioned Mr. K. T. Paul an Indian Christian. Mr. Paul is an intimate friend of mine and nothing would make him more sad that to have his name used in this connexion. I know how he has read with delight M. Romain Rolland's book and that he is deeply thankful for the author's interpretation of Mahatma Gandin. For both he and Dr. Datta, another Indian Christian, believe that Mahatma. Gandin is the greatest living exponent in India of the message of the Cross,—which he procless rather than preaches.

Yours etc.

Santiniketan

C F Andrens

MAGADHA

By PANDIT VIDHUSEKHARA SASTRI

(IMPLE facts mentioned throughout our hterature from the Vedas downwards make it perfectly clear that the country called lagadha is a very ancient one There is ardly any evidence against its identification ith the land of the peoples called Kikatas, ast referred to in the Rigveda which, accordng to Sudhara, the commentator of the Bhaparata Purana (1. 3. 24), is the region of Saya (Gaya-pradesa). The very name Kikatappears to show, as Yaska would derive and Aplain if, * that the people of that country here of little repute. According to him the and was a dwelling-place of non-Aryans man yadesa). This dislike of Megadhas found

Nirukta VI. 32: "kim kritah" what have they one? "kim kriyabbih" "what is the use of rites? hilologically it is quite possible that the word high might have been derived from kim kritah to Prakritism which is found in several cases in the RV.

clear expression also in post-Rigyedic works, and it ian so high that later on Arvan people were enjoined by an author of a Dharma-sastra not to enter there. But why so? Scholars have been and are still discussing the question Different views are expressed. I may, however, give expression to my own belief that it is not entirely due to the influence of Jimson and Buddhism, though they might have contributed to it to a great extent in later days. For the aversion to Magadhas is found not only in the contemporary and post-Junist or post-Buddhist works, but also in those which preceded them. It is also to be considered that these two religious were not confined to the Magadhas only The activities of their followers were found equally inside and outside Magadha in pre-Asokan days. And so the dislike for Magadhas in the earliest period must be accounted for in some other way, and this leads us to the only

possible conclusion that, as Yaska has told us, it was due to the fact that the country still remained a non-Aryan one. Be that as it may, even by supposing the Magadhas in the earliest days to have been a barbarian people, we have still much reason to be proud of them. Change is inevitable. Every thing changes every moment. Such is nature and nature cannot be thwarted Change is the sign of life. So there came a favourable change among the Magadhas showing thereby They evolved what they that they had life. had hidden in the innermost recesses of their mind, and afterwards achieved an evalted position which no other part of India has ever been able to do The country which was once non-Aryan gradually began to become Aryanized long before Jinism and Buddhism were preached. And we have strong reasons for believing it to be so, even if one does not take into account the evidence from the Mahabharata, which can in no way be ignored The highly civilized condition of the Kasis and Videhas (the older form being Videghas) need not be mentioned to those who are acquainted with Vedic literature view of the geographical position of the Magadhas, which are in so much close connection on the west with the Kasis and on the north with the Videhas, it cannot be thought that they were still barbarian in their times

Jinism and Buddhism, though with some marked differences, are in reality the two main branches of the same religious current of India running through the Upanisads. And the fact that they found their rich soil in the Magadhas show that the people were already adequately fit for understanding them,—and specially Buddhism, which, as the Buddha himself said, was very difficult to grasp

(duddasa).

Starting from this epoch and coming up to the time of the Pala dynasty, we have actual documentary evidence which goes to show the marvellous conditions of Magadhas in every direction-political, religious, educational, social, and so forth. all, one thing is most striking. It is here in Magadha that India had for the first time the opportunity of expanding herself beyond her geographical boundaries, both politically and religiously. We all know about the relation between Chandragupta and Scienkus Nikator, and between Asoka and the fire Greek kings, Antiochus, etc., mentioned in one of his rock edicts. Buddhist missionaries were sent out · to fer distant countries, and they crossed

seas and mountains even at the risk of the lives. They were thereby the forerunners the later Brahmanical colonists in Further India. † Intellectual and religious links wen also established with different countries, ve Central Asia, Tibet, China, Korea, Mongol and Japan on one side, and Ceylon and Fo ther India on the other. And that was it way in which India was able to carry to the lands the message of peace together with he literature, art, music, sculpture and medicin India could not then keep contains within herself; so immense was her treasur at that time. She gradually began to expand 1 every direction, sending out what she ha to give.

This was mainly due to Buddhism and t the Buddhist Universities in Magadha, whic attracted students even from far-off land at a time when travelling was dangerous a

almost every stop

In this connection we should particular remember Tibet and China, considering what, great treasure they have been keeping for man kind and especially for India in return for wha they received from her. The aucient univer sities in Magadha were the centre of Buddhist Students came here from these ic studies two countries in large numbers, and scholar also went there from here in equally great numbers They studied each other's language and jointly or independently, these Indian and Chinese scholars translated Tibetan. hundreds of Sanskrit books not only about Buddhism but also about secular subjects in Tibetan, or Chinese, or into both The Sanskrit original of most of these translations is lost for ever, and it is only through these two languages that we may have access to them. Therefore, it goes without saying the unless these works are studied with care and attention, we can hardly understand the reinstory of our own country The loss of mor than four thousand works is not a me matter. We are, therefore, thankful to of Tibetan and Chinese friends for still preset ing a large number, though not all, of them

To capture and conquer a country by phical force is a fact known to all. India however, shown to the world, through her per of Magadha, where Buddhism had its be how to conquer a country by matter "let Such is the wonderful land of the Magadh

[†] Why were the Jinists confined only to a part of India even though living side by side the Buddhists? Why could not they carry faith outside India?

CENTRAL ASIAN DISCOVERIES

By PROBHATKUMAR MUKHERJI

Labrarian, Visvabharati, Santiniketan.

FIRST ANNOUNCEMENT OF CENTRAL ASIAN MSS.

CENTRAL Asia has loomed large before the public only very recently thirty-five years ago that in an ordinary meeting of the Asiatic Society of Bengal on 5 Nov., 1890, Colonel Waterhouse exhibited a birch-bark manuscript and some coins, found by Lieutenant Bower in Kashgar. The following note by Lieut. Bower accompanied the exhibit: "While at Kuchar a man offered to show me a subterranean town, provided I would go there in the middle of the night, as he was frightened at getting into trouble with the Chinese, if it was known that he had taken a European there The same man procured me a packet of old anuscripts written on birch-bark. They had en dug out of the foot of one of the curious derections of which several are to be found the Kuchar district; there is also one in ie north bank of the river at Kashgar he one out of which the manuscripts were rocured is just outside the subterranean "ty * * * I believe the ruins and manuscripts obe Buddhist."

Col Waterhouse, who exhibited these manuscripts could not say anything further than this about the new find. Babu Saratchandra Das, the great Bengali Tibetan scholar and explorer, failed to decipher it and wrote that he believed that this MS is only a remnant of the Indo-Tartar Sanskrit, which was current in Khotan and Khasgar during the early centuries after Christ

It was however decided by the authorities of the Asiatic Society that a facsimile of two leaves would be reproduced in heliogravure, in the hope that some other member might be able to decipher it or throw some light upon its age and origin.

This account appears to have been reprinted in the Bombay Gazette, a copy of which fell into the hands of Dr. A. F. R. Hoernle, in Aden on his. way out to India, in March, 1891. It was the first notice he had of this discovery. Major Cumberland

whose companion Lieut Bower had been on his travels, was a fellow passenger of Dr Hoernle, and he gave him corroborative information On reaching Calcutta he found that the MSS were in possession of Col. Waterhouse, who at once gave them to this worthy person for examination

1890 -Bower MS

In a meeting of the Asiatic Society of Bengal, held on the 1st April, 1891, Dr. Hoeinle submitted a preliminary note on the Birch-bank MSS (Proceedings of the Asiatic Society, 1891, pp 54-65) In this Survey he gave a few hints on the book, which were presumably Sanskrit, the Script and the Language of the MSS, which eventually considerable interest in learned evoked The description of the MSS will, however be found at the end of this study. These MSS, henceforward, came to be known as the "Bower Manuscript' in honour of the discoverer, Mr Bowei The antiquity of the Indian MSS manuscript was noteworthy according to the western standard, are relatively young Prof Lueders in his paper "Uber die litterarischen Funde in Ust-turkestan ', savs, 'the destructive effect of climate and the pest of insects require their continual renovation The oldest MSS, preserved in Nepal on palm-leaves, date back to the 11th century Only two palm-leaves were hitherto known which had crossed the Indian border in 609 and reached Japan through China They are preserved in the celebrated monastery of Hornan as venerable relies The Bower MS, however, was a considerable and complete one. It was written in Gupta character, and hence had come undoubtedly from North-West India, and at the latest from the fifth century Later investigations have proved that it must date from the second (Traff. by G. half of the fourth century Nariman-Sanskrit Buddhism).

1891 PETROVSKI MSS OF BUSSIA

Fublication of these facts about the Bower,

MS and the Central Asian Scripts, created

great sensation among the learned world, and the possibility of such a discovery incited further research. Russian scholars had been working on Tibetan language and literature for a long time, so that the Russian Imperial Archeological Society was the first in the field of exploration. The Russian Consul-General M. Petrovski of Kashgar was at once ordered to look out for such MSS. The result was the "Petrovski Collection of MSS". which was utilised by Dr. Serge Oldenberg and subsequently published in the Records of the Oriental Transactions of the Imperial Russian Archeological Society, Vol. VIII, p. 81 ff. The British Government were not inactive and commissioned the Political Agents in Kashmir, Ladak and Kashgar to discover more manuscripts

1891.-WEBER MSS

The first lot of manuscripts that reached Dr Hoernle after the Bower MS was those received from Mr Weber. Reverend F Weber was a Morovian missionary in Leh ne Ladak. He was known among the prople there as a collector of Tibetan cur - Au Afghan merchant, hoping to discover barred treasure, excavated a burned house in ruin-, in Kugiar and found a lot of old MSS, nine in number, consisting of 76 leaves The manuscripts were taken to Mr Weber by a person, who had received these from the Afghan finder. The place of discovery—Kuigar is about 60 miles south of Yarkand, and situated between Leh and Yarkand. It hes just within the borders of Chinese Turkestan.

PECULIARITY OF C. A. MSS

Dr. Hoernle while examining these MSS. observed a peculiarity of the leaves He had observed that the Bower manuscripts were pierced by one hole, which is not in the middle of the board, but towards one side. The Weber MSS. as well as the Petrovski MSS. had the same peculiarity Ordinarily Indian manuscripts are either pierced in the centre or have two holes. This practice of using a one-sided hole, Dr. Hoernle decidedly said, would seem to be a mark by which a manuscript may be distinguished, as coming from Central Asia. The description of the manuscripts known as "the Weber MSS." was published by Dr. Hoernle in the Journal of the Asiatic Society of Bengal (Vol. LXII, 1893, p. 1-40).

1893.-MACARTNEY MSS.

T- Kachelly Mr. Macartney, the British

got a bundle of MSS., from Tsing, the man of Chinese Foreign Commerce at Kashgar, who was probably working as an intermedian in this work of manuscript collection in 1894 Lew. the Amban (magistrate) of Kucher had given these manuscripts to Tsing These were found by Lew under a mould 100 ft high. He worked there for two months with some men and got some "torn" leaves with writing on them". These he forwarded to Tsing, who in turn gave them to Mr Macartner Mr. Macartney in turn sont them to Su A Talbot, the British Resident in Kashmir The latter forwarded them to the Foreign Office in Simla, which made them over finally 6 Dr. Hoernle in April, 1895 The manuscrint passed through second hands before the reached the hands of the scholar

After the find of the Bower MSS in Dildar Khan obtained possession of the who of the moiety of the Kuchar flud, which probably divided into three portions of portion coming into the hand of Mr Web another of Mr Macartney and the third the Russian consul The material of the agments of Macartney MSS., is of the underent kinds, palm leaf, birch-bank ; paper There are nine collections which h 145 fragmentary pieces Dr Hoernle th on paleographical grounds that some of manuscripts of the Macartney collection written about 370 A D, and prob earlier

1895 - CODFREY MSS.

In Nov. 1895. Dr. Hoerale received fourth instalment of Central Asian manusc through the Foreign Office at Simla other three being the (1) Bower (2) V (3) Macartney MSS, previously ment Mr. A Pedlar, as President of the Society of Bengal, in the course of a Presidential Address delivered on the Feb 1896, spoke about the new tur the first time (p. 36). They were secu Captain S. H. Godfrey, British Joint-Co sioner of Ladak, and for that reason have been named "Godfrey Manuscript Godfrey wrote to Dr. Hoernle that th were dug up near Kuchar. The me who had given them to him were unwi give their names or any clue to their for fear of causing displeasure to the authorities, who did not regard the tions of old ruins with favour. They that archeological interest was m protext, and that a search for buried was their main object. When they

Dr. Hoernle's hands they were a mass of torn pieces of papers. It was due to his extraordinary patience and the skill of his wife that these pieces were deciphered.

The linguistic notices made by Dr. Hoernle in India, the paleographical and philological investigations by Prof Buehler about these MSS, and the researches of Dr. Oldenberg in the Journal of the Imperial Russian Archeological Society (vols. 7, 8) about the Petrovski MSS, and the discussion that followed them, created great interest and enthusuasm in Europe

1807 - SENART ON DUTRETH DE RIESS MAS

In August 1897 Dr Hoernle published his paper on the "Three Further Collections of Ancient Manuscripts from Central Asia (J A S. B. 1897, pp 213-260), in Calcutta and in Sep. 9, 1897, just a month hence, another remarkable announcement was made at the International Congress of Orientalists held at Paris, by the great French savant M Emile Senart. It was an ancient birchbark MS, containing a portion of the Dhammanada written in Kharosthi character This MS was discovered by the French traveller Dutieurl de Rhins, who had found three MSS in khotan in 1892, while he was travelling in Central Asia. M Senart proposed at the Congress that this MS should be named after that intrepid explorer, who had since been killed in those wild parts and was a martyr to the cause of science Sciart communication created a sensation in the Arvan Section of the Oriental Congress The MS was in Kharosthi script, which till then had been known only from inscriptions of the North-Western borders of India This Ms consisted merely of fragments, but there was sufficient evidence to show that it was a recension of the Dhammapada, differing comewhat from the version at present current The language was a Prakrit or a Pali, but was more allied to the Pali of Asoka Inscriptions than that to that of the classical books, and exactly agreed with no known variety of Pali Prof. S. Oldenberg announced in the same meeting that some fragments of the said Dhammapada had reached what was then known as St. Petersburg. In 1898 M Senart published a critical edition of the Unammapada with photogravures in the Journal Asiatique.*

Journal Asiatique 1808: Proceedings of the Asiatic Society of Bengal 4897, Nov., p. 136. Prairit Dhammapada, ed. by Dr. Benimadhava, Barna and Prof. Sailendra Nath Migna—Calcutta Universit.

Exeller Traveller in Cornal Asia, 1898 — Process First A Red Gold at Expedition

The impetus given by some chance discorrespond manuscripts at Kuchar gave rise to sistematic research These discoveries in the desert entires induced Dr. M. Aurel Stein to form the project of his explorations, of which we shall presently hear. But before we describe the sistematic work, we shall briefly narrate the adventures and proneer field-work of explorers, who preceded Stein. The first European to take any notice of the runs of Central Asia and Eastern Turkesthan, was Regel, who contributed a series of articles on the hetrogeneous ruins, which he thought to be Grecian ("Petermanns Mitteilungen 1879 Heft 10,11 1880, Heft 1881. Heft 10) Grun Gizimajlo, a Russian traveller, described the Turian Rums (pp. 278-380) in his book in Russian (2 vols St Petersburg' A Finnish Exploring Expedition was sent under Otto Donner in 1898 and his book 'Resa i Zentral-Asien' (Helsingfors, 1901) was the result

1898 -Russia - Fact American at Exposition

But the real scientific Archeological Expedition was first sent by the Russian Government under Dr Klementz, who se to work at Turfan in Fastern Turkestan in 1898 in account was published in the Imperial scientific Academy of St. Petersburg in 1890 Dr Klementz was followed by the other Russian Academicians, Raddoff and Salemann The great Swedish traveller Sven Hedin's name must not be forgotten as a path-finder

SILINS EXPORATION 1900-1901

The British Government were not idle and they found in M Aurel Stein the most energetic man to take up the field-work This born traveller, explorer and scholar took up the work and since the beginning of the twentieth century has been exploring in the unhospitable desert tracts of Central Asia Stein worked out a detailed plan of the expedition with Di Hoeinle and submitted the same to the India Government for -anction and a-istance The late Lord Curron one of the most calcured Viceroys of India who took lively interest in history and antiomities reagily helped Dr a Stein in undertaking his work the Government of Ind a pared Rs 11 000 to the estimated cost of exploration besides the services of Dr. Stem who was in the Imperial Educational Service as the Paperpol of Calcutta Madrasah

Besides these the Survey Department granted Rs. 2,000 and lent the services of some very able Indian officers, whose names occur in the Report. During 1900-1901, he and his party surveyed and explored the Tarim Valley and Khotan.

DISCOVERY OF FORGERY.

Before we deal with Stein's archeological discoveries of auch momentous value, we should speak of his greatest contribution to the science of archeology, viz. his discovery of forgery of "old books". When the importance of 'old books' were known, demand for them increased. During the last five or six years of the last century 'old books' or 'block prints' in a the variety of unknown languages had been sold from Khotan in increasing numbers to European collectors at Kashgar. "In regard to these acquisitions the suspicion of forgery had before presented itself to competent scholars and these strange texts continued to be edited and analysed in learned publications." Stein found out that a man named Islam Akhun was regularly carrying on a trade with those forged books and cheating people surreptitously. In 1901 Dr. Hoernle submitted a Report on the British Collection of Antiquities from Central Asia, in which he reviewed the work of the preceding decade and disclosed to the learned world the forger's activity which had been communicated to him by Stein from his itmerarv.*

STEIN'S FIRST BOOK.

The preliminary account of the explorations was first published by Dr. Stein in the Journal of the Royal Asiatic Society (April, 1901). After his return to Europe, he gave an account of his journey and excavations before the International Congress of Orientalists assembled at Hamburg in Sep., 1902. Stein's work was highly appreciated by the savants and they all expressed their admiration for the infinite trouble he took for the cause of science. It was not till 1904 that the public received from Dr. Stein his first book on Chinese Turkestan—"Sand-Buried Ruins of Khotan," which was a personal narrative of his journey or archeological and geographical exploration in Eastern Turkestan

materials in the vicinity of Khota But the scientific study of the vast mass materials in the form of antiquities a manuscripts collected during 1900-1901, to the author many years of patient work arranging, classifying and describing finds, and the result of such research a labour was his first monumental work "Anci Khotan," which came out in 1907.

1902-1906.-GERMAN EXPEDITIONS

Stein's success of 1901, admits Lueders, to the German expedition to Turfan in 19 This expedition was led by Prof. All Gruenwedel and Dr. Huth in Turfan and vicinity. These are the places excavated Klementz in 1898 under the auspices of Russ Academy. The German expedition left Ber in August 1902, reaching the ruins by end of November, where their excavation connued till March 1903. Gruenwedel wrote big report called Berichte ueber archalogische Arbeiten in Idikutschari and Umgebung winter 1902—1903."

This valuable report was published from Munchen by the Bavarian Royal Academy Sciences (Vol. XXIV. Band I). The book of tains many plans, pictures and reproducts of Turfan Art and frescoes. The result the first German expedition was very proming and fully repaid the trouble their auth took. After this with the exertions of Proceeding Pischel, a German Committee Research was formed with State help—German Emperor himself contributing 32,6 marks, and the State granting 10,000 marks.

The second expedition was led by Profeson Le Coq, between September, 1904 and Profeson Le Coq, between September, 1904 and Profeson Le Coq, between September, 1904 and Profeson Le Coq, between Level Level

By the middle of 1906, the third Gerexpeditionary party under Gruens arrived at Kashgar, where Prof. von Lewas sojourning after his hard work of year. He accompanied Gruenwedel to Kand Karashar and wanted to return hout as there was trouble in Russia, he could be the Karakorum, passed West Tibet and to India. His party reached Germany in

^{*} Stein-Sand-Buried Ruins or Khotan. pp. 447-459: Stein-Ancient Khotan, Vol. I, pp. 507-514: Dr. Hoemle-A Report on the British Collection from Central Asia, with 13 plates, 3 tables, 6 wood-

Sand-Buried Ruins of Khotan-Hui

i, the work of excavation, however, was tinued by Gruenwedel.

STEIN'S SECOND EXPEDITION

In the meantime Dr. Stein prepared for a and journey of discovery in the remoter rt of Central Asia and Westernmost China 'he extent of these explorations is sufficientindicated by the length of time spent over nstant travel and field-work, more than two ars and a half [1906-08], and by the gregate marching distance of close on ten ousand miles." (Desert Cathay, Vol. I, p. viii) bout his own work Dr. Stein says, "My cavations in 1900-1901 at ruined sites in e Taklamakan Desert around Khotan first venled fully the great historical interest of at ancient culture which, as the joint proact of Indian, Chinese and Classical | Greek | fluences, once flourished in the oases of nnese Turkestan. They also showed the rearkable state of preservation in which even le humblest relies of a civilization extinct ir long centuries might survive under the inds of a region vying with Egypt in its exeme dryness of climate. By my second jurney I succeeded in extending these systemhe explorations farther eastwards for nearly thousand miles in a straight line

There, along routes which from the last enturies B.C. onwards linked China with he kingdoms of Central and Western isia and the classical world, are scattered unis which yielded up plentiful relics hrowing light on the early history, arts and every-day life of regions the past of which except for rare references in the hinese Annals, seemed lost in darkness

(Desert Cathay I, p 11)

TUN-HOUANG CAVE

Di. Stein's wonderful adventure met with florious success at every step. At the florious site in Kharoshthi Script and a Prakrit Language, often bearing classical seal impressions. Many beautiful pecimens of Indo-Grecian Art also were found, which opened new vistas of research but the greatest of all discoveries, since the liscovery of Assurbanipal's Library at Kineveh, were the finds in the territory of un-Huang. Stein came across a portion, ltogether forgotten till then, of the Great Vali built by the Chinese as a protection gainst incursions of the Huns. Here a rindfall waited him fa the shape of an iterary treasure Buddhist piety of carly

times had honey-combed the rock-walls with hundreds of cave-temples, once richly decorated with fre-cors and stucco sculptures, and still objects of worship Dr Stein had the good fortune of gaining access to a great deposit of ancient manuscripts and art relics, which had lain hidden and perfectly protected in a walled-up rock chapel for about nine hundred years. He secured twenty-four cases, heavy with manuscript treasures secured from that strange place of hiding, five cases filled with paintings, embroideries, and similar remains of Buddhist Art It is said that a few years before Stein's visit, a Taoist priest discovered, in the Hall of the Thousand Buddhas, or Tun-huang as it is called, among the caves, a cellar which had been closed. This closed cellar contained those manuscripts. The cellar, it seems, had had been closed up in the 11th century portion of these manuscripts fell to the lot of the French Mission which was in the field of work under M. Pelliot in 1906-07

STUNN SER-INDIA

Di Stein returned in 1908 from his second tour of explorations and published in 1912 his personal narrative in two volumes known as "Ruins of Desert Cathay a popularly written narrative But the vast material collected by Stein took many years to arrange, catalogue and describe them. His results were published in "Ser-India",—a detailed Report of Explorations in Central Asia and Westernmost China in 5 quarto volumes. three volumes being texts, one volume plates, and one volume maps and plans It was published by the Oxford Clarendon Press in 1921. His other great book was the 'Thousand Buddhas' which gives the illustration of the Tun-Huang cave-

SCHOLARS CO-OPERATION

In preparing Sei-India, Dr. Stein got the collaboration of a large number of scholars such as H F Andrews, F M G Loumer, Laurence Binvon, E Chavannes, A H Church, A. H Francke, A F R Hoernle I A Joyce R Petrucei, K Schlesinger F W. Thomas Prof. Sylvain Levi compares Sii Aurel Stein to his saint abhishta-actata, the Chinese pilgrim Hiouen Tsang He says, "Both traversed the same countries in their percegniations; both had to endure the same hardships, had to prove the same energy both brought home a treasure of notes, of servations, and documents. "No incomplements in the pride interfered to raiso difficulties in the

working up of the mass of documents obligated by Stein, some of them have been entrusted to Vilhelm Thomson, a Dane, the wonderful decipherer of Orkhon Turkish runes; some to von Le Coq, a German, himself another explorer of Central Asia; some to La Vallee Poussin, a Belgian, one of the authorities on Mahayana Buddhism; Pelliot, the French emuhe of Stein, who shared with him the treasures hoarded in the celebrated cave at Tun-huang, was called upon to help for the Chinese manuscripts; Chavannes, the leading Sinologist of our day, had for his own part the task of publishing Chinese wooden tablets dating from early centuries A D M Senart, Father Boyer, both of high renown as decipherors of Kharoshti characters, were asked to accept a share as co-editors of the tablets traced in that sort of writing. Prof. Gauthrot obtained the Sogdian fragments. Prof. Levi received the leaves written in the Tokharian language" This was not all In some of the studies nobody could do any work quite alone. Scholar had to co-operate a Sinclogist with an Indologist, a Sogdianist with a Sanskritist, and so forth

The wonderful discoveries made by Sir Aurel Stein were all carefully sent to the British Museum, and although a large portion of the expenditure was borne by the India Government, no curios were deposited in any of the Indian museums. But the fact must not be concealed that there is no competent Indian scholar, who could deal with these subjects and we could hardly know of their contents if they were left with ordinary scholars and not with European specialists.

1906.—French Expedition

In 1906 the French Archeological Department sent M. Pelliot to Chinese Turkestan. The itinerary of the Pelliot Mission took three years to complete the work they had More than a third of the time, from Feb. 1907, to May 1908, was spent at Tun-Huang. We have seen that this town and oasis on the edge of the desert of Lop has figured in the accounts of other explorations made during the past thirty years; but the Mission Pelliot was the first to carry out a detailed and systematic examination of the frescoes and images existing in a series of Grottoes, known as the Caves of Thousand Buddhes, cut in the side of a cliff distant from the town nine miles to the south-east, Mission Pelliots-Toun-Huang in 6 volumes of Portfolios, Paris - -- sema time. Japan sent a mission

to exceed the Santal Asian Rains, and Count Charles and Mr. Anobibana, whose labou met with considerable success. To present the remains of Fun-Heisang library from detruction they despisabled its content to it National Library of Peking.

1913-14 GERMAN EXPEDITIONS

In 1918-14 Prof. von Le Coq led anothe German expedition of Research in Turkeshi The results of German labours are been published under the title "Ergebnisse de Preussischen Turian Expeditures Kgl. and the latest of these publications is the monumental work by A. von Le Coq who ha taken part in the three last German expedtions, on "Buddhist late-antique Art a Central Asia". Prof. M. Winternitz has sen recently in the columns of this magazing given an excellent analysis of this monument al work of German scholarship and thorough ness (see Modern Review, 1925, April)

STEIN'S THIRD EXPLORATION

In 1913-15 Sir Aurel Stein underlock his Third Journey of Research in Central Asia, a preliminary Report was published he may in the Royal Geographical Society's Magazina, 1916, we have not yet got any description and personal narrative from him like the 'Sand-Buried Ruins' and 'Desert Cathay We fervently expect another popular book as well as a learned sequel to it in the most future."

GALTHIOT'S MISSION

Hefore we finish our article, we sell briefly mention one more fact left unhinder by the untimely death of its author. The Setersburg Academy appointed M. Gautho in 1914, as the head of a Russian expedito to explore some parts of Pamir plate in, when dialects akin to the old Sogdian were still use. Prof. Gauthiot was one of the great Sogdian scholars, rather discovere of the dead language. His monumental work is Sogdian Grammar in French, and varianticles about Buddhist books in Sogdian which adore the pages of many find learned journals.

But the war sacrificed this great 'c' on its bloody altar, and the scholarly w is actually the poorer at his death.

^{*}A. Stein—Memoirs on Maps of Chinese T tan and Kansu, from the Surveys made duri Aurel Stein's Explorations, 1900-01, 1906-08, 15, with appendices by K. Mason and J de Hunter, in 2 vols., 1923.

HE GENEVA OPIUM CONFERENCE: ITS PRACTICAL RESULTS

BY C. F. ANDREWS

rel before has the subject of the control of opium come so prominently forward into world notice as it has during the veal. The publicity now given to the ject is, by itself, of the highest practical ortance For in earlier days it was a cein of experts; today it is a world cen Among the results of the Geneva ifenace, this world publicity of the subject y in the long run, prove the most effective to it has been my own task to read ough the cuttings from the new-paperbli bed in Great Britain and America, which we sat out to me Only the leading tracts were sent. I do not think that any destat interest on humanitarian lines has ad such a public press in modern times n the whole, the treatment has been enerous. sympathetic and serious general cause has been remarkably strengthened and consolidated by the wide circulation day by day, of accurate information 'Opium as a subject, cannot possibly recede into a corner again

When we come to consider the practical results of the Conference itself a wide distinction must be drawn between the First Conference and the Second There is unfortunately the strongest evidence that the First Conference was so arranged that America should be excluded, and it was only with the greatest difficulty that America obtained the full power of revising its proceedings.

This exclusion of America was one of the At acts in the whole business. It made ar, from the very first, that the interested eign powers in the Far East were determined keep their revenue as long as possible e First Conference became an affair of utual arrangement between the foreign wers in the Far East Great Britain. ortugal, Holland, France—as to how far they ould continue their present opium policy as lucrative monopoly, and how far they would e obliged to alter it to suit the times India admitted to this close corporation. ecause it was from India that all the opium vent out to these foreign possessions for moking purposes.

The tone of the First Conference may be

judged by the symbolic change which was made by altering the word opium dens' to opium divars. I have been not these opium divars in singapur and een sights in them that ought never to be seen on God's Earth. Two other points deserve notice.

(i) A pecial tottele which was unanjmously agreed to declared that minors of tender age sould in the allowed in these onium divans soft was made clear to the world that fairen years after signing the Hague Concention, little box had still been allowed to stock optum in these bortible places. The East Coference could not, lowever agree with regard to the exclusion of women. It are almost that it was nocessars to preserve woner, sugars, by giving them the doubtful privilege of entering these opium divans The dangers of such a course are obvious Prostitution and opium smokin, are very closely linked together. If proof it this were needed mear at nome, the evidence given by Babu Krisena Kumar Mitter before the Royal Commission in 1804, should be read it shows what was going or in Calcutta itself during those carlier days

(ii). An Article advising that, in those countries where opinin smoking was still going on, the voting should be educated about the evils of opinin addiction was carried but a clause was reserted which said that i for any adequate reason the contracting Powe thought it madvisable to give such instruction to the young, it might on excepted As Bisho Brent put it, a finer instance of hedging hancever been seen!

It is useless to go on with a recitation of the terms of this First Conference. Even a own begetters were ashamed of their offspring. The representative of India, the notorieus Mi John Campbell duly signed it. Then something happened All the rest of the delegates hurried away to consult their own cabinets. Mi Campbell was left ingloriously alone. Those who were present state that the scene was more like the actual man farce than the performance of a data towards humanity. It may be that out of this solemn farce some good may come for some of the delegates, were senously intent on progress.

But one cannot hope for much in an atmosphere. where the opium den' is turned into opium divan'.

But what can be said of the Second Conference? Here at least there was no close corporation. Also America, by threatening to leave the Conference at the very start, counteracted the frantic attempts of Government of India's delegates. Mr. Campbell and Mr. Clayton to keep the limitation of opium cultivation out of discussion 'India' was placed in the sorry position of being the sole obstructionist of full, frank and complete discussion. It would be interesting to know if the Government of India instructed Mr. Clayton and Mr. John Campbell to take up this singular attitude. It would be also interesting to know whether after declaring to the world, in a Government-authorised pamphlet, that opinm had been made a transferred subject, the Government of India took the elected members into their confidence either with regard to Mr. Campbell's appointment or with regard to his instructions as

delegate.

When the preliminary right of free and unfettered speech had been gained, the American delegate, Mr. Stephen bluntly accused the British Contracting Power which had acted at the Hague on behalf of India and the Far East possessions, of a breach of faith. He read a passage from a standard authority on International Contracts. and charged Great Britain with breaking the Hague Convention for financial reasons. Lord Robert Cecil rose immediately and said with emotion that the charge brought against Great Britain by America was very wounding indeed: if it had been a private charge brought against bimself as a private individual, he would have decided not to have anything more to do with the person who made it, until it was withdrawn. The hint to America to withdraw the charge was a broad one. but I have read every word of the proceedings which were sent to me, and I have found no withdrawal at all.

. America, instead of withdrawing the accusation, made one last offer. If Lord Cecil would give any reasonable definite time in which he would agree on behalf of Great Britain that opium smoking would be suppressed, he would accept it; but he would not accept an indefinite formula.

Lord Robert refused. He offered the indefinite formula that fifteen years after it had han declared by an international commission -- China had been suppressed. Great Britain would opium smoking in her For Eastern post

What Great Britain signed at the H January, 1912, was, that she would 'e ly and progressively suppress opium ing, and that if she was not able to immediately she would do so as soon sible,' (I am quoting the exact word, ? pointed to the Philippines where the ties from smuggling were even greate they were at Singapore. America sa the vague phrase as soon as possible Hague Article had been made the part endless delays already. She was not to to sign another dilatory clause such which Lord Cecil proposed, namely years after it had been declared by an national commission that opium smi from China had been brought under co Such an indefinite clause would only another interminable delay. Therefore rica made one last offer, suggesting a years from the signing of the Geneva (' tion (thus adding three more years to the vious offer): this would imply the year or thirty-one years after the signing Hague Convention in 1912. But Lord Cecil stuck to his own formula and American Delegate withdrow

Has then nothing been achieved? Probably more was accomplish the American withdrawal, followed by of China, than all the rest of the two ences put together. It drew the worl tention as nothing else could possibly done. It made it necessary for the tracting Powers, who remained, to they the out what signed to letter. Thev were put on their by America's challenge itself. The has been achieved. America's much shook to the ground the hollow of sham, which made up so much of th structive programme of the First Conf It brought people to their senses. heard since then, that Bishop Brent, wh Mr. Stephen Porter, fought, so outspoke the right and the truth, and uncovere hypocrisy of the First Conference, b that a great blow has been struck at t traffic and a great advance made.

She mus What must India do? down at once the hateful screen of which she is supposed to be represented man like Mr. John Campbell. She mu that in all the Councils, including the It Assembly, the opining question comes e into her own hands without any sub

whatever. She was not once that the recommendation of the Reforms that Exchange shall be a transferred subject in Assam, be carried out. She should send at once her own Congress Commission, not only to Assam, but to all the black spots m India and Barma, in order to enquire what can be done by the people themselves to make them white. She can at once impress on the mill-owners in Bombay, that she will no longer endure to have the babies of factory labourers doped, while the mothers go to work She can respectfully represent to the State of Malwa, that it is a dishonour to the fan name of the Motherland to grow opium only to be smuggled through to Assam and other places, and used for opium intoxication

All these things and many other things can India do, when once the conscience of the people is awake.

With regard to the new Convention itself, the American stand for restriction of cultiation has effected much In the Preamble hich was signed by all the Contracting lowers the effective reduction of the cultivaon of the opium poppy has been expressly nentioned.

I take from an authoritative source the ollowing summary of the articles of the new 'onvention :--

Factories are to be licensed and controlled all Pisons engaged in the trade are to be registered,

manufactured in the trade are to be registered, and a record kept of the quantities manufactured in otherwise dealt with."

"The certificate system is to be continued and arefully watched. Import and export shall only in permitted when the Governments immediately oncorned have given their consent by certificate if permit."

A permanent Central Board of Control is to be of up to collect from the Signatory Governments of the drugs required, and to secure full The Central Board is to consist of eight persons to be appointed by the Council of the League of Nations, the United States and Germany. If the Board has reason to suspect that excessive quantities are accounted by the Council of the League of Nations, the United States and Germany. If the Board has reason to suspect that excessive quantities are accountable in any country, and that moard has reason to suspect that excessive quantities are accumulating in any country, and that there is reason to fear that these stocks may be diverted into illicit channels, it will recommend that any further export to that country shall cease until the Board is satisfied."

"An important addition to this clause is that the Board will claim the right to follow the same course with any country which is not a signatory if there is a danger of that country becoming a centre of illicit traffic."

"At the end of the Convention there are provisions for applying adequate penalties for offences against these regulations."

"The Convention is not to come into force until it has been ratified by ten powers, including seven of the States who nominate the Central Board."

In a Protocol to be signed by the oppun-producing countries the vexed question of opium-smoking

which led to the American delegation withdrawing from the conference theme dissatished with the relied to delate it is dealt with. These producing Std autitate to refu e then production, as with a fee your to satisfy an impurited Commission of the first that savigh is from their formations. I have a some of some to the enforcement of the evertee's be on an emission applied by the on the same that the burney

We start and the same and the trapect this type 122 for the first life to be countries have 12 for the same of the

Blue H Stars

The same states, it an whom I have taken the grass on to discuss the changes of these a terms are a ray horser fate than those of the Hare Convention and remained the back a dead letter. The is what he sa - f lulin -

to the transfer of the control of the said the of het strong the tradeora maken that the land, people have free true been using squam as a domest, and voternary reme he and even or that it is employed in the rites of citain Indian

Probable in one would done them the mixings of southing the ruthed feelings of the geds nor of contacting then dogs and cath, with the drug but to state these points is sufficient reason to continue the trade at its present dimensions is

something less than wise

Lord Robert Cecil - own account of what has been acomplished may be gathered from a speech made at Bournemouth directly after his return. He made the following announcement

It has been agreed to appoint a new inter-national authority chosen for the impartiality and computence of its members, whose duty it will be to maintain a careful watch on the truffic. When the need arises an embargo on the drugs will be applied for so as to encumvent any attempt to thould a country with hainful drigs. This Central Board will present to the Council of the League an annual report of its processings. The British trovernment are ready and willing to c soperate to the utmost with the most forward and energetic, to stop the trading in drugs. The churt difficulty is, how to accept the aenical percept, without interforms with the donestic cone as in India. It was decided that the rule should be accepted that optim should be produced for medical and scientific pur-poses only but that any country imable to fall in with the rule should make a destration to that effect, and should be allowed to sign the rest of the Covenant . As regards the five uniforms Chinese outside China arrang whom there is much smoking, it was resolved to stop it within lifteen years, this term to be on o ben it is want of Chinese opinin well not be sure to I rate this Lastein terretiones where smal mo is to up analy permitted.

Most important of all is the Pres Announcement of M Herluf Zinle, the Danish Mishston at Berlin, who presided with such distinction

over both Conferences, and more than any one else saved the situation. He says as follows:—

"It has been the most difficult Conference in the history of the League of Nations. We have touched on the centuries' old practices of the East; we have come hard against the economic status of several nations; we have found ourselves confronted by the most complicated and baffling details: we have seen the struggle between the smuggler and the law-enforcer; and yet we have had to safeguard legitimate rights and legitimate uses of drugs when fulfilling their errand of mercy in alleviating suffering. The drug question is both a loon and a curse to civilisation: it contains much that is good, as well as much that is bad; but where it is bad, it is like a many-headed Hydra, rearing its ugly features, despite all precautions in the most unexpected places.....

"The Conference has not removed the world's

"The Conterence has not removed the world's drug evil. It makes no claim to complete success. Yet I do unhesitatingly believe that this Conference has struck a most powerful blow at the drug-evil No voice was raised, and indeed. I believe, no rowe can be raised, against the justice of the principles of the American delegation. The only question is as to the moment when they can be realised. The drug question has entered upon a new period. It

is now caught in the day-to-day machinery of League of Nations. It cannot escape.....The many-sided campaign, which we have out during the past eight weeks, will follow it on on through its various successive stages, until terrible scourge, from which so many diffibranches of the human family are suffering, have finally been laid to rest."

Finally we may take the verdict of delegate from the Irish Free State:—

"I want to tell you", he writes "that the against opium and the drug-scourge will contand although the results achieved through this ference have been less satisfactory than man us desired, they nevertheless constitute an imant step in the right direction... "To say that Conference has been a failure, because a solution of that problem has not been found, who to only be an exaggeration, but a misseprestion of the facts"

On the whole, then, we may be than indeed for the brave action of the Amer Delegate. We may believe from what a wards transpired, that he had the symptof a large number of the other delegates the action he took.

WHY MR. ROCKEFELLER AND MR. CARNEGIE HAVE NOT HELPED INDIA

By J. T. SUNDERLAND

The American Letter, signed "Mary K. Morse," in the March number of The Modern Review, in which she gives testimony from one "closely connected with the Rockefeller Foundation" regarding the surprising fact that, while vast sums of Rockefeller money have been given to help good causes in many countries of the world, none has gone to India, a land where the need is certainly as great as that of any other country.

Why has India been thus passed by? The reason given by Mrs. Morse is what many of us had long suspected, namely, opposition or at least unfriendliness on the part of the British Overnment. She says:

"The Rockefeller Foundation spends money in China, South American countries, European countries, and even in Canada, because the governments of these countries take kindly to its activities; but it does not goento any field where the government by its work. India

tells the world that all that is necessary for progress of the people of India is being done the British, the Rockefeller Foundation feels any activity in India might not be liked by Government and might even be resented."

Here we have it Here we see what means for a people to have no national existence,—to be not a nation, but only a mappendage to a foreign nation. Is not a condition of things an eloquent comment upon the claim put forward so constantly. Oreat Britain that she is India's friend a benefactor—that she is in India for Indigood?

A recent report of the Reckefeller Fountion shows gifts to China for medical edution, hospitals, etc., amounting to more it ten million dollars. There is one sin donation to the Peking Union Medical Colle of \$8,513,882. All this is admirable. He conditions in China are bad; she green needs such help as this which is being measurously extended to her. But Ind.

health conditions are quite as bad. And the real fact is that very little is being done to improve them. The British Government is not doing all, or more than a very, very small part, of what is necessary. The money sorely needed for founding and maintaining medical colleges, and for promoting hygiene, sanitafron, hospitals and medical aid to the people. to save them from the terrible scourges of malaria, fevers of all kinds, tuberculosis, plague and other diseases which devastate the land, is used for large salaries and pensions for the British overlords for the land, and for great armies to hold the people in subjection. No unprejudiced mind can doubt that if India had been a self-ruling nation instead of a people held in bondage by a foreign power, she would from the first have received as much attention and as generous aid from Mr. Rockefeller as he bestows upon China.

Turn now to Andrew Carnogic Why did not Mr. Carnegie, while bestowing his large benefactions upon his own and other countues, include India? There seems reason to believe that his motive was exactly the same as that which influenced Mr. Rockefeller and India was a the Rockefeller Foundation "possession" of Great Britain, and he knew that Great Britain would not be pleased if a extended help to any of her "subjects" she would see in it an implied criticism of her "subjects." She would see in it an implied criticism of her rule, -a suggestion that she was not doing for India all that she ought

to do I think it will not be out of place if I describe several efforts which have been made to induce Mr. Carnegie to give aid in one form or another to India.

In the year 1906, while I was hving in Toronto (Canada), Mr. Carnegio came to Toronto to deliver an address, and was the guest of the distinguished scholar and writer. Professor Goldwin Smith. Having a somewhat intimate Professor Smith, and with acquaintance knowing his interest in India, it occurred to me that this might be a favourable time to carry out, with his aid, a purpose which I had long had in mind, of endeavouring to obtain from Mr. Carnegie, a promise of some important practical benefaction to the Indian people in their poverty and need Accordingly, I wrote to Mr. Carnegie the following letter. which was delivered to him by Professor Smith:

Toronto, April 26th, 1900 Mr. Andrew Carnegie.

My dear Sir:

Probably Mr Goldwin Smith has mentioned to you the subject of India, with the inquiry whether, under any circumstances, you would be disposed to lend a hand in the promotion of Indian Education

As of course you know, the needs of India are very great. Her people are very poor There are few to help or take much interest in them. They are the subjects of an alien rule, which has only too little sympathy with their aspirations and ambitions. You will probably agree with me that in important respects they are the most gifted people of Asia. They have had a great history, of which they are proud They have created the most remarkable literature of the Orient, and philosophies not inferior to those of Greece and Germany They have given to the world two of its greatest religions Says Lord Curzon "India has lett a deeper mark upon the history, the philosophy and the religion of markind than any other territorial unit in the universe. The fate of such a people may well be a matter of concern to the world With the awaling of the Orient, the people of India are awaking They have felt deeply he influence of Japan More and more every tyear they are feeling the burden of then poverty, then political helidessness, and then want of facilities for education, especially technical and industrial Teducation Their former extensive manufactures are nearly all broken down Practically the whole people are now compelled to live on the land The rich resources of then country in other directions are largely undeveloped, and they cannot develop them, partly in want of scientific and technical knowledge, and there are almost no facilities at all in India for acquiring such knowledge. The Indian Government spends \$105,000 000 a year on its arm. and the paltry sum of \$3,750,000 a year on education of every kind

About two years ago an Association was . formed with some of the ablest and most influential men from all sections of India at its head to send students to treat Britain, thermany, Japan and America to acquire the scientific, technical and industrial knowledge which is so sorely needed. The Asperation is pushing forward earnestly, and has now sent out in all about 100 young ion But unless you have evourself been in India, you can have little conception of how poor the people are, and how severe a strain it is to raise money for even the most urgent objects.

It is to this movement, Mr Carnegio, that

THE SECOND

I wish especially to invite your attention. Would you not like to help in this important, this sorely needed effort to lift up a great people, to give them new hope, to increase their means of livelihood, to put into their hands new possibilities of self-help, and thus do something permanently effective to rescue them from those awful famines which have their cause less in lack of rain than in the appalling poverty of the people?

Allow me to make a definite suggestion And pardon me if my suggestion is of something large, for the interests, the welfare, the salvation, I may almost say the lives of 300, 000,000 of people are at stake I cannot forget that you offered twenty million dollars to secure the liberty and independence of the Filipino people. This noble offer makes me feel sure that your sympathies and interests take in not only Anglo-Saxon peoples but the world, and it gives me hope that you will be glad to do something in some degree adequate to the great need and the splendid opportunity. Would you not like to devote at least 10,000,000 to India's educational salvation,—the interest on your donation to be devoted first to the work of sending students to Japan, England and the continent of Europe and especially America, to be trained, and then, when the men are ready. to the establishment and maintenance in India of scientific, technical, industrial and agricultural schools in the different great Provinces?

Let me say, I have visited most of the leading universities, colleges and educational institutions in India, and know pretty well what they are, and I have also done some corresponding with leading men in India in regard to this matter which I am now laying before you. I do not speak authoritatively for any one except myself, but I think I have good grounds for believing that no benefaction you have ever made has been more warmly or gratefully received than this would he by practically the whole body of the Indian people.

If this matter is one that interests you, so that you would feel like giving it your consideration in case it came to you in a form that commended itself to your judgment, and from a body of thoroughly representative and responsible Indian gentlemen, I shall be very glad to know.

My only apology for taking the liberty of addressing year, is India's great need, and bolians is offered

work second in importance to none that you have undertaken.

Most respectfully yours, J. T. Sunderland.

P. S. Perhaps I ought to add, that I have been in correspondence for some time with Sir Wm. Wedderburn, Chairman of the London Committee of the Indian National Congress, about the matter, and he expresses very warm and earnest interest in the same and a desire to co-operate in any way in his power. I have also talked the subject over carefully with several eminent American educators, who have strongly urged me to lay the matter before you.

J. T S

To this letter I received the following reply from the Secretary of Mr. Carnegie

Government House, Ottawa, Canada, April 30, 1906 Rev. J. T. Sunderland, Toronto.

Dear Sir:

I am to acknowledge receipt of your favour of April 26 to Mr. Carnegie, and to say that Mr. Carnegie is unable to take up the subject which you bring to his notice.

Yours respectfully, (Signed by Mr. Carnegie's Secretary)

Four years later, when I was residing in the city of Hartford in the United States Principal H. C. Maitra, of City College, Calcutta, visited this country and spent some weeks lecturing in institutions of learning and preaching in various churches During this time he was my guest for several days. At his suggestion, on October 29, 1910, I wrote again to Mr. Carnegie, putting before him once more the pressing educational need of India, and asking if he would grant in interview to Principal Maitra on the sub ject. To this letter I received an answer (dated November 4), saying: "I am oblige for yours of October 29, but do not wish undertake foreign work, having quite enouto do at home, or at least within the hour of our own race. Having been in India at knowing something of the conditions there know the magnitude of the task."

Because this letter from Mr. Carne laid stress upon his desire to confine work to America, I determined, on further with friends, to address him

ird time, to ascertain whether he would to be willing to aid India in America, that to establish a generous number of scholarips for Indian students in American irresties. Consequently I wrote him once ore as follows:

Hartford, Conn., December 17, 1910. Mr. Andrew Carnegie, East 91st St., New York.

Dear Sir:

Six weeks ago I wrote you asking whether inder any circumstances you would be fulling to help India in her great need for direction—particularly scientific, technical, ignicultural and other forms of practical naturing. Under date of November 4th you eply that you "do not wish to undertake my foreign work."

I trust you will pardon me if I ask you he further question: Does this mean that you would not be willing to help Indian young men to come to America for study, by projuding a certain number of scholarships for them in some of our American institutions if harming? This would not require you to send any money to India, or to enter into invictations with parties in India. All could be managed in a very simple way through a pumpetent American Committee.

Japan has been very greatly benefited, as on know, by sending here so many of her oung men for scientific knowledge and traing China, through her more than 400 young en now studying in America, and the still iger numbers to be sent by the Government the near future, will be benefited quite much India's need is greater than either pan's or China's. Indian young men in cat numbers would already be coming here r training, without receiving any assistance all, were not the poverty of the people ere so very severe. What is required in der to open a new day to India, to enable r to develop her resources, to build up ce more her broken down manufactures, to eate new industries, and thus raise her ople to self-help and to hving conditions, more than anything else, scientific and hnical education.

Would you not, Mr. Carnegie, he willing furnish, say 50 or 100 scholarships for lian young men of high ability and prose, perhaps in the Institute which you urself have founded in Pittaburgh, or, if

it seemed to you wiser, partly in that and partly in other American Institutions?

I am sure the matter could be planned so as to give you no trouble beyond the selection of the committee to have the scheme in charge, and the provision of the necessary funds. And the boon which you would thus confer upon India would be of simply priceless value.

Yours very truly, J. T. Sunderland.

To this communication I received from Mi Carregie a courteous reply, but declining to make any promise that he would found the American Scholarships suggested, and giving no further explanation Here the whole matter ended

What was the reason, the real reason, why Mr Carnegie refused to aid the Indian people? It was not because he was unwilling to-extend his benefactions outside of America. As a fact, he gave thirteen million dollars for libraries to other countries, ten million dollars for universities in Scotland, a million and three quarters for the Peace Temple at the Hague, and gifts for various other objects outside of America amounting to three millions Nor was he antagenistic or even indifferent to the welfare of India. He had been there and knew its needs. Further more, he was a thorough democrat, a believer in freedom for all peoples. He is reported as saving in an interview in Chicago, March 31, 1910, nearly "I do in the language of Abraham Lincoln not believe God ever made any man er any nation good enough to rule any other man or any other nation

I never knew Mr Carnegu personally, but in talking with his friend, Professor Goldwin Smith, and with others who knew him well, I became convinced, as I have already said, that his reason was the same as that which influenced Mr Rocks feller and the managers of the Rockefeller Foundation, namely, unwillingness to antagonize or displease treat Britain As a steel manufacturer, he did wast amount of business with Fn_land , he himself was Scotch by buth, and he owned an estate and a historic old castle in Scotland whele for many years he spent his summers, the British people occupy a great place among the nations of the world, while the Indian people have no place at all , consequently it was not strange that he desired to preserve undisturbed relations with the British Government and people. Perhaps this was cowardly in him :

I think it was both cowardly and unjust. But it is easily understandable, and it seems clearly to explain his otherwise inexplicable conduct towards India.

In his case, then, as well as in the case of Mr. Rockefeller, we have an illustration of

what it means to the Indian people to b tionally nobody, in other words, unimpo and negligible subjects of a foreign p instead of a respected and honored n having a place (as is their right) among great nations of the world.

DR. STEN KONOW ON INDIA OF TO-DAY

We have received the following letter from America, with the cuttings mentioned therein, which we have felt it our duty to publish, not because any special importance attaches to the views expressed in them, but because appreciation of Dr. Konow's work and his portrait in Indian costume appeared in this Review. Our comments will be found among the Notes in this issue. Editor, The Modern Review

> "225, Sylvia Street, W. LAFAVERTE, IND. April 11, 1925.

"Editor, MODERN REVIEW. 91, Upper Circular Road, Calcutta, India. "Dear Sir.

"Enclosed you will find cuttings from The Chicago Daily News of a series of articles on India by Prof. Dr. Sten Konow These articles have been saved by a Chinese friend of mine for sending to India with a view to being published there

"In the February issue of the Modern Review mention is made of the good work done by Dr Konow by his studies of our ancient civilisation, culture and religion. It will be, probably, interesting also to know his political views about India, which may not be quite agreeable to many of our people at home

"Since Dr. Konow and Mrs. Konow have obtained so much admiration and love from our people that led to either their assuming, or our conferring on them Hindu names and costumes, it is quite proper that we should know more about them and their views about present-day India besides her past. This is particularly important, because it gives the the point of view of a disinterested foreigner, which we are not always in a position to

"I shall be very glad if you will give your attention to the enclosed cuttings and give them publicity, should you consider it proper to do so.

I remain,

BOUSHEVISM IN INDIA FOLLOWS QUEER TRAI Weakening of the British Empire-Object of Subtle Activities.

(Following is the first of four additional articles on holshind by Dr. Ston Konow. Professor of Indian Philol Inversity of Christiania (Odo), who is now a visiting pr f Dr. Ribudranath Tagore's university, Vissa-Bhanti, in Sci. tun Hengal India)

BY DR STEN KONOW

Special Correspondence of the Chicago 1 News Foreign Service

Santmiketan, Bengal, India, Jan. 15 -lin bolshevism started as a violent social unber The possessing classes were deposed, and power in the State as in society was nominally t ferred to the workers In most European com bolshevist propaganda relies on the antagonism ween capital and labor, which has long play prominent role in the social struggle, and bold agitators take their stand in the theoretical win of well-known socialist authors. Their them ever, is more than a social doctrine. It is on a different conception of man and mans the which is more akin to Asiatic than to have ideas

In Europe, as in America, the ideal his inhunited freedom for the individual in his life activity so far as that freedom does not this the natural rights of other individuals. The on the natural rights of other individuals. al mentality can perhaps nowhere be more ele grasped than in India, and especially in indian There one does not meet with individual feal but with types and more or less general t And in a similar way Indian religious ann at ? cipating man from the fetters of individual herse and bliss.

DREAMS OF A GOLDEN AUF.

It is a similar frame of mind one meets inf ism and holshevism, and, in a certain sense are religious. It is, accordingly, not a mere of chance that the bolsheviks have made against inherited religion. Bolshevism in its religion, with its essentially religious dream molden against the transfer of the months of the religious dream molden against the statement of the religious dream molden against the religious dream mo golden age, at least for the masses, if not for individue la.

o so.

It seems to me that this communist conn.

is deeply ingrafted on the Russian mind E fore the revolution Russian society to a great on soviets village councils, m

ancils, and so on. The representatives of the ore individualistic conception to a large extent ere foreigners, and bolshevist revolution was also a certain sense a national reaction. And outside Russia in Asia the aim of the bolsheviks has on largely a restoration of the Russian empire.

This state of things is everywhere apparent in holshevist propaganda in Asia. Its agents peal to the different nationalities and try to rouse ten to light for independence, wherever they are most foreign rule, and at the same time they atompt to strengthen the communist instincts of the state proples. The final aim seems to be an all-inputing holshevist organization with its center plassia.

Using the Koran for Propaganda

We have been able to follow the process in vurus parts of Asia. A short time after Lemm's revolution we were informed that a learned Mohameman had undertaken the task of proving that pishevism was in reality taught in the korm. It is apparent that the idea was to make use of slam in the struggle against the old capitalist opens. We can, therefore, understand the attitude of Moseow during the negotiations between Turkey and the allied powers. Turkey was the three Moseom empire, and an alliance or a close understanding with the caliph would have been of incalculable importance for the bolshevist movement over the khole Mohammedan would.

minimum e for the boisneyest movement over the hole Mohammedan world.

Mustapha Kemal Pasha made an end of such heams. He is a nationalist, and his aum is the establishment of a Turkish empire independent and laweful. He abolished the caliphate resairs he and that the interests of Islam might sometimes determinental of those of the Turks, and he would built is likely to submit to the dictates of a world-pupilism organization. Nationalism cannot well

e reconciled with international idea-

Such evidently, is also the opinion of the bolshoiks themselves, to judge from their behavior in the lateaus. To begin with, they acted as if they ere in favour of an independent Can asis, a son as the people nad organised, their home-inic owerer soviet troops appeared in order to establish soviet republic dependent on Moscow streetalmalities are only a means toward, the final aimulgest are as should be freed from the domination ["capitalist" empires because the latter is an batcle to bolshevism, but not in order to permit lem to carvo out their destay in their own way

hem to carve out their desting in their own wat As long as they do not feel strong enough to ring foreign peoples under their control, however, he holsheviks pose as the advocates of the rights the subject nations, or of the national cause here foreigners try to exploit a country in their treest Everywhere in Asia they are able to point the contrast between the rich Europeans and le mass of the population, and frequently also to mover the representatives of national critical, who pieto get rid of the European competition and not take into account that bolshevism in its very fure, is irreconcilable with their own interests ally a short time ago we heard of leading Chinese lisheviss.

The methods of the soviet propagandists in Asia is be studied with exceptional case in Atchanistan he aim has been clearly to lessen the Brinsh hold the country, and thus to contribute to the

weakening of the British empire, which everywhere in Asia stands in the way of bolshevism.

AIGHAN EVIR IN CONTROL

The new ruler of Afghanistan seems to be quite sincere in his desire to molernae his country. He has mell hunself independent on India after a war which the English newspapers in India described as successful, and since then he has been busy traing to develop Afghanistan points alv, industrially and commercially. Russian agents play a considerable role in Kabul and probably also Glewhere in the country and they are everying a not inconsiderable influence on the enuit. Evidently they do everything in their power in order to strengthen his position and to help him in anyting through his reforms.

Industrialism is not in itself repage and to bolshevist principles and Afghan industry is a state affair, just as are Russian in its at the present day. But the letter of the whole unfortising is the emigrant por even mornally a soviet or representative of the employees. And the same is the state of

times everywhere

It is evident that the Jolsheviks have chosen to abstract from bolshevism proper in order to a hieve some problemmary orgest. That can be only the wakening of Batish influence in Asia. Therefore, the bolsheviks ally themselves with Afghan nationalism, well knowing that it would not be too difficult to make Afghanstan submit to Russian controls, were Britain's powerful hand to be withdrawn.

WORK WITH INDEX NATIONALISIS

Similar considerations have induced the soviet authorities to sock connection with Indian nationalists. There can be hade doubt that Russian money has been placed at the disposal of ridians, and the nation dist coloring affected by soviet propaganda in As a has strengthened the Indian independentists who teel in a sec upon the Indian independentists who teel in a sec upon the Indian Russia stands behind them. For Russia is still to the average Indian a powerful antagorist of the British enipric. The Indian main rist will be still more calconized in this way than the ordinary nationalist for he knows that his rootheds have the said tion of the mights soviet organization. But even in Indian the rimmediate aim is to obtain independence for India. He is above all a nationalis.

Therefore when we can trace the influence of Rissia in India at the present day and hear the praise of bolsheyism sung to people who are themselves for is moved from its underlying ideas, the reason is that nationalism has become such a leading factor in India. In later articles, I shall speak of the development of the national idea in this

country

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NATIONALISTIC POLC STRONGER IN INCA.

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Special Courts pospex is of the Chicago Pally News Foreign Service

Santiniketan, Bengal, India, Jan. 15.—The idea of an Indian nation has not come as a natural consequence of the historical development of the Indian people. Since India emerged from the mist of prehistoric ages the country has been the home of different races and peoples never able to melt together into a community with common aims and interests. To a great event the whole population came under the influence of Aryan civilization and in the easte system was found a formula for co-operation between the different elements. But all and the caste system became a hindrance to the development of the feeling of unity. The Brahmin of one country felt himself, more closely akin to his caste-fellows in the neighboring State than to

his co-citizens.

The last great attempt at uniting the country in one State before the advent of the Europeans brought a new split in introducing a new religion

—Islam.

It was reserved to the English to accomplish what others had failed to do—to create a united India. Only after the establishment of the British Indian empire were the necessary conditions given for the development of an Indian nation. Only then could the Indians become accustomed to look on the whole people as a unity la nation c'est l'histoire.

EDUCATION PROMOTES UNITY.

For further development it was of far-reaching consequence that the British decided to build a new educational system on western lines. The result has been that European ideas have gradually found their way to India and impressed themselves on the minds of educated Indians the leaders of Indian thought, and among these the national idea has gradually come to occur, the forement idea has gradually come to occupy the foremost

There was a long time before the development led to a feeling of irreconcilable contrast between Indians and British To a great extent the educated Indian looked upon himself as a British critizen and Indian looked upon himself as a British critizen and was proud of belonging to the ruling nation. Even the great revolt in 1857 was more a reaction against a supposed tendency to introduce Christia-

nity than a national rising.

Gradually, however, the attitude of the educated classes underwent a change. The more the mind was filled with European ideas, and the less the British did to give the Indians equal rights within the country—not to speak of the empire—the clearer the Indians began to see that they were a subject race and not free British citizens This feeling brought them nearer together and strengthened the national idea, which grew up in consequence of the establishment of a common State and which, to begin with, seemed to tend towards the develop-ment of a unity comprising British and Indians. The more outspoken and particularized Indian nationalism therefore came as a reaction against

the foreign domination.

Before I was in India sixteen years ago the national feeling had become very strong and it was decidedly anti-English. Over and over again I noticed how the attitude toward me changed when it became known that I was not an Englishman.

MOHAMMEDAN AND THE HINDU.

Still the movement was not then universal. It was more or less restricted to the educated classes serverially to those who had studied in English

schools and universities. And the Mohamu were standing aloof. They knew that they were standing aloof. They knew that they in a minority and that their position in a dependent India would be worse than British dominion. As an intelligent Mohami ruler has repostedly said to his friends: were never ruled by Hindus and we never submit to Hindu rule? Islam was to them important than India There was mo generally an impression of the necessity of pring the connection with Great Britain. India not stand on its own less. not stand on its own legs.

Now it seems as if a thorough change has about Leading Mohammedans are joinin Hudus in claiming home-rule or independent the national idea has a firm hold on the mi much wider circles And what is perhapsumificant, the Sadhus, the saints whose should make them disinclined to take a should make them. worldly affairs are active in the anti-British

paganda

SIGN OF SIGNIFICANT CHANGE.

I shall never forget what happened to short time ago in an Indian town. I had del a lecture on a religious topic and during the l I had been asked to give a resume in When I had done so, a Sadhu rose and pout that I had just happened to throw a hight on the position of India. When a for spoke to them in English they all undevery word but when he translated his utter into their own sacred tongue only very few able to follow him And the Sadhu was I cheered

In order to understand the thorough chan atmosphere, it is not sufficient to point to natural growth of the national movement. must be special reasons. And among these I convinced that the great war must be men

When the war broke out, Lord Sub warned his compatriots against drawing India the conflict. He reminded them of the fact the pretorians remained loyal only as long a

the pretorians remained loyal only as long and did not think that they were necessary. He warning has proved true. The Indianated that they must come to the assistance of mother country in her struggle. They were over-willing, and the methods of recruiting not characterised by sympathy and leniency they went into the war, and they fought in and most Indiana were convinced that they deand most Indians were convinced that they de the issue. They drew one conclusion fro whole series of events. It was not Great I that was necessary for India, but on the con Britain could not subsist without India.

LOSE FAITH IN PHOMISES.

India was roused to a sense of her own in ance, and the Indians claimed a large share in administration of their country as a well-erward. The British were slow in listen such voices and when the reform came the lithought that they had been exploited a Britain's will. The anti-British feeling in still streams.

still stronger.

Moreover, the Mohammedans entered the They had gone to the war confiding in the ploof government that the caliph's power places of not be curtailed and the sacred places of would not be invaded. And they saw that troops entered Jerusalem, which to the Mos

holy town, and they were told by Lloyd George that the Turkish suitan could not hope to be better reated than the other enemies. The result was that leading Mohammedans lost their faith in British incerify and joined the ranks of the Hindu

nationalists.

It is curious that the great war, which was said to aim at liberating all nations and uniting them for the furtherance of lofty ideals, has led to a straining of feeling between the different races, The color prejudice of the winte race seems to be tionger than ever, and the colored races are more and more reciprocating the feeling of distrust and ill will. In such circumstances the anti-British feeling may some day spread all over India and become irresistible.

111.

Parstice of British Much Lower in India

Soldiers Distlusioned by What They Saw in War-Gundhe's Influence

of discovers the third of four additional art fix by the forces and attendand social conditions in India. Dr. Kotower produces in the confidence in the Engineers of Christians of the Engineers of the Engineers

By Dr. Sten Korow

Several corresponding of the Chicago Daly

Non- Foreign Service

Santinikotan, Bengal, India Jan 15. The strengthening of nationalism in India, with the consequent claim for home-rule or independence has been brought about by the educated classes The people at large have had little or no share in the movement. The change has been due in part however, to events during and after the war

As a rule the suddiers who emisted for the war did not belong to the higher classes. Then experiences during the various campaigns were bound to be ome known in large circles. In the camps they heard about the great service they were removing to the British empire they must after all be of some account. And on the battlefields and in the trenches they were not always witnessing humphs won by the powerful samps then masters Sometimes they even saw the saints ther masters sometimes they even saw the saints flee for they have the tales the soldiers told when they testurned were repeated in the bazaars and they lost making in being repeated. There was an immense loss of prestige for the British arms, even in the minds of the simple villager.

To the villager sielers the British government

To the villager, sirker, the British government had hern a mystic power, something almost divine, which must be worshipped in fear and awe. But there was rarely any love for or devotion to it. Now, with belief in its invincibility and something of the awa distributions are aware heavy of low-caste. of the awe disappearing, we even heard of low-easte who saug out in joy at the rumor of Butish

defeats,

SAN FRANCISCO EXILES ACTIVE.

The coil is gradually becoming prepared for the pred of the nationalist movement among the udian masses. To a certain extent the movement as already made its way to them. It is possible to nont to definite among that have contributed o must be definite events that have contributed this result.

During and after the war there were many buring and after the war there were many fine of a widespread revolutionary movement, led lartly by Indian exiles who had found refuge an an Francisco. The authorities were nervous, and specially in the Punish, scope officials were

anxious. There more than elsewhere the recruiting for the war had been conducted with a harshness that lot to much resentment

Some unfortunate happenings led to an attack by a mob on the British quarters in Amitistr, where some Englishmen were killed and a lady was ill-treated. The leading fidians tried to quet the masses and condemned their violence in strong Then the town become quiet again

But then the British general Tryer entered the tage and forbade, all public meetings in the town His orders were not sufficiently published and a big meeting was anisonneed in the fahanwala Bigh, a big square with only one entrance. There tien Dyer posted his troops and ordered them to shoot on the assembled masses and about 800 to shoot on the assembled masses and about 800 to shoot on the assembled masses. Indians were killed Other repressive nearing followed and the following days were hard for the Indians.

GANDIN ENTERS THE LISTS

These events raised a torrent of indignation, all over India and Gandhi threw hijaseit with all his energy into the struggle He could mind, in strongest terms, the attracte of the government in Amits and with reference to the reace with Turkey, and started a compagn which some spread over all India

Gandhi is not a polyteren of the common, type He has devoted his life to a deinterested fight for these who are exploited and depressed first in South Viria and new in Index, and he has a unique position in the hearts of the lighter people This methods and his motives its differ et from those of the average politician. If does not have the Euglish on the contrary he is meltined to admire them and would be prepared to agree with Rabindi math Timore that the lest English men are the lest specimens of humanity. He knows is every reported pide; knows that the British administration in India has been of a high order and that the individual British will exert himself to the utmost of his power

Gardhi therefore was should more that any one else at these happenings because that sook his fifth He foresew that the Mohromedan question thicatened to be one fital for John and he poind hands with them paths to avoid a violen-continust of religious technic. He test to ed to appeal to the British authorates and only when this appeal failed did he throw himself into the struggle of which he son became the nominal

leader

GANDRI'S VIDAS NOT POLITICAL

Gandle did this wish greet relactance and only ifter having come to the con lesion that there was no other war available. He saw in the conflict between the British and it distants not so much a struggle for politi d power as a clish seween two different views of ide rid lifes unas forth, average European the chief things are power and pros-penty to Gandhi spiritual feedom and sli-control liss rewest religious and not could if

But he had come to the conclusion, that the conda t with Europe was a denserous poleon for India, and he pomed those we way d to heak off the come tion, or make it pow to see to work for

The police Gandhi also ited is chara tensite of the man. The linkings he usued should withdraw from every co-operation with government, the sata-one government, as a used to six and we now, understand how he came to use such a term. By such means he had triumphed in South Africa, and he had no doubt as to the result in India. The Indian should rely on right and justice, which were stronger powers than force and violence.

Above all, they must practise a chimas, avoid violence in any forms and horse he shows how funda-

lence in any form, and here he shows how fundamentally he differs from the bolshevist revolutionaries

of Russia

The state of the s

The Indian people at large worship Gandhi, the mahatma, as a saint. And the result of his joining the ranks of the nationalists was that the movement spread all over the country and came to comprise all classes of the people Indian nationalism is on all classes of the people its way to becoming very firm

GANDRI'S ADHERFACE HELD MOVEMENT.

Gandhi's preaching of ahmsa was not in vain. For many years it had been impossible for higher British officials to move about without expensive precautions. Otherwise their persons and their lives would have been in danger. Now there was a great improvement in this state of things, and it was only quite lately that the recrudescence of anarchist crime brought about a change for the worse,

The following current of events is too well known to need recapitulation. The movement which Gandhi accelerated spread like fire in dry hav, and here and there it proved impossible to restrain the mob from using violence. It came to deplorable excesses, and Gandhi did not shrink from the responsibility. He was airested and imprisoned for six years, till the precarious state of his health brought about a release last year.

But Gandhi in prison was even a more formidable power than he had been before, and his restraining influence was eliminated. And now he ing influence was chunnated. And now he is again active, trying to reconcile the different Indian camps and preaching his gospel of ahimsa and

home rule.

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1 1

In my next letter I shall try to point out some of the reasons why Gandhi failed in keeping his followers from violence and some features which seem to me to contain a serious warning for the füture.

IV

OPPRESSED IN INDIA THINKING OF RIGHTS

Hou Bolsheersm Which They Little Understand, May Lead to Trouble.

(Following is the fourth and last of this series of articles by Br Konow on political and social conditions in India. Br Konow is professor of Indian philology in the university of thristiania (Oslo), but for some time has born visiting professor in Dr Rabindranak Tagore's university, VSCa-librari, in Santiniketan Bengal, India)

Special Correspondence of the Chicago Daila NEWS FOREIGN SERVICE.

Santiniketan, Bengal, India, Jan. 15.—The national idea, which is spreading over all India, is, in its origin, essentially a reaction against the

the origin, essentially a reaction against the foreigner, and it is a question whether it would have any ritality if the home rulers succeeded in making India independent of Great Britain.

I have mentioned in previous articles the strained relations between kindus and Moslams, and it is scarcely to be hoped that those relations will become better if the British wease to exercise control over the country.

control over the country.

between the wealthy and the poor classes,

high and low.

There are in India, and have always b institutions of a democratic or even co nature. The village has its council, villages often settle their own affairs. T villagers often settle their own affairs. men were formerly and to some extent are with shares in the harvest and not in conherited habits, however, are gradually ing, and life even in the village becomes tiated as in Europe and America.

Social Question Gains Important

The real power in matters of common quite vital interest has never been in the the many, but has been monopolized by and with the spread of western ideas th sooner or later realize that such is the social question is bound to play a consider in India as elsewhere in a not very distr Already there are signs of the coming though they are sometimes misinterpret to the nationalist propaganda.

Among the \$20,000,000 who form the

of India not less than one-eighth or about are so-called untouchables on whom ti classes look down as impure. They ca them or even approach them without them or even approach them without them-elves impure and defiled. Seven Indians have raised their voices against 1 mal state of things, but the feeling as outcastes is still strong, and quite reconstants. could witness how some orthodox Hindus a condition of their joining the home-the untouchables should not be allowed to certain places of worship

What is going to happen when these classes wake up to see the impistice of things and realise that it is possible and enforce their right as human beings a citizens? They are already beginning

themselves.

AGRICULTURISTS DEFFLY OPPRESSE

Then there is another grave problem of the Indian population is dependent tune for its living. In some districts tallers are also the owners of their plots of or are secure in their right as cultivat great extent, however, they are tenants to pay rental to the landlords, and in government regulations it has often prove sible to secure them against being a Moreover, they are often in the hands lenders who are not rarely usurers of

The position of these poor people is and they are too poor and too ignorant their rights against their oppressors, in even forced labor is exacted from them, is illegal. They receive a nominal pay in save appearances, and they are powerless of this kind of oppression, which is resorted to in the name of the higher officials.

Some days ago I went to a Santal look on a village dance. The good-nature have been allowed to settle down and blooms on ground belonging to a wealthy They have no written contracts, and their ged to make a poor living for themselves. the harvest had been good and they were ared to enjoy themselves. On the day when came, however, their innocent joy had been rhod: The landlord had ordered the men to a to his place for some days of forced labor.

CAUSES OF A TILLERS' RIOT.

thout fifty years ago an Englishman wrote that pressure on the Indian tenants was so great an explosion was bound to come in a near It has not come yet, but there have been asional outbursts.

A few years ago an Indian told a compatrot in adon that he failed to understand why the lants in his home, in Chauri-Chaura, had not ants in his home, in Chauri-Chaura, had not a before risen against their oppressors. In the when Gandhi's name was on everybody in the happened in this very place that the mobined against the police and birned many of ein to death. The Indian police always side the those in power. They are underpaid, with a result that bribes are taken or extorted and a common indian does not love the police. Now and had stirred up the whole people and the soil titlers in Chauri-Chaura gave vent to their since in a deplorable outburst of violence. clings in a deplorable outburst of violence

The whole matter was represented as the result t Gandhi's propaganda, but the real cause lay much deeper. In other recent happenings such is the Moplah rebellion, the troubles in Assam and n thidh, the pressure under which the lower knows live was largely responsible for the outbursts.

If we further bear in mind the rapid growth of ndustrial undertakings with the consequent massing of laborers in industrial centers it will be understood that there is more than enough of inflammable matter which only needs a spark to

Not long ago it happened in this neighborhood that a young Indian who had returned from the war began to organize the villagers for drill and spot. The matter looked quite innocent. But one

day some of the villagers came to the leaders of a neighboring institution and said. We hear that you also are suffering from the greed of the landlords. Only give the word and we shall burn down their home-teads"

TALK OF LIVING OVER VOLLAND

Indian friends have told me that they sometimes have the feeling of moving about on a volcano, and if one looks at the glaing contrast between ich and poor people in India one feels inclined to think that such must be the case

In such circumstances it may be understood why Gandhi has not been able to keep his people from violence. And one can easily see how dangerous it is when some nationalists who are themselves supporters of the ancient indian society pose as bolsheviks. Sooner or later the depressed classes will learn to understand that bolshevism is not merely nationalism but social gospel, which is bound to make a strong appeal to them. And some day political agents will come from abroad and enlighten them still more

There hes the real bolshevik danger for India Provisionally bolshevism is to most Indians only a vague idea which the nationalists fancy they can use in their striggle against the British But what about the day when it becomes a reality

If the masses can be organized and disciplined by leaders with strong will and settled aims they will some day rise not against Buttsh rule, but against their oppressors the wealthy Indians and the upper classes generally. And there will come a catachysin which will make a rend of the accient Indian society and to Indian civilization, millions of those who rose in rebellion will themselves die the death of starvation because it is as the soxiet republic has taught us so infinitely more difficult to build up than to pull down. It such an urreaval should come after the

Indians had see eded in turning out the British nothing would be able to seep it down. The func hand of the British ruler alone could succeed in

averting the disaster

REVIEWS AND NOTICES OF BOOKS

Books in the following languages will be noticed Assamese, Bengah English trajarate High Ronarese, Malayalam, Marathe Nepalis, Origin Punjuh Sindhi Tamil Eduqu and Vidu Newspapes periodicals, school and college text-books and their annotations pumphlets and limites reprints of mounting theretoes, addresses, etc., will not be noticed. The receipt of books received to receive and pooks should eduq, nor any queries relating thereto answered. The review of any book is not auaminised. Books should be sent to our office, addressed to the Assamese Review, the Himbi Reviews, the Best of Review, the Books. No criticism of book-review and notices with be published—Bodon, M. R.

ENGLISH.

Anong the Brankins and Parlians By J. H. Sauler. Translated from the German by Bernard Miall. Boni and Liveright, New York. \$3.00. It is difficult for an American who has not seen to India, to draw when writings of a book about India, a fair conclusion to andora the ments or demonts of such a book. There is however in the reading of books a certain pleasure which may reading of books a certain pleasure which may have nothing to do with the fruth of fishty of their contents - a pleasure in short derived. In connection with the reading of Herr Santer's from style.

book, Among the Brahmins and Pariahs, one's memory turns to another book, Island India, by Miss Augusta de Wit (Yale University Press) which is similar in style. The two places described by Herr Suiter and Miss de Wit, the one India and the other Java, are many indes apart, but there is an identity of treatment which is in each instance delightful. The bond existing between the two lies a delicary of touch in the writer's craftsmanchin which lifts the subject-matter writer's craftsmanship which lifts the subject-matter above the ordinary descriptive writing on travels and places it in a class of reading matter, which is always enjoyable.

As has been said, it is difficult for an American who has not been to India to judge Herr Santer's book. One is without authority to say whether he book. One is without authority to say whether he digresses from the truths or whether he approaches his subject of India with a just, or an unjust attitude. The only criterion for such a reader is whether the book is of merit from a literary view-point. This Herr Santer's book is There are passages in regard to the phrasing of which, the reader wishes the translator had used more originality. Certain expressions are used again and again in the English where one feels certain some variety must have existed in the original German. variety must have existed in the original German But the effect on the whole is very picture-que and very delightful

For instance, the description of the festival of Ganesho-Saira in a temple in Deoch in is one not

soon to be forgotten

The sun had disappeared behind the dark blue banks of clouds the last mys were growing faint and the stars were peoping forth in the vast dome of the heavens, growing always brighter and clearer, until at length when darkness had filled the whole sky, the silver-bright Milky Way shone forth in the heavens. From the city sounded the voices of many men mingling with the din in the temple court, until the night seemed full of the court, of breekers on a week shore. Pushed temple court, until the night seemed full of the roaring of breakers on a rocky shore. Pushed onward by the crowd we wandered once more from one side-temple to another. They were now brightly illuminated by countless oil-lamps burning within them. On the tall iron stands before the images of the gods sticks of meense were burning, giving off that sweet, slightly actid odour peculiar to the Indian Temple The booths were brightly lit with lamps of every kind, and there was no corner, not a parapet in the temple precincts without its row of truy lights."

Herr Santer makes the statement that occulent-

Herr Sauter makes the statement that occidental influences are gradually destroying Hindu customs and taste. He states further and as an example, that the manners may of the occidental example, that the manners ms of the occidental theatre and the plots of western drama are invading the precincts of the ancient Hindu drama and are destroying it. This statement is corroborated in a recent book by Dhan Gopal Mukern, My Ihothe's Face. Mukerji, after an absence of a number of years, returned to India to find that the passive Indian drama had begun to give way to the clink and clatter of gaudy Western melodrama and that the giving way was taking place with amazing rapidity. Oriental and occidental dramas are not at all alike and no one deplores the invasion of the latter into the field of Indian drama more than these two writers of oriental subjects. One wonders whether it is the same movement which wonders whether it is the same movement which wonders whether it is the same movement which inventorial the automobile and other modern inventorial life which has

Mr. Das Gupta, the Union of the East and the the organization formed by Tagore during h the organization formed by Tagore during haise to this country, presents a series of plays. The audionees attending these play increasing in number from year to year anomalies of western dramatic form in India and Indian drama invading the Wavery interesting One thinks, too, of the Minedan temple which is at present in contraction in Berlin. The invasion of Children Western drama into the Kingle of the Minedan and medons Western drama into the Kingle of the Ki ity and modern Western drama into the E not the only invasions. Eastern religion drama are also invading the West. What is the inevitable outcome? Will there be a rea of East and West?

TO A STATE OF A

Herr Sauter's book is a record of the a travels in India and his residence in that covering a period of several years. The billed with the author's reminiscences, recoll of people and places which linger in memor after the covers of the books have been One of these persons is Arun, an Indian of birth. Another is Swami Six Devanand. Bedelineated with such sympathy and such de of touch that they might be men whose are ance is enjoyed not only by the author. I the reader as well

Among the Brahming and Parials is a col of essays each of which is complete win it series of word-pictures. Side by side with d tion is the author's interpretation of the sophic concepts of the Hindus with whom come in contact. The book is one treating light and sections moments. It is a book we pleasant in both language and content and to be of interest to both Indians and America VIOLA TREVE COOL

Relacion Philosophy and History: (For) tenes) By Thomas B. Strong, Bishop of Published by the Oxford University Frees 1

In the first and the second chapter, the has 'considered the position of man in hi tions with the world round him and his vefforts to use it for his own purposes and to himself at home in it' (p. 42). In the las chapters he describes the importance of h and Christianity. He writes from the stan-

of orthodox Christianity

His Christianity is based upon some his events, by which he means the birth, life. and resurrection of Jesus (p. vi. 74-77),

He lays a special emphasis on the dest resurrection of Jesus. He writes: "The dis-tion of sacrifice was at an end, because the pose which the ancient sacrifices figured for effectively, had at last been achieved. If the death and resurrection of Christ, may become reconciled to God' (p. 71). (Italics of

In another place he says that philosophy but physical resurrection or even the approof a whost, can prove the immortality of the (p. 52, 76).

In the connection we may remark :—
(i) Brews, W. B. Smith, Robertson. Schwand others have challenged the very histof Jesus. We may not accept the constrained of their theories but their destructive cuis unanswerable. We are constrained to sathey have conclusively proved that the Jestenges had no existence.

scholars who believe in the historicity of Jesus scholars who believe in the mistoricity of Jesus and at the same time say that nothing positive can be known about his life and teachings. The Christ of the church and of the Gospels, too, is according to them, an ideal construction. Hound the instorical Jesus gathered many fables according to the needs of the church, and to him were attributed the actions of his predicessors, and contours according to the sayings of his predecessors and contemporaries. What in the of his life we can extract from the mass of the Gospel legends, is trivial and of slight importance, and we cannot say with certanty what precepts were really his the verdict of modern scholar-hip

Everything in connection with the life and precepts of Jesus is doubtful. But one thing is certain and it is this, that the Resurrection is a with pure and simple. And upon this mith our author has built the superstructure of his Christiamix Now what will become of this superstructure when its foundation is removed. Even if for argument's sake, we assume the resurrection to be an historical fact, still the position of our

author will remain untenable

How can the death and resurrection of desu reconcile man to God. The relation between God and man is direct and not mediate. Man is organically related to God, whether he feels it or not If there be any estrangement, it can be removed only by the parties concerned and the process is purely internal and spiritual. This estrangement cannot be removed by sacribeing an animal or a man by sacrificing and tesureting lesis or human sacrifice is a role of an old burbars tellgion which prescribed sarribee for appearing an angle and vindictive God

Not can resurre ton prove the immortility of the soul Physical resurrection cannot establish may obvised immortality. It can at the most place a femporary post-mortem existence

materialised soul.

on author justiv takes pride in bong a man of the twentieth century (p 50) but he trees to pub us back to the eighteenth

MARIES CHANDRA CHOSH

We are in receipt of two of the perent a succ of We are in receipt of two of the fetch respective a magazine exclusively devoted to verse and corso-criticism, edited to Wr. S. Fowler-Wright, the poet. We have, for some time known by Fowler-Wright as the realous it sometimes over relians, opponent of a certain coterie that arregates to itself the divine right of silencing all poets a light in some than resetts. boths which is not their poetrs. It is safe to say that an one who turns to "Poetrs for relief from the kind of poetry which has escenced uself today in high places, and whose only merit often is the self advertising violence of a indiciously strained organistic will not have looked in vain for some vet lations verse.

1 J. V

A System of National Engerior By See Annabolic Chase. Published by the Arga Published Branch, College Street Market, Calcutta.

The book contains essays on the general principles of a sound system of teaching applicable for the most part to national education. The fame of ST Autolando as an intellectual is a despread enough to make it unnecessary here to enhance the most his keen analytical powers and professed learning. He criticises the enisting western system

of teaching as being 'based on an insufficient knowledge of psychology' and he say that it is safeguarded in Europe from disastrons results by the refusal of the ordinary student to subject himself to

the proces of it involves. The first principle of true teaching is that nothing can be taught. It is the teachers business to suggest and not to impose. Knowledge is always within the box and the teacher only helps it to rise to the surface. Such is the opinion of Sri Aurobando and he work out his ideas into details in this book

INDIAN RAHWAYS By K. 1 Iger Published by the Oxford University Press

This is Volume VII of their series India of In-day and gives us a comprehensive ried of the Indian Rulwiv system. A near little landbook from the pen of an authority on the subject, which should and appreciation everywhere.

The Companion Mesopotamic Vol 1 compiled at the request of the Concernment of Ind a under the direction of the Unionities of Impered defence By Breaten 1 I Moberla CB CS 1, DS OPS C Printed and published by His May sty's Statomery Office

The book is based mainly on effected documents and contains the history of the Vesopolamian Campaign up to the 5th October 1915 it is illustrate ed with three photographic picture and cover maps. The introductors chapters on the nature of of the country, the British pre-war tokey and the morphism of the operations make the look specially rateresting and useful

WISHEN RAAS AND THE WORKS I I SSANS METADOS AND INCIDENTAL PROPERTY OF THE CITEDIA I INVESTO PIES

This is the lifth volume of the Unity Series pullish if by the tix, of I meets the Press in response to the need to the persistent presentation of the syrthete aspects of istory for putting in their due promined either trates in human evolution which have tended to laude up a more united markard In this volume there are essays from the pen of a copy hand tanguage as a lank Edwar Bestin three and Enforcement H. Smart Jone (The Roman Language) Dr. A. Larkle (The Influence of Christianus). H. Swinne (The Humanianus) and the Larkle (The Influence of Christianus). christianty) S. R. Swimer (The Humanitarium) of the Eighteenth Centrary and its fleshist Sa T. W. Arnord (Fur pre and Is more baries II. Roberts (The Iriden Problem) W. E. Scothell (Western Races and the Parlast). I. H. Huris decreme Exploitation of the Tropics and Sir School Obrier (Master and Marin the Tropics and Mandates under the Lemme of Natures. This coherent ams at each Issuing that "Western or extrained Wiston bulbt. Issuing that "Western or extrained Wiston bulbt. Single the Western or extrained to the problem of the world income of the Western for ward that is a fixed problem of the Western for ward places the no no reservable to the Western for ward places the no no reservable to the Western for ward places. ward places the authorized the West his been for the good on the tail resolutions in the year they shall not mad support over and to

TETENSIAMIN THEN I THE THE HOUSE Terresonant force of the same terretors and terretors and there is a first the same terretors and the same a

tonden London Sir E. A. W. Budge wrete this book at the segestion of the late Lord Carnarvon, who with Mr. oward Carter discovered the tomb of Tutankhamen 1 December, 1922. The sensation that was created y their discovery is still fresh in our minds and use definite shape to all the numerous bits of inormation that has got into our mind since that nemorable occasion in 1922. The information supplied to the world by an over-excited press was not wholly correct. Sir Ernest says about this: "But some of them (the writers who discussed Tutakhamen in this press) have been led astray by their eagerness to do ample justice to the great discovery, and have introduced into their enlogies statements of a historical character which are incorrect." Sir Ernest has cleared up all our doubts regarding the history and achievements of Tutankhamen in his book and has also given us a good deal of information on the cults of Amen and Aten and on Egyptian Monotheism. The book is profusely illustrated with plates and pictures and the price of 10s. 6d. should enable all who are interested in the subject to get a cony.

INFLUENCES OF INDIAN ART Published by the India Society, 3 Victoria Terrace London S W Price 25 shillings net

This is a collection of six papers by Josef Strzygowski, J. Ph. Vogel, H.F.E. Visser, Victor Goloubeff, Joseph Hackin and Andreas Mell. The introduction is by F. H. Andrews India had throughout her long history economic political and cultural relations with the outer world. Naturally her art went with her emigrants. Of course the mark that Indian art has left upon the art of other countries shows that Buddhist India exerted the greatest influence in adding to and modifying the art of what we now call greater India. The countries to which India carried her artistic genius were not cultureless. They had all more or less highly developed arts of their own which with the advent of Buddhism, applied themselves to the service of this new religion. Representations of Buddha and the Buddhist Hierarchy attracted practically all the talent that these countries. could provide."

"The new religion," says Mr Andrews, "was in fact, a fertilizer and vitalizer which in providing new inspiration in the fields of art, awakened and re-energized latent talent to express itself, at first in the terms of Indian formulae but later to produce its finest works when native genius found it could declare itself more eloquently in its enriched vernacular."

So the arts of the countries which received inspiration from India at one time or another either directly or in a round-about way, should not be considered as exotic by the enthusiastic nationalists of India All that India should claim is a deep cultural sympathy. These lands developed the artistic traditions of India by the force of their own genius and talent and the fusion of their cultural heritage with that of India has produced wonderful works of arts such as, to take only Javanese examples, the Stupa of Boroludor which has been aptly called the Parthenon of Asia by Mr. Havel, Chandi Mendut and Chandi Pawon, the temple of Kalasan, the Dyeng temples, the Prambanan Sculptures depicting the story of Raman the Gangas of Bara, the Vishmu on Garuda.

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tual creations of any art, Eastern or Western,"

In the case of Far Eastern Art Indian influence first went to China, thonce to Korea and Japan China has lost most of her early Buddhist art owing to political, religious and climatic causes and it is Japan which gives us some idea of the glory of early Far Eastern Buddhist art. H. F. E. Visser, paper on Indian Influence on Far Eastern Art is masterly from the way in which it has embodied in it the researches of great authorities such as Edouand Chavannes. Ito Chuta, Petrucci, Foucher. Why Kies, Segalen, William Cohn, O. C. Gangoly and others. Visser concludes, "The two magnificent poles of the art of Asia are India and China. Before there could have been any contact between Chinese and Indian art, each of these arts had produced works of extraordinary beauty and masterly style. If there is any question as to operate the produced works of extraordinary beauty and masterly style. If there is any question as to operate Indian. "Some supreme Buddhist works created in Far Eastern countries seem to be the sublime result of a fusion of Indian and far Eastern art. "Can anything finer be imagned in the lustory of the art of Asia?"

sublime result of a fusion of Indian and rate Eastern art. "Can anything finer be imagined in the history of the art of Asia?"

The question of Indian influence on the arts of Indo-China, Tibet, Central Asia and Ceylon receives the attention of Victor Golonbeff, Joseph Hackin and Andreas Nell Their papers are, highly interesting and comprehensive. The book is a treasure-house of information on the subject it deals with The price is rather high for the average pocket and may lunder even keen student from possessing a copy.

SANSKRIT.

A, C

Shiwap Vallabhacarva's (1) Shibhantalahand (2) Suboddunt: Edded by M. T. Telinoda ll LLB, and DV. Sankalia, H.A., LLB, Khakl Burkhings C.P. Tank Bond Gergaon, Bombay

Messis Teliwala and Sankalia have be presenting us with a good many works on a Vallabha School of the Vasnavas. Today we have to be sent to us. The first of them, Sadhantarhas is a very small treatise composed of only eland a half slokas by Vallabhacarya. It forms of the sixteen prakarana works by him and is edited with eleven commentaries by the reno teachers of the school, 22. Cokulanatha, Raghum Kalvanaraya, etc., together with a ramana Ginrati by Purusottama and a well-written is duction in English. The subject-matter of simple language is that it is only by establish a relation to Brahman (Brahmanamhandhaka) that all sorts of deprayity of one's body and are removed, and one should first offer one's but thinking oneself just like a servant belonger Him. This offeriog (Samarjana) is to be perfewith the help of those who have composimple and pure teaching has, however, been a misunderstood by a large section of the follof the Vallabha School and consequently in practices flave crept into it, and their was once exposed to the public in the no Maharaja Libel Case. It may be noted i connexion that the defendant in that case efficiency to the large section of the follomanached by Vallabha himself and sanction

saying that a careful perusal of Vallabha's works will clearly show that his teaching is far from it, it can in no way be so. Students of religions and epecially the followers of the Vallabha School should feel thankful to the editors for bringing out the book, which is so dangerously misunderstood even by some of the spiritual guides of the school. The second book, Subodhim, is Vallablia's com-

mentary on the Stimad Bhagarata Purana extending to seven Adhyayas, 26-37, of tenth shandha in which the rasalia is included. The original and the commentary are too well known to require any description. There is a Gujarati translation of the Sanskrit slokas of the Purana as well as an appendix comprising some small but very useful appendix comprising some small but very useful treatises subsidiary to the original or the commentary. According to the Varsavas the best portion of that Purana is the resulting from which one can form an idea as to how the topis of Vrindavana sacrificed every thing in their possession to God, how they were always and entirely engrossed in Hun, and finally how they realized Hum as an embodiment of bliss, man, of which the seers say "rise realized." Those who really want to understand it from the who really want to understand it from the Vaisnavie point of view may read the work in the spirit in which it is written.

Viducishermana Bhateacharaa.

TRDU.

1 SUR-GUZASHT-HAVAT, By Nuver Husain Farange Pp 280 Size 1878 227 Pine Bs 2-868 2 Japan aur us ka Taumi Namo-Nasq Frans-liel by Maidee Trayet Ullah, B A Pp 482 Pine

And va Taraggi Unit Ki Svive Report By Monter Ablut Hoque B A Pp 5 with appendices Publisher: Anjunem Taraggi Vide, Anjungbul, Decean.

No. (1) is a popular and non-technical treatise on human physiology with copious references to the laws and principles of general biology. It is con-veniently divided into 25 chapters. The fit four chapters deal with plant-life, and the next eight hapters with the origins of animal-life in water and chapters with the origins of animal-life in water and on land and the gradual development of life from its lowest forms right up to its highest level. The lowest forms right up to its highest level. The lowest forms right up to its highest level. The instance of the structure and functions of the principal members of human body.—sam, heart teeth stomach, brain, nerves, etc. The whole bookaffords an interesting reading. There is not a dull line hom the beginning to the end. The author deserves congratulations on his successful attempt to convey sound scientific knowledge in delightful language. language.

No (2) is an Urdu translation of the report on Japan's educational system prepared by Mr Ross Maso d. Director of Public Instruction. Its devalud discord, Director of Public Instruction. Hyderalad lectan, who was deputed by the Nizam's Government to make an educational tom of Japan in 1922. The report is divided into 24 chapters of which only the last nine (16 to 21) are structly relevant to the purpose of the report, the first lifteen dealing in a rambling way with the history, bolitics, religion, constitution, and the social life of the Japanese people. But apart from this tendenty to prolivity and verbosity, the reportis, on the whole, illuminating, and its Urdu translation is readable. The agnexity of several charts and diagrams has added to the utility of the book.

No (3) is the annual report of Annuma Taragui-Urdu (Aurangabad, Derran), the premier institution of Urdu language and literature, for the year 1922-23 A b It is a painful record of the apathy and indifference persistently shown by those who claim tidu as then own language towards an institution that has been doing splendid work for its enrichment sure its very inception. The secretary deserves every credit to having carried on the work of Anjama so successfully intherty

MARATHI

Praking Saprasham By Uttomashtoka Edited and annotated by S. R. Pande with a force and by M. S. Inc. M.L. A. Published by Grantha-Prakushak Mendal Umarkhed (Gerar) Pans 50 and 408 Prior 18/3

Vidarbha Desha (Berai) was a great centre of Vidarbia Desha (Berai) was a great centre of learning and his to its credit a line of illustrious poets such as Bhasabhuri Devanath Dayalnath, etc. I trainshloka was one of them. He nived in the latter half of the eighteenthe centure. Though he can by ro means claim to be ranked among the first class. Mara'hi poets such as Divaneshwai Mukteshwar of Lanath, his verse displays considerable far filty and richness of expression and them acquaintance with the Vedantic lore, it is a tare that such a work lay undiscovered for over a paty that such a work lay undiscovered for over a continy and the publishers inchly deserve the thanks or the Marathi-reading public for making it available to general readers. The Vaidarbhi style of writing is visible throughout the poels and as such it will untailingly attract the attention of the students of Maratha literature

Peressonation Meet on The Basis of Heaves Errort Andron with Meationed Panlisher K R troublindship Page 128 Proce annus twelve

It is identical by every one that mere intellect is not enough for the writer of a nation (food physique is country if not more necessity. This simple truth is however, neglected by the intelligentsia of India as in ich as by Government, which is responsible for the welfare of the Indian nation A slow reaction has however set in and it is hoped that its progress will be accelerated by constantly reminding the leaders of society, parents and guardians no less than the youth of the country of their duty in the matter. About twenty the writer to the colorins of the leading Marathi weekly the Kester and the book under notice is a collection cover to cover and is calculated to impress the market by the leading Marathi weekly the Kester and the book under notice is a collection cover to cover and is calculated to impress the market with the market at these impressions. the people with the necessity of taking immediate action in the directions mentioned by the writer action in the universals to account the physical regeneration of India V G Arm

GUZARATI

Throsophy: Bu Frampi B. Pate. Hand edition Printed at the Bharid Sera Press. Bon but Pp. 196. Clab bound (1924)

It is difficult at the first oldship, a believe that this compilation comes from the pen of a Parsi so chaste and 2c wrate is the sanguage in spite of the subject being a highly technical one, because the subject being a highly technical one, because the exposition of Theosophy based on Theosophical manuals, notes on the Bhigavat data drowth of the soul. Path of Discipliship, require close acquaints ance with the vocabulary of metaphysics, religious philosophy, physics and some other scientific subjects. To those who are interested in the creed, the book is sure to prove a guide and a friend.

THE GREATNESS OF THE KORAN: By Jafar Ali "Astr". Printed at the Khurshed Printing Works, Bombay. Clothbound. Pp. 122. Price Rs. 2-0-0 (1924.)

By means of suitable: extracts from the Koran and discussions on them so far as they bear on the greatness of Islam, the writer has sought to support his thesis. The language used is, however, so high-pitched that we think it would not command popularity.

The Big Conspiracy in the Puniae: By Shachindra Nath Sanyal Pointed at Ganderi Printing Press, Surat. Paper oner. Pp. 116, Prue Re -/6/-(1924)

This is an interesting story of a prisoner caught up in the eddy of the revolutionary times in the north.

Petals of a Flower. By P. II Shukla Printed at the Diamond Jubilee Printing Press. Ahmedahad. Paper carci, pp. 68 Price -/7-(1925.)

The poetic flowers of Rabindaniath Tagore are sought to be followed in the prose-poems of this little book. The for word written by Rev. Bahadur Ramanbhai is remarkable for the trenchant criticism it makes on such abnormal attempts at thapsocheal writings. Another foreword written by Mr. Nanalal writings with an ethereal interest. For a notice the out-turn is certainly creditable.

Our Stories: By Sumate Nagardas Patel and Nagardas Patel, printed at the Nava-Yng Printing Press, Surat, Paper cover Pp. 79, Price -15-(1924).

A dainty little volume Sure to please the little ones for whom the stores are intended.

Kushna Vakual: By Premyogi. Printed at the Charotar Printing Press, Anand. Paper cover, pp. 57 Price 48i- (1924.)

There is a mythological story of Arjun and Hanuman vying with each other about the trial of their strength in bridge-building and bridge demolishing, in which Arjun loses, and is prepared to cat fire. Krishna intervenes and by his clever ness, pacifies both. This incident is dramatized here

KUL-LAKSHMI KAMLA: By Prasanna Violen Chhatrilaram Dakshit, printed at the Katamaya Printing Works, Surat. Paper cover, pp. 176, Price In III- (1924)

This book is the translation of a Bengali novel called "Kakima" by Banku Behari Dhar: it illustrates not an unusual feature of Hindu life, the self-sterities of the senior members of the family, male and female, for the preservation of harmony in the joint family, when younger members become impressonable and kick at the traces. As the feature is common to Gujrat and Bengal, readers can very easily follow the many incidents of the novel

Saint Joun von Bhanver By the late Mr Mark Shanker Rothage Bhutt, Printed at the Navious Printing Press, Alimedahud, Cloth bound, Pp. 129 (1924).

The Gospel of Sr. John appeals to all mystic The late Mr. Bhatt had a mystic turn of mind and hence has translated this part of the New Testament. A preface by Mr. Manilal Chhotalal Parella who has converted himself to Christianity, explans all that is necessary to appreciate the Gospi which otherwise, in its baid translated, form is not quite easy to follow.

We have received Meghraduta and Rush in Songs by "Vehare" which are good in their own may

SHRI SCYDAR SHIV STUTL

It is a tiny publication of a few pages. Mi to V. Bhachech thinks that it must have been composed by a king of Kashi, Sundar Singh by name If so, it would not be expected to be in thinking K. M. J.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or weather papers criticizing it. As various opinions may reasonably be held on the same subject, thus section is not meant for the airing of such differences of opinion. As, awing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to brief and to see that whatever they write in strictly to the point. Generally no criticism of reviews and making to books in published.

Writers are requested not to exceed the limit of five hundred words.—Filial The Modern Review."

"Praja-Vishnu" and "Dhauurdurga"

The reply of Prof. V. Bhattacharya in support his untenable interpretation to which he still had not be allowed.

was pointed out to him that Vishan had just in dismissed from the ceremony and Vishan, therefore could not be the witness—a point which he he failed to notice—he "yould own his mistal lasted, he chooses to hide his face in the half of assumed wisdom—this seems to me to be chand

ata himself brings the god Vishnu, again after is dismissal". ... This is a pure misrepresentation handesvara is commenting on the very passage p s1) preceding the dismissal of Vishnun the text quoted by him (p 83) gangena pangapalana, etc. Chandesvara is not bringing back ishim after his dismissal? It is too much to another property that the Perfection appose on the ground of charity that the Professn has neade a mistake in regarding the ommentary on the very text independently and heating the text as composed by Chandesvara especially when he has entered on a serious controversy I am, therefore, forced to say that the Professor has perhaps unconsciously fallen into the educide method and for the sake of Saving this situation put forward a reply which is not approved in modern scholarship

this next reply is, "it is not a fact that at any time or anywhere in taking oath or making promise God is invoked as a witness. This is too wise. It leaves the question indes apart

After this treatment the Professor fa'ls on the After this treatment, the Professor fa'ls on the Mahabharata text. His attempt is based on the wing of the text—changing the text as publique againgdom (su) bhauma brahma—while the text is bhaumain, that is, it is the object of publicasing publim (su) and not adjectival to brahma as the Profes or would make it (See With Kumb ed to) 19th Santi-parva, by 10o 107 od Calcutation whole discussion—therefore, becomes multiple again the Pandit has taken to colonda method. lere again the Pandit has taken to estanda method nd to misrepresentation. It is hardly in consethe with present-day scholarly traditions

DHANT RDI ROA

What the Pandit writes at length on Dhanurmga is irrelevant to the controversy raised by m. The real point was that the reading of him's verse which Chandesvara gives is affected y lie bratith the oldest commentator of Manu-tyles of that, how could it be said as the Pandit

too wisely assumes, that Chandesvara was wrong Instead of meeting the clear point, the Pandit has taken upon himself to write out a thesis on irrelevant points. Throughout his note there is an evasion of the fact of Mediatithis reading

Reply.

I have read the above note of Mr. lavaswal dispassionately. I would have been dad it anything in it could have made me change thy position, but I see nothing in it which can make me do so

The only point which to my mad may reasonably demand a reply from me 1 a cardiar the reading blumman brahma, in that yers of the Mahahharata I do net remember whether I myself committed the mistake in writing bluming for bluming nor can I say with certainty that the anusiana (m) was somehow of other omitted in pointing of in carricting the profits. Owing to the want of proper types in the pross. On transliteration is not satisfactory at all and there is many other printing maccuracies. But be that as it may whether it be libraring or blutanian. Therefore it I take it as an adjective of brahma. Therefore it

does not affect my position in the least.

As to the rest I find nothing substantial in the above note of Mr lavaswal excepting some strong expressions levelled mainst me about which I have nothing to say I only want to accept them in silence as his kind of rings and will try to keep for his scholar-hip the same regard and esteem that I have for bim. I want to put a stop to the discussion which instead of being triendly and scholarly has unfortunately become personal, steppring beyond the limit of scholarly propriety and te straint

ACRES FRANKS DOSTER HALLS

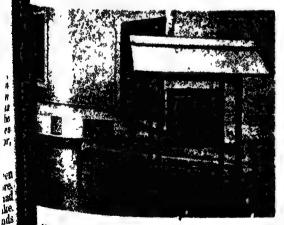
Sintimiketan 21 5 25.

This controvers is now cased 1 d. The Month's Riview

GLEANINGS

Hen kul von Frisch a German scientist of note ums to have discovered the "language" of hees

He has found that the innat soft the investable to one another by means 4 special division



ú he

t00

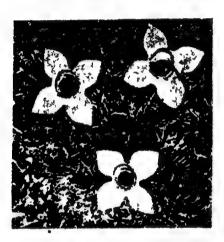
locality under a glass roof and protected by . The way to observe to the local up of the sands glass' walls. . .



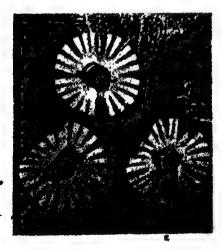
enable a bee who has discovered a rich store of honey or pollen to make the news known to her sisters.



Bees dancing after drinking honey.



Feeding tame bees by the help of artificial blue flowers.



" - Karial flowers of different colours.

never collects both. In addition, the bees can all communicate a find by emitting a special smell

Discovenies

The discoveries of Herr von Frisch provided solution to a riddle which has builted humanic since the earliest times



Feeding the Bees

By spreading honey in watch-glasses or in any cial flowers. Here you Frisch trained a critical flowers, Here you Frisch trained a critical number of them will a garden. He marked a number of them will a chemical point so that he was able to recome his trained workers among the 30000 inhibition of the live, which had walls of glass.

When a marked bee returned home her enwas removed by the others. She then began rid of floral dance? The other bees showed to excitement and endeavoured to touch her with her feelers.

* Presently a number fell out of the dar. So off and in a short time discovered the place will she had indicated to them.

It was their sense of smell that had told toff what perfume to seek, and then memory for said is so good that they never make a mistak-



Bees at their artificial feeding place

POLLEN DANCE.

The pollen darce consists of quite movements, and only bees specially appolented to it.

collect pollon react to it.

Incidentally, the scientist has desire centuries-old legend of the 'busy bee' i work, like men, when there is something to in their special line? When they are "iner they will spend hours and even days in a corner of the comb.







Some open flowers to attract hies

as color-bind in certain respects. They are do as black, the orange-green-vellow group as various light or dark shades of vellow but they can apparently see ultra-violet light which we cannot. Blue and vellow are the colors by distinguish best.

Theater Ushers with Signs on Backs Announce Coming Attractions

Here nated signs carried on the lacks of ushers no being used in a California motion-picture heater to announce approaching attractions. As he attendants reach the dark nest aisles they



ting News of Next Wook's Show from Illuminated Sign Carried on Usher's Back

Held In

> this over the sign flashes and persons followhave a chance to road the legend on the card,

Climbers Suck Oxygen though Pipe to Keep Alive on Mt Everest

Something of the hardships that the daring explorers who attempted to climb Mt. Excuss were compelled to undergo was forcibly impressed upon the public recently in a motion-picture illustrating



Pose from a Motion-Picture Film Illustrating Oxygen Apparatus and Other Fourpiners Worn by Mount Exercist Chapters

how the adventurers were dressed and new they acted as they tought then lessue tigh tou the summit. One of the most distinctive present the equipment was the overein appreciate to the men had to use as they neared the means were some I to the back. Connected to from each of the means of the connected to from each of the small rubber tubing through we have a fine the upward. Goggles, to get the sum of the sum can asset to the sum can asset to the sum can act to the sum can be the sum can be the sum and the same the sum made the skies were cloudly the sum made the skies were cloudly and the sum made the heat almost unboar.

the climbers declared. They failed to reach the summit by less than 2,000 feet.

Finger Lamp Throws Light on Work and Saves Electric Current

For dentists, artists, watch-repairers and others in similar occupations or for use in the sick room, a handy electric lamp that is worn on the finger somewhat like a ring, has been invented. It is so shaped that the light is thrown directly upon the work and may be moved about by means of a convenient holder on which a reflector for the lamp



For the Sick, Finger Lamp 1s Found Convenient When Writing, and Spares the Eves

also is mounted. A transformer accompanies the outfit so that the lamp may be used with current from a wall socket. It requires but little electricity, is durably incased in metal and besides affording a bright illumination calculated—to spare the eves, does not bother persons man by a feature that commends its use for patients in a hospital ward.

Pigeons Messengers of Peace and War

Despite the advances made in scientific methods of communications, homing pigeons, message-bearers of the early Egyptians, are still relied on to maintain contact between widely separated places when all other means have failed.

rated places when all other means have failed.

While it is common for homing pigeons to cover courses of 200 or 300 miles, some can fly more than 1,000 miles without apparent harre. Such flights are generally made in a series of 'hops', the birds taking to shelter at night and resuming their journeys with daylight. Heavy rainstorms have little effect on them, and many records of fast flying have been made by pigeons forced to go through steady downpours. Nature protects them, covering the wings with a natural powderlike substance which keeps the moisture-from penetrating to the skin.

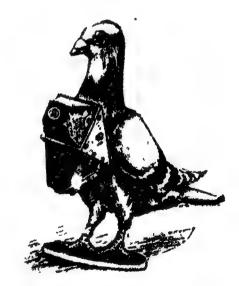
touch the "supraker" as the

through a swinging-gate arrangement which on a pivoted shaft. Alighting on the labord, the bird is coaxed by feed within to itself against wire strands which rise it is it passes and drop into place against the pigeon's exit. Backward are uiged by the gentle use of a light whip.



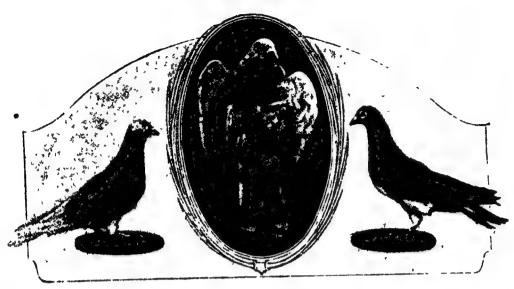
The Mocket, Greatest of Hero Birds, Saved Battalion of American Soldiers

they have learned to trap, they are taken too two miles from home and to-sed." or is to the back. The distance is gradually up the framer purposely keeping the little stillingry to assure their return for food's carefully raised homer is not likely to lorage



French Bird Equipped with Aerial Camer in Used over German Lines

food specially on short flights. As they is the courses of 500 or 600 miles become a remain for the pigeons. While many records exist of flying 1,000 miles, some have gone much find and speeds of more than a mile a number of the maintained by countless homers on collections.



1 off "The Mocker," and Right President Wilson Hero Pigeons of the United States Army Injured While Flying over German Lanes with Important Messages Center Typical Racing Homer

During the early part of the Americans participation in the war the rapid advance of the mericans found the means of communications of madequite Because of the pounding of the eavy artiflery, radio was medicative and telephone civice often impossible. It was then that the gon came into its own. The mocker, greatest all hero birds, on the merining of sept. 12, 1948. it all hero birds, on the morning of sept rean nero errus, on the merming of Sept. 12, 1918, in ved at his loft from the Braumont from with a right eye shot out and his head a welfer of fixed. He carried messages that gave the exact in uton of advancing enemy batteries. This information enabled the allied artiflery to save a windo lattalism. whole battalion

1

were equipped with small silk infantrymen bas filled with oxygen into which the birds were put when a gas attack came over the lines

About the year 1916, the French introduced the id camera. This little instrument weighed scarce two and one-half ounces and was principally made of reminum. It was fastened to the breast of the beast of the beast of the beast of the breast of the beast of the beast of the are rached two lenses, one pointing forward and the other downward. Inside was a small rubber aend camera.

ball piercyl by a minute hole This ball was pumped tight with air. After the bird was released the air slowly leaked from the container and upon complete collapse wleased the shutter thus taking the picture

The bird circled to a height of 100 to 300 feet It was to small to be hit with bullets and too high for the artiflery and gas. The tiny files when nearty enlarged gave wereletial information often the enemy sent up falcoes to kill the allied birds birds but the French placed small bowlike whistle on the tails of tre birds and when the wind blew against them a lend whastling noise issued forth to scarce away the talcons

In the days when ancient Romes legion matched forth to battle carefully guarded pizcon a companied them. If the passage of foct meson gors was prevented by the enemy, the birds were p leased with messages to fly over the heads of the of posing armies. Rarely did an imperial prince co those times set out to a long joint vive at the imperiar pigeon color being in fixed a long of attendants and copin relati

INDIAN PERIODICALS

"The Visva-bharati Quarterly"

" Visca-bharati Quarterly for April. Which did not reach us early enough for use for May issue, cuftains many articles, poin etc., of high quality, all of which, we region we shall not be able to notice. With the Mitter L

grafia raranath · we can said in In Welcome Lazoro to Mila . part 😁

We do not ever a that has krishna to Armin

you should reveal God sensibly to us, or that you should tell us the destiny of each one after death. Man is not and must not be allowed into the ultimate mystery of things. What he is expected to do is to approach as near as may be to that great mystery, with thoughts purified and strength drawn from the holmess of his own life. You have given us the example, and your song is the loftiest prayer that contemporary markind can raise to the Highest

Yours is not a mysticism irreconcilable with the acute cense of reality that we Western people inherit in our very blood, it is not a message of renunciation, but rather an mesistible appeal to participate in the gifts, the allurements and the heauties of life, to contribute, by means of the implement of Science to the more and more rapid

ascent of Civilisation

I have read that to your thinese friends in Briting you said. Wy friends never be afraid of life. Life must make its experiments go through its mistakes. Hon't fix to keep yourselves secure from such blunders by remaining in your tombstones. You adore hie youth, work your message has been called a vernal one and it is a great piece of bick that the first Italian town to throw her doors open to you is Vilan, full of life, never knowing weariness in work ever raising her banner with enthusiasm for every great idea and deed

Master tell then to the Wilanese your message of peace and of human brotherhood. We shall all listen to it as to the trimpet of a prophes y every one of us, like the indigita at the soma sacrifice

exhorts you thus

Asato ma sad gamaya Tamaso ma iyotii gamaya Mitvor ma anntam gamaca Let me pass from falsehood to truth from darkness to light from death to immortality

The Voice of HURANIES

The address which Rabindianath delivered at Milan contains some reminiscences of his first visit to Europe when he was a boy of harely seventeen. We have to omit these and reproduce some other passages

In our language we have the expression juputa decata, the Divinity which is fully awake. For the the soul of the individual, the Divine is not everywhere and always active Univ where our consciousness is illumined with love, does fied not through our spirit. The shrine of the wakeful Divinity is there where the atmosphere of faith and devotion has been created by the meeting of generations of true worshippers. So our pilgrins in India are attracted to those places where according to them, the divine spirit is active through

the religious life and work of devotees.

Some time in 1912 I felt such desire to make my pilgrimage to the shrine of humanity, where the human mind was fully awake, with all its lamps lighted, there to meet face to face the Eternal in man. It had occurred to me that this present age was dominated by the European mind only because that mind was fully awake. You all know how that mind was fully awake. You all know how that mind was fully awake. You all know how about the present as a spirit of present as a mind of night, with only a

I had this longing to come to Europe and see human spirit in the full blaze of its power beauty. Then it was that I took that voyage,—voyage of pilgrimage to Europe,—leaving for moment my own work at Santiniketan and children I loved.

While I was still busy doing service to child I don't know what possessed me all of a sude From some far away sky came to me a cal pilgrimage reminding me that we are all be pilgrims,—pilgrims of this green earth A vi questioned me: "Have you been to the sar shine where Divinity reveals itself in the thougand dreams and deeds of Man." I thought pobly it was in Europe where I must seek it. know the full meaning of my buth as a hu being in this world. And so for the second to the continent.

But meanwhile, I had grown up and lemuch of the history of man I had sughed w the great poet Wordsworth who became sad who he saw what man had done to man. We too h suffered at the hands of man -not tigers snakes, not elemental forces of nature, but his bonus. Men are ever the greatest enemy of M I had fen and known it all the same there's a hope, deep in my heart that I should find s-place same temple, where the immortal spirit man dwelt hidden like the sun behind clouds

Let when I arrived in the land of my one Louid not step the insistent question which is troubling me with a sense of despair. When it that Theope with all her power of inner tacked with unrest? How is it that she is overone with such a whirlwind of suspicion, realously and greed? Why is it that her greating teelf ofters a vast field for heriely content pressures to have their devil-dance in the induct of conformation.

light of conflagration 4

When I travelled from Italy to Calary I saw beautiful scenery on both sides of the raca. These men, I thought have the ability to be their soil and what a great power is this lov How they have beautified and made fruitful whole continent with heroic sa rifice! With force of their love they have fully won their comfor themselves and this ever-active service their devotion, for generations, has given us them to an irresistible power. For love is highest human truth and truth gives tillies life. The earth is overwhelmed by it not been of man's covetousness, but because of this f giving shower of heart and mind that he pointed around him. How he has struggled eradicate the obstinate barrenness from the new How he has fought and defeated at every the evil in everything that was hostile in surroundings. Why then this dark imisery low ing over Europe why this widespread menadoom in her sky -

Because the love for her own soil and child will no longer suffice for her. So long as de-offered to her only a limited problem, Europe more or less satisfactorily solve it. Her du v was patriotism, nationalism,—that is to say only for that and those to whom she happened he related According to the degree of truth this love she has reaped her harvest of well-But to-day through the help of science, the whi world has been given to her for a problem to maker it in the fulness of truth she has til loarn. Because the problem has become vast.

A great truth has been laid bare to you, and according to your dealing with it, you will attain the fulfilment of your destiny. If you do not have the strength to accept: it in the right spirit, your humanity will rapidly degenerate. Your love of freedom, love of justice, love of truth, love of healty, will wither at the root and you will be rejected of God.

rejected of God.

We shave no doubt reason to be proud of Science. We offer to Europe our homage in return for her gift of science, now bequeathed to posterity. Our sages have said "The Infinite has to be known and realised. For man the Infinite is the only true source of happiness." Europe has come face to face with the Infinite in the world of extension, the domain of external Nature.

I do not ery down the material world I fully realise that this is the nuise and the cradle of the Spirit. By achieving the Infinite in the heart of the material world you have made this world more generous than it ever was. But merely coming to a rich fact does not give us the right to own it. The great Science which you have discovered still awaits your meriting. Through what you have gained outwardly you may become successful but you may miss greatness in spite of the still cost.

Because you have strenuously cultivated you mind in Europe, because of your accuracy of observation and the development of your reasonazes ulties these discoveries you have undoutedly desired. But discoveries have to be realised by a complete humannity, knowing his to be brought under the control of Being before. Truth can be fully honoured. But our Being the fundamental to diffy in the human world with which as other tratics may easily be brought into humanity at any cest a got within the domain of Science. Fruit when not properly treated turns lack on us to destroy in Your yory science is thus becoming your destroyer.

If you have a quired a thin deriods to a you self you must carn the right arm of a god to be safe a place failed to cultivate these qualities which would give you full soverigh right over science and therefore you have missed poses. You erry for howe and only build another trightful machine on new powerful combination. Our temay reprosed by outside compulsion for a time but I' are comes from the inner spirit from the power of suff sacrifice not of the instation.

i have great faith in humanity. Lake the surain by clouded, but never extinguished. I also it the at this time when the bunan races have not to their as never before the has a elements appear to dominant. The powerful are expliring it to their of their victims. They take the name, or note to cultivate the school-box superstition that to take one might have claused with enough of the cartholic its never-ending sway over the destination of the cartholic interest. But they in their turn will be disorpointed.

There is the cry of a past that is dready exhausted, a past that has thrived upon the exclusive spirit of national individualism which will relonger be able to keep the balance in its perpetual dishaumony with its surroundings could those has will prosper who for the sake of them, own befortion and permanent safety are ready to cultivate the spiritual magnanymity of mind that diables

the soul of man to be realise I in the heart of all takes

For men to come near to one another, and yet to continue to ignore the claims of humanity, is a sure process of smede. We are waiting for the time when the spirit of the age will be incarnated in a complete human truth and the meeting of men will be translated into the lauty of Man.

I have come to voin door seeking the voice of human tv which must sound its solemn challenge and over one the chinom of the greedy crowd of slave-drivers. Perhaps it is an advised unitered in whispers behind closed doors and will grow in volume till it bursts forth in a thunbring city of judgment and the vulgar shout of brute force is silenced in awe.

The History of the Arrans in India

In his paper on the development of religious thought among the Indo-Arvais, Prof. Dr. Sten Konow says --

The history of the Aryans in India is accordingly a very long one, and a review of the religious development of the Indo-Aryans will have to cover a period of about 5000 years. Darring these long centuries the Aryans came into contact with the older races inhabiting. India brought them under their swar and gradually occame their leaders, and teachers in civilization as well as in religious thought till they all came to be more or less Aryans of

But this Arvanizing was not cft fed by force not in sich a way that the old inhabitants had to give up all their old notions and ideas and adopt the Arvin ones instead. To a great extent, they went on witshapping in their tribitional way only replacing the radius of their tribitional way only replacing the radius of their tribitional way only tolerate this state of things and even to do their best to isset such developing.

In this way the conquerous learnt to look on their ordenenes is people belonging to their own religious community, and the conquered races graduative besided the burner religious release of the Aryms, These analymated religious religious and the resulting common critis dan became situe at 15 which bound the whole population cogether religious matter but rather as parts of a great discorptishing success. A diase the Arys were the spiritual leafer, who is the Arys were the spiritual leafer, who is the Arys were the spiritual leafer, who is the Arys were so ever and vive a distributed to the religious sections of the older reliabilities the velocities as a ble of an Aryan strain parts to order to differ the order to a distributed to its on the section may which in Area turbuted to its on the section may be an arrival in Area turbuted to its on the section may which

HIMAN BROWN OF ANY ON UNIVERSITY OF CORP

The article on the Body in which Mr. C. I. Andrews with The Tunction of Islam less we remarkable does from the pen of a devoit to the passages and the Luity of the control of the Luity of the Body and the Luity of the Body in the passages and the Luity of the Body in th

The Dicther of two the Plus relation of Muslims for to a strateging the treatment of Muslims for to a strateging the treatment of the treatmen

for believers. "Know", said the Prophet, "that

for believers. "Know", said the Prophet, "that every Muslim is the brother of every other. All of you are equal. You are all one brotherhood."

Nothing could be more pronounced than this stress upon the unity of all believers. Nothing could be more significant than the precise limitation of this unity to believers only. It is here more than anywhere else that I find difficulty in reconciling Islam, in its present form, with universal religion and universal brotherhood. It would appear so though a certain exclusiveness were involved. as though a certain exclusiveness were involved within the very structure of the Islamic faith.

It is true that the spirit of brotherhood engendered by Islam not unfrequently oversteps the bayriers of formal creeds and overflows to all mankind The whole Sufi Movement in India has this ideal behind it. Such a true brotherly love I have inveself experienced within the homes and hearts of Muslims, who have been more than brothers to me But the division of hum in life between Muslims and non-Muslims seems almost fundamental both in Muhammadan law and social obligation. The fact that to-day in the Twentieth Century any non-Muslim who ventured openly within the city of Mecca would do so at the peril of his life makes painfully clear how hard and fast the line is still drawn.

I am well aware that Christianity has flagrantly denied in action the principle of universal brotherdenied in action the principle of universal brother-hood which its creed professes. I am also aware that Islam has far more effectively solved the race problem within its own borders than Christendom has done hitherto. Indeed, no apology for the Christian Church is possible as things stand to-day. The sin committed is against the light, and therefore it is all the greater. 'Race' Churches exist, in direct defiance of the will and spirit of the Founder of the Christian Faith. In the Southern States of North America and in South Africa, the situation has become quite indefensible, and from the humane has become quite indefensible, and from the humane standpoint quite intolerable. Neverthele-s the gulf of religion in Islam, between believers, and unbenievers is still unbridged, and there seems no way of bridging it except for the whole world to be converted to Islam.

With respect to the Islamic doctrine of the Unity of God I have no such criticism to offer a supremely uniting and not a dividing faith. One a supremely uniting and not a dividing faith. One of the greatest of all blessings which Islam has brought to East and West alike has been the emphasis which at a critical period in human history it placed upon the Divine Unity For during those Dark Ages both in East and West, from 600 to 1,000 A. D., this doctrine was in danger of being over-laid and obscured in Hinduism and in Christiants, itself owing to the improve acceptance of tianity itself, owing to the immense accretions of subsidiary worships of countless saints and demigods and heroes. Islam has been, both to Europe and to India, in their darkest hour of aberration from the sovereign truth of God's unity, an invalu-able corrective and deterrent. Indeed without the final emphasis to this truth, which Islam gave from its central position,—facing India and facing Europe,—it is doubtful whether this idea of God as One could have obtained that established place in his man thought which is uncontested in the intellectual world to-day

Furthermore, this divine truth which has thus been preserved by Islam is not merely an abstract in Islam, it was this aspect of the Divine which profoundly satisfied Raja Rammohan

SOME SANTAL SONGS.

Mr S. C. Majumdar contributes translations of some Santal songs of c aroma, having the genuine ring of from which we choose two at random? Do not play your flute, Badan, by the bank

Why trouble the water that hes beneath the

Father, you dug a pool at the bend of the r On its banks you planted trees of tagar flow Father. I also have grown up like those tree But while their flowers have faded, this blo of yours is trembling in the My sweetheart has his decoration of gold, a

his ornaments of Their vision haunts my mind Let me hang my dreams high up on the bra of the tamarind tree at or For they make me neglect my sweeping of c

MUSIC AND LIFE.

Dr Kalidas Nag contributes an 1 translation of an autobiographical fragu Romain Rolland, entitled "Music and to which he appends a note, in the cou which he observes -

Implated into the mysteries of music gifted mother, the one dream of Rolland's 1 been to interpret humanity in terms of mus spite of all the tragge eruelty of his life, never for a moment deviated from the path musical abhiesara the lover's quest of the S Harmony

While still a boy, Rolland would go eve from Paris to Versailles, just to translate h and sorrows his dreams and aspirutions, piano of a friend, for he could not afford to an instrument of his own. He was not able secrate his life to inusic, and fulfil the ch dream of his life to become a composer Nevertheless he persevered in his possionate to emerge as the greatest musical critic of l has more than a mere entire, -a revea creator.

The first to be appointed a professor of History, Rolland devoted ten years of his life 1912) to the proper clucidation and apprecia music through his crudite and illuminating l before the Paris University. His opening "About the Place of Music in General Histor as much an original reading of History Music.

So it is in the fitness of things that Rolland should be the first to harmonise the notes of modern history into a supreme creation in his Jean Christophe, a veritable of modern life unique alike in amplitude and ity are its improvisations on Life and Deaf and Immortality, with their equal distribut glamour and gloom, of lyric moonbeam an thunder.—a tenth symplony (the unfulfilled of Besthoven) achieved by this Beethoven this crisis in Civilisation we may gather courage sing with the immortal creator of Jean Christo-

ne: "Thou shalt be born again. Take rest. There nothing but one heart for all. The smile of the ight and of the day embrace each other. O Harnony, august marriage of Love and Hatred! I sing the God with the two powerful wings: Victory Life! Victory to Death!"

A Poet on a Painter

The Poet Harindranath ('hattopadhaya ontributes to Shama'a the following poem in nemory of his dear departed friend Rama kao, the Andhra artist:

'hose hands which wrought immortal works of art tre quiet in death, those deep dark eves now close igainst the world's old heauty in repose truck by the magic of Death's mystic dart

The wistful aching wonder of his heart las passed like splendour into star and rose lush, shed no tear, since now he is of those Who dreamers once, are dreams God dreams apart

He is not dead. How can he die who made Immortal things for us, drunk with the bright Vectar of dreams, who sat alone and played I pen a golden harp of inward. Sight Who revelled in dim worlds of light and shade Dreaming in silence of unshadowed Light.

The Present Political Situation

Mr. C. Y. Chintamani concludes his article in *The Indian Review* on the present situation in the following words—

Never, perhaps, within living memory was ladian public opinion more disorganized and therefore, more ineffective. Yet, and this is the tragedy of the situation, never before was the need so imperative of an organized and united body of public opinion to confront and to overcome the mighty forces of reaction entrenched in power, interested in maintaining it and determined not to surrender a particle of it. It is of little use that effectually all thinking Indians want Self-Government and that the British know it. This national longing has to become operative. There has to be the will to achieve. It is the lack of this that confuse the most formidable advantage of the bunents of India's progress. The remedy is apently simple. It is certainly indispensable. But Gladstone would have said, at the moment it

The Kenya Lowlands

In the same monthly Mr. C. F. Andrews ls all about the offer of the Kenra le

lands to the Indian settlers Says he in part:—

By far the most serious issue, outside South Africa, at the present crisis in the affairs of Indians abroad, is the question of the Kenya Lowlands. There is unfortunately no doubt at all that for a long time past the Government of India, through its Executive, has been tempted sorely to consider favourably the offer in the Kenya White Paper, which was published in July 1923, that a suitable territory should be found, if possible, in the Lowlands of Kenya so as to compensate for the reservation of the agricultural lands in the Highlands for the white settlers. This tentative offer was made in order to show, at face value, some sort of justice to the Indian settlers when their claims to be allowed to purchase freely land in Kenya according to their earliest legal rights was put on one side and definitely refused at the violent bidding of the white settlers.

It was not with any surprise that I saw in the White Paper this fatuous offer of a suitable site in the Lowlands to compensate for the reservation

It was not with any surprise that I saw in the White Paper this fatuous offer of a suitable site in the Lowlands to compensate for the reservation of the Highlands I have called it fatuous' because it has not really got a single good feature to recommend it when considered from the Indian point of view. Yet it has been this very offer, that the Government of India has taken hold of with eagerness as though it were a means of salvation.

It has to some extent been unexpected that the tovernment of India should have taken up this attitude but what has surprised me still more has been to observe the hestancy and uncertainty with which members of the Imperial Council of State and Legislative Assembly have dealt with the subject Instead of condemning it outright as Mahatma Gandhi did, they have been half afraid to refuse the offer I trust that what I have written in this article may help to clear up the nosition

Registration of Conversions

The registration of all conversions for which Dr R. P Paranjpye pleads in the same Review seems to us quite necessary He observes—

While conversions should thus to freely allowed, the State is quite within its legitimate sphere if it requires that these conversions do not lead to disturbances of law and order and that they are absolutely free and not forced or fraudulent. This is reasonable in the case of every State and it is much more so in the case of India where the conditions are so peculiar. A law with this limited objective, should not therefore meet with any objection from any icasonable person, to whatever religious community he may belong

He then proceeds to suggest the main features of such a law, which seem to us very reasonable A bill, embodying these suggestions, ought to be introduced in the Legislative Assembly

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THE MODERN REVIEW FOR JUNE, 192

The Statues of the Nayaks of Madura

The paper on the statues of the Nayaks of Madura in the Pudu Mantapam which the Rev. H. Heras, S. J., M. A., contributes to the Quarterly Journal of the Mythic Society, with illustrations, has historical value. His opinion

The importance of the statues of the first ten Nayaks of Madura in the Pudu Mantapam, the Tirumala's Choultrie of Fergusson, in the history of fine arts in India, is undeniable. The statues mark the climax of the perfection of Indian sculpture in Southern India. The aim of that unknown Dravidian Phidias who carved them by Tirumala's order was to reproduce the previous kings of Madura as they were, not idealized as other sculptures did. And he attained his aim, indeed. Hence the importance of these statues for the historian. They are true portraits of the first ten Nayak sovereigns of the Pandya country.

But there is still another reason for the excep-

But there is still another reason for the exceptional importance of the statues as far as history is concerned. They are a tacit argument that confirms the succession of the Nayaks as given in the ancient Tamil chronicles

"The Lord's Prayer"

By quoting numerous biblical commentators and critics, Mr. Maheschandra Ghosh shows in the Vedic Magazine that the Christians'

Lord's Prayer is not free from tautology. Every one of the seven petitions is objectionable We cannot accept the Jewish Messianic idea embodied in the first three petitions. The fourth petition is intensely selfish and over-wordly. The fifth petition tries to avoid punishment and it further imposes a condition on God. The sixth has shocked even the orthodox Christians. The seventh is born of superstition. The Doxology is excellent but it is an interpolation-

Tagore's "Nationalism"

In reviewing in the same journal Mr Zutshi's pamphlet "India's Cruel Destiny." Madeline Ruth Harding speaks of

"That wonderful book by Rabindranath Tagore, Nationalism, which sets out in a great majestic way the sufferings of India. One puts it down with the cry, 'What can one do, the problem is so huge." It makes one long to raise a voice of protest and refuse even to be thought a part of a soulless machine which is crushing all that is precious in the lives of others."

· Religious Intelerance

Mr. Muhammad Yakub Khan writes in the Islamia World .-

To my mind there could not possibly be such thing as religious intolerance. The p is a contradiction in terms. Why, take any relyou would and you will not heatate to be a out that each one of them pooh-poohs the faidea of intolerance. For ought I know of H Hinduism, I can say it has no room for the p mindedness we find, to-day, embittering our communal relations to such a deplorable exposes not Sri Krishna teach as the very export in the such as the very export in the words. "Do not unto a what you do not like done unto yourself," come to that Prince of Peace, the gentle teach Galilee. What is his message?—"Do unto a syou would be done by?" How, on earth our Hindu or Christian brethren reconcile sublime words to any spirit of intolerance, I them to their own judgment. To my Mussa brethren, however, I have a right the speak plainly—even sternly. Did not the Holy Prinche to humanity? Did he not say "A man have the self-same meter humanity?" Did he not say "A man have whose name we never utter without invoking I blessings on him—give the self-same me to humanity? Did he not say, "A man has thoroughly believed unless he wishes for brother-man what he wishes for himself?" not the Quran charge the Mussalman with the red mission of defending any place of Worship his own life, if need be? How dare you demolistabernacle of God Himself as the heart of cman undoubtedly is? Does not the Quran the highest point of respect for others' relassisceptibilities when it enjoins: "Speak not twhat they worship besides Allah... for to every his own deeds are fair-seeming. How, in the of the religion that would not let so much as speak all of others' deries, could you kill theiget of worship?

But such is the irony of fate! In the name the self-same institution that is meant, above else, to weld man and man into a bond of fr nity, here we are, Hindus, Christians, Mussali running at one another's throats with all the si of the beasts of the jungle. Let us all, in one v proclaim . "This is not religion." This is ir-reli

Bodhgaya Math Not a Hindu Temple

We read in the Maha-bodhi:-

Meetings are being held in various partiBengal, Bihar and the United Provinces by
Hindus who are partisans of the Saivite Mahan
the Bodhgaya Math in his favour and paresolutions declaring that the great Temple
Maha Bodhi is a Hindu Temple and that it sh
be left in the hands of the Mahant. They
unnecessarily interfering in the matter. Not
Hindu who had been to Buddhagaya and seen
utter desecration of the holy site could sav
the Temple is Hindu. In a Hindu Temple, who
it be a Saivite or Vaishnava, there, are Brah
priests to make offerings to the gods in accordi
with the Hindu shastras. Mantras are repeated
offerings are made several times a day; but in
Maha-Bodhi Temple there is no Brahman pr
no mantras are repeated. A low-caste Hindu
the work allotted to a Brahman priest, and

mage of the Lord Buddha is clothed in such that the identity of the Image is unrecog-On the forehead of the Image marks are, some day they are horizontal, on other ey are vertical. The whole thing is a farce, ddhists are powerless, they visit the shrine of the sugusted, seeing the abominable tion. The all-powerful British Government in that it observes religious neutrality, eless it allows the Saivite Mahant to insult ings of the Buddhists. Since May 1894 and representations made by the Maha-Bodhi since 1894 had been of no avail. The ment is helping the Mahant to continue the able desecration. It has appointed a custowatch the Temple lest it be removed from the and the custodian obeys the Mahant.

Samaddar, M.A., is a Professor of the Patna ment College, who is employed by the Mahant to write articles on behalf of the in the English papers. He makes use of his dge to falsify Buddhist history. He says scholar but every word that he writes on iddhagaya Temple is untrue. He has ed a pamphlet under the title of "The Gaya Temple" full of distorted facts.

"Pay-Cutters"

tong other interesting contents, The stants' Comrade has the following ote:—

have been nicknamed 'Pay-cutters' in other departments. In this connection showing extract from the sketch of the late Dewan Bahadur Dr. Jnan Saran varti, a member of the Indian Finance nept' may be of some interest to our

another occasion a high officer of the I. M. S. o Afghanistan on some duty and after his called on Juan Saran at the office for his noe. While the bill was being checked and the officer explained to Juan Saran the off Pax Britannico, "You have simply to the frontier to perceive the difference," he 'On this side everyone moves about freely ed and unguarded. But cross the frontier ou will find that everyone who is of any nence has to be guarded day and night fixed bayonets and loaded rifice." Juan smiled in his pleasant manner and expressed nent and admiration. The officer continued a smile, "But I got one relief after crossing contier; there is no Accountant-General in the frontier and your objection slips do made us there. It is a place where Accountants al cease from troubling and officers are at Juan Saran laughed heartly at the loke consisted in the officer calling the Accounts then in your opinion? Juan Saran asked fiver replied, "Not wicked exactly—lost all reed that your department is an information."

that a considerable sum due to him for a long time had not been drawn. The officer was very pleased at this communication. He called personally at the office to thank Jnan Saran. "What about our wickedness now? - Jnan Saran, enquired with a laugh "I will now admit," said the officer rising and grasping Jnan Saran's hand warmly "that even the Accounts Department has some use"

Municipal Effort in London to Provide Housing

Mr. St Nihal Singh's conjously illustrated and informing article in Walfare on Municipal effort in London to provide housing ought to stimulate the city fathers of all our big towns to go and do likewise. Mr. Singh tells us.—

The London County Council and other Muncipalities in Britain have shown enterprise in providing housing accommodation for persons with limited means. But for such effort these men and women would either have been compelled to live in slums and still pay rents at extortionate rates, or they would have been forced to live far away from their work, which they could not conveniently do, for many of them have to work at night and many others have to begin work very early, or their hours are erratic.

and many others have to begin work very early, or their hours are erratic.

The blocks of buildings containing tenements of one, two, three or four rooms which the various municipal organisations in London and other British centres have put up have especially been godsend to policemen, tram and hus drivers and conductors, cabmen, taximen, printers, and persons engaged in similar occupations. In allotting accommodation the authorities in fact, give preference to such applicants. They, in any case, will not permit persons who can afford to rent flats in the ordinary way to live in one intended for people of more limited means.

The Manace of Political Parties

What Sudhindra Bose and Miss Ruth B Middaugh say in the same monthly of the menace of political parties in America ought to be a warning to us also in India

If there were no permetons expenditures of funds by political candidates if all party bosses cast a scornful eye upon the dollar and if the presidential candidates monal ratios were as clean and shiny as newly sambled lindeum, the insidious influence of parties would still remain it would remain because the greates, menace of the political party is not in terms of inducy, but un terms of brains.

At the last election nearly half the citizens were note slackers. In some of the States, the percentage of the charles voters who took the truble to go to the charles voters was as law as cight. Why did the voters stay away from the polic?

pecially politics of the stupid sort; but the situam is much more intriguing than that. Even
ose who do not vote usually follow the party
bel, right or wrong. The ordinary voter is not
nd of exercising his mental apparatus. He would
ach prefer to have some one else figure out remes for the ailments of humanity, leaving nothing
him to do but to imbibe this soothing castor oil.
ditical parties play the quack doctor beautifully.
Here is no need for the drugged voter to think;
he has to do is to fall in line and take his cue.
It he has to do is to fall in line and take his cue.
It his one of America's greatest afflictions.
In the some of the crowd complex
when man must belong to something; he does not
ssess enough individuality or self-reliance to play
game alone. If there is not enough stuff in him
belong to the Concatenated Order of the Who's
ho, at least there is no one who will keep him
t of the Republican Party.

The appeal of the political party is not to the eligence of the citizen, but to everything elsevere is, points out a writer of vision. "no search or fundamental issues, no determination to go ineconomic factors from the standpoint of principle, e party chooses its candidates, not on the basis their intelligence or fitness for the position, but he idea of picking a man who is politically 1 religiously "available" and who is reasonably to win. The ruling party, with all its okedness and corruption, keeps up the appearance "unity by temporary compromise rather than ity by sound fundamental reform." Are se the evidences of intelligent leadership."

National nominating conventions, political railies ch-light parades, mass meetings—these things not help to make better citizens, but instead lermine the intelligence of the voter by subject him to the influence of mob psychology. Many oter might cast his ballot sanely if he were free n the emotional appeal upon which parties lean strongly. How can a nominating convention be eliberative body, when many of its delegates ie under iron-bound instructions and when many sers are drunk, or hilarious, or mentally dead to world?

Calcutta as a Tanning Centre

Mr. B. Ramachandra Rau observes in the the chapter of his informing paper on the nomics of leather trade and industry in same periodical:—

To sum up the correlation of forests, fiver. infacturing site, rail, electric power, port and a ket is one of the most desirable things that cutta possesses and it can unhesitatingly be said. Calcutta may become one day the "Leeds" the "Bermondsey" of the East if only proper antage is taken of the economics of her industrial attention.

'he present chapter has been written with poiat, in view, i. e., the establishment of the ting industry on a commercial scale means the rting of tanned hides in place of raw hides are being exported in such large quantities.

[N.B. For other contents of May Welfare, see Readers' Guide to Welfare for May, 1925 printed elsewhere.]

Bhil Seva Mandal

We are glad to read the following account of the Bhil Seva Mandal in The Social Service Quarterly:—

It is a matter for regret that, despite the propaganda carried on by Mr. Amritial Thakkar and a few enlightened workers, there is little approximation in the country as a whole of the problem of the aboriginal and there has been a very or the aboriginal and there has been a very poor response to the appeals addressed from time to time to the general public to contribute towards the cost of conducting social and educational work among backward tribes and communities like the Bhils and Kalipraj. Foreign missionand the Salvaton Army find among these and the Salvation Army find among these communities a vast field for their propagands, and have established among them useful centres through which they carry on social and educational work assist in economic improvement, and provide medical relief. In the Bombay Presidency, as an officient of the community residency, as an officient of the community residency. offshoot of the campaign against drink among the Kalipraj of Surat and adjacent portions of the Baroda State much useful work has been under Baroda State much useful work has been under taken and there has been an awakening of the social instincts of the Kahpraj themselves. The only other indigenous effort is that made by Mi V. Thakkar of the Servants of India Society who has established his headquarters in the heart of the Bhil tract of the Panch Mahals district and hawith the help of a band of earnest and energety co-adjutors, started a Bhil Seva Mandal, a body of missionary workers which has accepted the Thakkar as its chief The Mandal has chalked out its programme of work and opened over half a dozen centres. The main work at these centres is the holding of regular classes under capable full time teachers for the education of the children of the Bhils. These hesitate to go for education to ordinary schools, so ingrained is their suspicion of institutions connected in their minds with these in authority and those who wield the money shell. in authority and those who wield the money and There are ten such schools run by the Mandal all with a fair attendance, and each one of them at good cheer among the Bhil population served by it. Some of these are central schools for a group of villages and at such places boardings are attached to the schools where the wholese are contral schools are attached to the schools where the wholese start with the schools and other are attached to the schools where are children stay with their teachers and other workers of the Mandal. Discourses for adults social gatherings and meetings are a feature of the school of the schoo work of these centres, at a few training is given trafts, gardening and agriculture along with education in the three R's, and another attraction in the three dispensary attached to some of them. The Mandal has engaged the services of two Vaids with move about in villages to attend to bad cases at dispense Ayurvedic treatment at the centres, end themselves or through some of the workers train themselves or through some of the workers tran-for the purpose. A general propaganda ab-elementary rules of personal hygiene and importance of maintaining homes and surroundi

in a sanitary condition is conducted through these schools and dispensaries, while another very useful activity is the promotion of economic improvement activity is the promotion of economic improvement by encouraging the spread of co-operative credit. The Mandal also undertakes to inquire into the complaints of the Bhil population, with whom its workers come into touch about the inconveniences under which they labour and grievances they have to represent, and its responsible workers, after proper investigation, seek redress of such complaints of the nublic authorities concerned at the lands of the public authorities concerned. With the extension of its various activities, the financial commitments of the Mandal have grown largely and the institution would have been sorely handicapped last year for lack of funds but for a timely donation from the Guarat Provincial Congress Committee to the extent of one-third of its expenditure. Even with this help, the Bhil Seva Mandal may just be able to carry on, but if its sphere of missionary effort is to be extended it will have to approach the general public for the financial support to which it is entitled in view of the importance of its work.

Brown Rice versus Polished Rice.

The Health states -

The bran of the rice grain cannot be removed so easily as that of the wheat grain. Its bran clings very tight To remove it the rice is put through a machinery process whereby the kernels rub against each other. The friction removes the bran in tiny particles—hence the term polishings and "Polished Rice."

Natural brown rice is unpolished the containing both the bran and the germ. It is generally obtained through pounding. In those days when there mills were unknown we used to have our more mills were unknown and rest good natural. rice mills were unknown we used to have our paddy pounded in our home, and get good natural brown rice for our food. The power of resistance to discases was great among our forefathers who were accustomed to feed on natural brown the But the polished tree that is now consumed is rid of its essential element—the Utamines, and no wonder we fall an easy prey to the ravages of discases. Science, like history, repeats itself. And thanks to the progressof science, it has now discovered our folly in eating the so-called polished rice which is nothing but that and wants us to go back to our old feed—the natural Brown Rice. Will you obey science and try to lead a long and healthy life or stick en to the dictates of fashion and civilization and court an untimely death? court an untimely death?

New Light on Hindu Political Science Literature.

According to an article by Mr K. P Jayaswal in the Journal of the Behar and Orissa Research Society.

I'p to this time the writers on Artha-astra or Hundu Political Science were known from references to their views in the Kautilina Artha-Sastra, the Manahharata, the Kamandakiya Phisam and

Chandesvara's Raja-nuti-Ratnakara I may also refer to Nilakantha's Nuti-mayukha and Mitra Misra's Rajanutiprakasa. But the latter does not carry our knowledge of the Artha-Sastra literature much further

The work which opens up for us a catalogue of hitherto sealed literature on the subject is a commentary on the Jama author Soma-deva Suri's Nitrakyamria. The Nitrakyamria is a well-known little book written for the education of young princes in the tenth century of the Christain of the and politics in short young princes in the tenth century of the Christain era. It is a mixture of ethics and politics, in short such or aphorisms. The commentary under discussion is by an author whose name is yet unknown. A manuscript of the work discovered is dated the 4th of Kartika Sudi, Vikrama Samval 1541 (=1463 A (*) in the reign of Sultan Bahloli Shahi i e Bahlol Lodi. The manuscript was presented by a pious Jaina lady to a Jaina scholar. Pandit Medhavi of Hisar, where it was placed in a Jain library at Amer Pandita Nathurama Premin of Bombay obtained this manuscript through som Jaipui friends and has printed the commentary a a volume in the Manuschindia Ingrimbara Inin Series. It discloses a welcome mass of information Series It discloses a welcome mass of information

About Women

The following paragraphs are taken from Stri-Dharma -

The Aca of Consent But

We are glad to be informed that the Age of Consent Bill that was thrown out in the la session by the Logislative Assembly has not bee really killed and it will be brought up again i the nett session in Simla. The letter that the Women's Indian Association sent to the member of the Assembly evidently had quite a defini of the Assembly evidently had quite a dennieffect, for we notice that various members quotifrom it in their speeches, and the Bill was regared sympathetically by a majority of the member
But when they had passed all the clauses, the
evidently got alaimed when they realised wh
they had done, and the white feather was show by the Swarajists who walked into the Governme lobby to throw out the Bill for they were afra that if they veted for the Bill, they would lo the support of the orthodox party

TURKEY

The following is a goes comple that mould vel be followed in Tuday

What is a wedding without the trousseau at the wedding breakfast. Yet in Turkev both appe to be doomed

The Turkish Government has invited the Cortantinople City Council to draw unjules for puttin down extravagance at festivals and the Council h

begun with weddings It is proposed that be abolished entirely and only sacets and syru offered to the guests. Apparently only a certa number may partake even of these for the wedding procession must not exceed the carriages or ca The bridegroom mat only give his bride of present (a ring), while the bride may contrib the furniture of only one room to the home-making, and the bride's outfit must not include

more than two dresses!

The Position of Woman in Russia

The greatest change of all, the English Trade
Union Delegation notes, "has been brought about
by the new status of woman....In Soviet Russia she has now been made by law entirely independent of man. What is right for a man is right for a woman, and vice-versa. Her responsibilities are equal with his, so also her freedom. Marriage is a contract by which both parties are equally bound or free by mutual consent at all times. As a consequence there is probably less immorality, in the sense of irregular sexual relationships, than formerly."

Prostitution has for the first time been made illegal. But the measures taken to stamp it out are mostly levelled against the man. Any payment to a woman for this purpose is a criminal offence. The former Government-controlled licensed houses, where girls were exposed for hire at a recognised fee, have been closed. In Tsarist days these houses were a recognised Government institution; the opening ceremony was undertaken by a police officer and the premises blessed by Typesian orthodox pricets." Russian orthodox priests."

Mahatma Gandhi's Ahimsa.

May Current Thought contains the story of how in 1896 Mahatma Gandhi was assaulted by a white mob in South Africa in the course of the early struggle for the Indian settlers' rights there and how be refused to prosecute his assailants.

A mob followed us. With every step we advanced, it grew larger and larger. The gathering was enormous when we reached West Street. A man of powerful build took hold of Mr. Laughton and tore him away from me. He was not therefore in a position to come up with me. The crowd began to abuse me and shower upon me stones and whatever else they could lay their hands on. They threw down my turban. Meanwhile a burly fellow came up to me slapped me in the face and then kicked me. I was about to fall down unconscious when I held on to the railings of a house near by. I took breath for a while and when the fainting was over proceeded on my way. I had almost given up the hope of reaching home alive. But I remember well that even then my heart did not armign my assailants... arraign my assailants....

On Mr. Escombe, Attorney-General with the Government of Natal, telling Mr. Gandhi,

"We desire that the offenders should be brought to book. Can you identify any of your assailants?"
I replied: "I might perhaps be able to identify one or two of them. But I must say at once before this conversation proceeds that I have already made up my mind not to prosecute my already made up my mind not to prosecute my mind not to prosecute my already made up my mind not they are at fault. What had obtained from their

them to be excited and do something wrong a fit of indignation. I would not blame them for Excited crowds have always tried to deal out jus excited crowds have always tried to deal out jus in that manner. If any one is to blame it is Committee of Whites, you yourself and, theref the Government of Natal. Reuter might have bled any distorted account. But when you knew to I was coming to Natal, it was your duty and duty of the Committee to question me about suspicions you entertained with regard to my a writes in India to hear what I had to say and the suspicions you entertained with regard to my a vities in India, to hear what I had to say and the do what might appear proper in the circumstant Now I cannot prosecute you or the Committee the assault. And even if I could, I would not served ressert a court of law. You took such steps seemed advisable to you for a leguarding the interests of the whites of Natal. That is a politimatter, and it remains for me to fight with you the political field to convince you and the Whites the Indians who constitute a large proport of the population of the British Empire wish preserve their self-respect and safeguard their rig without injuring the Whites in the least."

The Polish Nobel Prizeman.

The Young Citizen quotes from Lafe. S. A., some interesting particulars abo Ladislas Reymont, the winner of the 19 Nobel Prize in literature.

The outstanding characteristics of the preseprose laureate of the world are his simplicity a aversion to being lionised. M. Reymont, it is a corded, tried hard to gain an education, but he w expelled from every school he entered and then !

expelled from every school he entered and then I came a telegraph operator.

"Ladislas Stanislaw Reymont was born on M 6, 1868, in that part of Poland which at that tu remained under Russian domination," Mr. Hugh writes, in the course of his article, based on information secured from Reymont, while he was America: "He was of a family of twelve whi was very patriotic and poor. His mother took, where five brothers, an active part in the insurrect of 1863.

of 1863.
The schools at that time were instruments Russification. School children were not allowed speak Polish within the walls of the school. Remont went from one school to another, expelling from all of them.

"He began early to earn his living. He was store clerk and telegraph operator. He was actor in a wandering theatrical troupe. He was twice a railroad employee. He tried farming, at even entered the famous monastery of the Pauli Fathers in Czestochowa with the purpose becoming a monk. He entered the literary fic in 1894 with the publishing of a short stort and his novels now comprise twenty-three volumes.

when Reymont came to America, it were exceedingly Reymontian of him to behave as did. He came quietly, shyly across our threshol conferred with a few Polish friends, and could poly induced to permit amissation even amous in the compatitions.

" and a brief while in N

here numbers of Polish immigrants work in ne stock-yards. As soon as he had filled his yes, his ears, and his heart, he returned to Poland, there he is a farmer after a life of so many experiments."

The Importance of Indian History

The Indian Historical Journal, edited by Dr. Narendranath Law, which we welcome. is introduced to the reader by Professor Dr Sten Konow in an article in which he dwells on the importance of Indian history Savs he:-

There are numerous problems connected with the history of India which are of general interest and do not concern India only. The latest discoveries in Sind and in the Punjab hive raised the question about a possible connec-non between India and the ancient ovultzation of non botween India and the ancient divilization of M-sopotamia, which latter has played such a prominent role in the development of the Western World. If the antiquities uncarribed at Mohenjo llaro and Harappa belong to an old civilization connected with that of the Sumerians, which came to an end about 3000 years is a we shall have to reconsider the question about the date of the manufactor of India in the light of these pages. to reconsider the question about the date of the Arian invasion of India in the light of these new inds and it is probable that we shall arrive at results which are calculated to modify our ideas about the history of the Arian and the Indo-European periods in the history of our race. We shall be able to judge better about the relations existing between the different countries and the different civilizations in ancient times than we can at the present division with the shall probable. we can at the present div, and we shall probably had that there was much more intercourse and much less isolation than many people have been melined to think.

menned to think.

There are other questions which likewise take us outside the borders of India. Who were the Dravidians, and whence did they come? What can we find out about the ancient civilization which perhaps preceded the Dravidians and the Aiyans in India and in the continent and islands surrounding the Indian seas, and what does it teach us about the development of the eastern world in mechiatoric times. world in pre-historic times !

If we turn to later times, the importance of Indian history does not become less. Indian lustory has seldom been restricted to India itself. It forms an important chapter in the general history of the world, and the Indian trade, which looms so large in the statistics of many modern nations, has always been important. The history of the trade of the world would be incomplete if India's share in it were not carefully studied.

still more such considerations hold good with him who tries to disentangle the instory of the development of human thought and human ideals during the ages. Here, a conspicuous place is to be accorded to India, not only in modern times, but also in bygone ages. And much, very much, patient spade work will have to be done before we can hips to draw the historical outlines...... India is allowly, but surely, making her re-entrance is a separate unit in the world's concert. The ludian tribes and races are developing into a real

nation, with its own aims and its own tendencies; and the Indian people will necessarily take a greater interest in its past history.

An ancient people will never be able to hold its own in the world, if it chooses to live exclusively on loans from abroad. It must build up its future on the safe foundation of its material and spiritual exportence in the past. It cannot live in the past and seclude itself from the outside world by means of Chinese walls. The ancient barriers have been broken down, and every country must at the broken down, and every country must, at the present day, enter into compatition and co-operation with all the rest But it cannot enter into the com-plicated system of the modern world without backbone. And only a thorough understanding of the past, with intimate knowledge of such power and forces as have been developed out of the peculiar faculties of the people itself, can give the necessary self-reliance and strength if it is not to lose its individuality and become a mere spectator of the great drama

With the growth of the national idea in India the interest in the country's history must go hand in hand. It is India, with all her traditions and all her ancient history, which must secure her entrance in the modern world, and an historical journal is bound to occupy an important place in the development....

The necessary conducted in a scientific and critical spirit. It will not be enough to dwell on such periods in Indian history as bear witness to great power and strength. Also the times of decadence and disaster belong to the people's history and are often peculiarly interesting in its development...

Dyarchy or Provincial Autonomy in India.

In the Hindustan Review the Hon'ble Mi. Sachchidananda \inha observes that

It would be a great mistake in the present temper of the people to think of conferring upon the Council powers which may have the effect of controlling the activities of the Assembly

With reference to the Bihar and Orissa Government's despatch on the working of the Montagu-Chelmsford Reforms, he writes -

I do not find in the despatch any reference to to the grayevance of the Hon the Ministers that the to the grievance of the fron the Ministers that the rules of Executive Business are landing upon the Ministers though made, without consulting them, I am aware that it is so because the power of making the rules for the disposal of the Executive Business in the provinces is vested, under the Government of India Act in the Governor alone, It would be however in my opinion an improvement if the section sanctioning the present magnitude. ment if the section sanctioning the present practice were to be so amended that the Governor might share this responsibility with all the other members of his Government so that the rules may carry with them the concurrence of all of them or at any rate, of a majority of them.

He shows that the Reforms have been a failure, and has no alternative but to suggest that the present system in the

provinces be superseded by the establishment of complete provincial autonomy which alone seems to be the true solution of the difficulty."

"The Present Political Situation in India".

In the course of an article under the above heading in the same review, Lala Lajpat says that

From a close study of the mentality of the Muslim leaders, I am afraid, they are determined to have their own way. In that case, I will rather let them negotiate with the Government than agree to propositions which to me seem fatal to the very purpose for which an understanding is

desired.

There is another phase of the question to which I would like to draw the attention of all national leaders. It is clear to me that the only political leaders. It is clear to me that the only political party in Great Britain, which is likely to be of some help to us in our progress towards Swara, is the Labour party. The Liberal party is in this respect worse than the Tories and, mereover, it need not be counted upon as having any influence worth the name in Parliament. The only party which can deliver the goods safely and surely, if once we enter into an agreement with it, is the Conservative Party. An agreement with the Conservatives as to the terms on which they will allow us the management of our internal affairs would be worth while, even though we may have to sacrifice some vital points in order to arrive at that agreement. Failing that, as I have said before. the Labour Party is the only group of British politicians with whom we should negotiate. It will be extremely foolish to alienate them. It is true that they failed us last year when they were in office. It is also true that they are responsible for the policy of repression now being followed in Bengal and the Punjab. Yet, in spite of all this, they are the only party in which we have true and trustworthy friends.

Folk High Schools in Denmark

Mr. C. F. Strickland writes in the Young Men of India:-

The Folk High School takes grown-up men, not by the folk high School takes grown-up men, not boys, who left school at 13 and have since then been hardening their hands at their trade, and it has to do in six months what secondary schools do for their pupils in four years, that is, it has to bring them to an understanding of life. So far as that object is concerned it is undoubtedly better effected in six months than by a secondary school

effected in Six anomals, in four years.

At the present moment, Covernment subsidizes all the Folk High Schools, if they are efficient, giving them grants which vary from one-third to two-thirds of the total cost. I would estimate as an Budget for such grants ten

lakhs of rupees per annum for grants to 60 Fo High Schools. In addition to these grants, whi are given partly towards buildings, partly towar pay of the staff, the Government also gives schol ships on a large scale to those pupils who no them. In return for this help Government in D ships on a large scale to those pupils who not them. In return for this help Government in D mark carries out an annual inspection; if such spection be not satisfactory the grant will be duced or refused. The schools are in most convend by private individuals. Any man may a self-like school. But they are not founded rich men. The teachers are poor, enthusiastic devoted; in many cases they sacrifice their land certainly they sacrifice all prospect of we to the ideal of educating the nation, educating nation to understand the meaning of patric without politics. The pupils are the sons of sants, of landless labourers or of artisans, save up money from their wages, from the proof their agriculture or trade, to pay the fees Folk High School for six months. The usual c is for six months, from October to March or Nober to April. That is the time when in cold tries of the north very little agricultural wo to be done, and I estimate very roughly the A pupil at 70 or 80 Danieh crowns, say 50 r per mensem for six month, that is to say rupees, of which one-third will be school-fect two-thirds will be board and lodging. I partitions are proposed to the parties are noor men some of them owning of wish to emphasize that the men who pay the wish to emphasize that the men who pay the rupees are poor men, some of them owning on acres. It may be objected that this is an imideal for India. My answer to that is, does an Indian peasant owning five acres cless, spend on the marriage of his daughter pay of the staff rises in rupees from 150 to mensem, but if allowance be made for the cost of living in Europe that sum will be cost of living in Europe that sum will be a ble to 75 to 200 rupees in India. The are keen young men, sometimes unmarrie they are married their wives also usually the schools.

Mr. Strickland wants Indians numerous such schools, devote the of their lives to them and turn our adults into citizens fit for responsible

Banana Production in the En

The Agricultural Journal publishes the following:-

Although many people in the Unite associate the banana particularly wi and the Canary Islands, not more the of the fruit imported into the country those countries, the remaining three-supplied by Colombia, Costa Rica and t of Honduras.

In 1922, bananas were imported int Kingdom to the value of over £5,300,0 amount only about £800,000 repres of British Possessions. In view of the banana can be grown in most where labour is available, it would tadvisable to consider whether a graths banana industry could not be und

Ivear

Africa which are within a comparatively short distance of the home market. The present position of the industry in the various countries of the Empire is indicated in an article on. "The Banana and its Cultivation with Special Reference to the Empire," published in the current issue of the Bulletin of the Imperial Institute, which also gives particulars of methods of growing the fruit and the preparation of various products, such as banana flour and dried bananas or "igs," Of the British West India Islands, Jamaica is the only important banana-producing country, and last year exported (largely to the United States) 12½ million bunches valued at over £2,250,000, whilst in some years the exports have exceeded 16 million bunches. Trinidad, Barbados and Dominica formerly exported small quantities of fruit but the trade has now almost ceased. British Honduras has an annual output of about half a million bunches but British (miana although producing fruit of excellent flavour, has so far not built up an export trade in Australia, considerable quantities are grown for focal consumption in Queen-sland and New South Wales, and there is also a large import from Figure where banana-growing is one of the staple industries other parts of the Empire such as India Cevion Valava and East and West Africa at present only grow the fruit for their own use

Supply of Breeding Bulls

Mi Nilananda Chatteriee contributes an instructive article to the Welfare and sums up with the following

There are about 250 districts in British India with an average area of about 1000 sq. miles and an average population of 9, 31 000. The total numof cattle is about 147 millions of which only about 37 millions are cows and 13 millions are shebullables. These 50 inflions female cattle will be one one million good bulls to cover them. This means that an average supply of about 4000 (1000) the country. There is no death of bulls. The live sock statistics show that there are about 10 miles and bullocks. If 10 per cent of them are oud that will quite serve our purpose har thing required is the proper selection of these and then suitable distribution throughout the produces, the setting apart of selected breeding full- and the conversion of other bull- into bullocks and using them for draught purposes only and the organization and control of breeding by opening heating study in every Municipality and every things union are the only practical desiderata. The annual cost of each such centre ought to be taised by contribution of half by the Local Body and half by countary subscriptions amongst the inhabitants then solves and the recurring cost of maintenance hat is realised by charging a fee for each covering

In rural areas there ought to be two bulls in each centre one a Brahmini country bull and another a similar up-country bull. In urban areas there ought to be sufficient number of upcountry bulls according to requirement as well as a good number of Brahmini bulls. The cost of getting Brahmini bulls ought to be only nominal. Two model schemes—one for rural areas and another for urban areas are outlined below for the information of the reader.

Rural Breeding Station for Village Unions (with one country Brahmini bull and another apprountry bull)

	,
Initial Expansi The cost of a shed 100 sq ft for location of bulls below and their keeper above at -5- per	Rs.
The cost of an apcountry bull Brahmm bull being had free	5
Remaing Expanditure Total Rs	15t 20t
Cost of feeding 2 bulls with straw grass and oil-cake and occasionally with grain at -1-per head per day for one year	
Wages of one servant at -10- per month for	180

Feering Income
Feericepts for each covering 100 coverings
perhead at Rs 2 for each covering by upcountry bull at d Re 1 for each covering by
country bull

Union Breffero Station for Ment harting with 5 up-country bulls and 5 Brahami country Bulls)

Initial Principles The lost of a sleet 700 sq. ft. for location	
The est of pur lessing 7 un-country bulls	Same
at R- 200	1000 100

The cost of feeding to balls with straw grass offstake brain and grain at -s- por head per day for one year.

Wages of 2 servants at Rs. 15 per monte for 369 as your Rs. 2185

B arm home

Feet elepts for 100 exertance per box, per year to 5 up-country only at Rs 3- per covering.

Perfectly for 100 community per head proven for 5 ountry culls at Rs 2 per for covering

In this way freedry stells may be oncord throughout the country as with the best for all the Vetermary Assistants in the engrey of a finicipalities. Instrict Boards and the Government the organisation supervision and properties in a confidence study may be secured. The reading of these other country will be thus selve.

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FOREIGN PERIODICALS

"Which Races are Best?"

The following is a summary, in its own ds, of an article in The Scientific erican by Mr. Albert A. Hopkins, Asso-Editor of that leading entific monthly -

What races really are the best, either for future zenship or for other things? Are the Nordies lly better than the dark-whites or are they worse; at are the essential differences between the es? How did the different races originate and at are the relations, biological and otherwise, tween them?

THERE IS NO PURF-BRID RACT

Unfortunately but few of these answers are ady Among all the domesticated animals man the one, it seems about which we know the ast. Yet there are three things about presently humanity which it does seem possible to say one of them is especially flattering to our racial ride.

The first is that there is no such thing in the nodern world as a pure-bred race The

vordic idea is a myth.

The second is that not one scrap of real evilence exists to prove that any one race is potenfally abler or more honest or more intelligent than any other race. The white man burden may be laid down any time with a clear conscience and with no fear that we are deserting our duty

to the world
The third is that racial mixture—even to what we would shrink from as extremes—seems much more likely to be beneficial to civilization than the

The facts on which these three conclusions rest have been discovered in the main during that remarkable advance of knowledge about ancient prehistoric humanity which has resulted from the excavations and museum studies of the last four

ŧ

decades.

The older geographers were accustomed to divide mankind into five races: the white, the black, the yellow, the brown and the red. It has been apparent for years that this classification is unsatisfactory, indeed, that it is impossible, atthough it persists to a considerable extent in the public mind. Its impossibility lies in the fact that the differences between these five so-called races are not sharp. There are vellow-brown races and black-white ones. What are we to say of the Turks and Lapps, who are white vet have distinct Chinese-like traits? Are the African pyumies negroes or a separate race? What are the Esquimaux?

> THE BRIEF MOMENT OF HISCORY "The fact is that no exact classification of "1- Mankind forms one great

the Negro, the Chinose, the American Indian. the Jew, the blonde-white or Nordic, the dark-white, the "blackfellow" of Australia. the brown islanders of the Pacific, the Esquimaux, and so on There are many blends between these groups The separations between them are not sharp, indeed it is only the extremes which are clearly distinct at all That is the present-day racial picture of the earth

"It has been the picture during all of that brief moment of the earth story that we call historic time But this historic time covers less than ten thousand years Man has been on earth, essentially in his present bodily form, for at least a hundred thousand years, possibly for five or six times as long as this. The origins of races, the roots of our present world politics, go back into this dim and distant prehistoric period when the great drama of the peopling of the earth wa-

just beginning to unfold

CLIVALE RULES COMPLEXION

"Exactly how these first men diverged into the different races of modern times is by no means so certain. We know that men, life other animals, are much modified by the conditions under which they live In the sunht tropies the human skin grows darket and the hair apparently grows short and kinky In the dimmer days and longer nights of the north the skin grows white and the hair long and blonde Nobody knows why this happens but it does happen. Many modifications are known. sımilar facts provide a clue, we believe, to how the races may have originated

"In the Asian homeland there has nev been much food to spare Within histori times there have rolled out of Asia out the rest of the world the successive huma waves of the Hittites, the Persians, the Gotl the Visigoths, the Huns. Eastward in same period, swept the tide of Mongo Famine drove them all. Always Asia is mother of peoples. Always the mother driv her peoples out, from time to time, to e quer other lands where food is easier to co

by than it is at home

BLACK MEN WERE THE FIRST. --- originated, then, by the -4n and C circumstances, of successive migration waves out of Asia. Possibly the stock left behind in Asia changed between successive migra-In any event, each wave of migrants encountered different conditions when it got All these changes have worked together to make the diversity that exists

to-day.

Since the very first millenniums of this process the peoples who have empted out of Asia have not found an empty world which they could occupy at will Instead they were confronted with a world already too well filled Hence the appeal to the sword. followed, in time, by some kind of racial fusion between the conquerors and the conquered. For more than a hundred centuries. then, the world has been a laboratory for mixing and blending races time we have full records of many examples In prehistoric times we have evidence, although less unmistakable evidence that the same thing was going on

Skylls Provide the Cuta

"One result of this is the conclusion that racial mixture is no new thing in the world America is not the first "melting pot bideed there is ample evidence that no liace anywhere in the world has kept itself unmixed with strains of other races, who left sooner or later than it did

A short time ago Professar Roland B Dixon of Harvard University tested some of these ideas by a strictly scientific method He collected all the human skulls that he could find, both modern and prehistoric neasured the relative dimensions of these what are called the indices of height, width length and so on, commonly used by anthropologists as one of the criteria of face. In addition he collected all the similar measurements which had been made by onthropologists He set down all this data and compared it

"One of his most remarkable conclusions that every race, no matter in what part of the world, showed evidences of mixture Many of the American with other races. linhan skulls showed negro-like characteristo. Some of the negro skulls were more or has like the Chinese. Many white skullshowed traces of the admixture of Chinese

11 Negro or American Indian blood

The most probable explanation of this, an "Vilanation which is supported by a vast array of other evidence, is that during the long period of man's presence and migrations

on earth all of the races have been more or less mixed with each other Even the famous

Nordics are a racial blend.

However this may be, the white race is already as blended as any other In our ancestry, as in that of the American Indian, we can trace the elements of early negroid races, of the Australian savage, of the same Alpines who helped to settle America, of Mongols, of half a dozen others. Among the ancestors of every American business man one could find, it is safe to say, every important incial element of prehistoric times, every type of human animal in the world, from the Chinese philosopher to the savage. chieftain of a caveman tribe

This is the argument for our first conclusion the conclusion that there is no such thing as a pure-bied race-not even a pure-bred individual—in the modern world All of our so-called races are already blends. Why should we be atraid of further blending?

From this argument too, it is easy to see that no great case can be made for any superiority of certain races over other races The great peoples of the past have not been of pure race. All of them have been like us, the products of slow but effective racial mixture

At the last meeting of the American Philosophical Society in Philadelphia, two scientists argued pro and con the problem of whether or not the white race is superior to the negre. The argument was inconclusive. It had to be. It is almost certain that both of the gentlemen in question, as well as the assemblage of distinguished scientists who listened had both whitehand negroid elements in their ancestry, in their blood in the very bones of their heads like those which Professor Dixon measured

To talk of meraces in racial maxime is equally abound. It racial mixture could have ruined mankind that ruin would have been completed many nullenniums before any scribe set down one word of history Indee a degree of racial mixt to seems actually to be stimulating to minian intelligence and

human enterprise

"It was a mixed tace that I sked bricks in the plans of the Tigris and Euphrates and built the walls of Babyl i li was another mixed race in the Vall of the Nac that dug the stones which went to Pit the Pytamids It was a thard mixed tire which torged the power of Rome another which he that tree can terch of lear-in the still burns in the minds of no. I the flese things that mixed races do, let us have more, not less of racial mixture in our world!"

The Schools of the Future

Sarah N. Cleghorn ventures to guess in the Century Magazine

That by 1950 the common schools of the world will be history schools in a far more fundamental sense than they ever were Latin schools, or, as we are still old-fashioned enough to call them, grammar schools. And just as now, in the United States a child's advance from grade to grade depends on his understanding of anthmenc, so in the schools of the future I think the willingness of a maturer group to admit any young person to its intellec-tual adventures will depend largely on the range and vividness of that young person's historical perceptions. By talking about historical perceptions, I mean quite concrete things. For one thing, I mean his power to discover fresh and meaningful analo-

gies between the present and the past
When I say "historical perceptions" I am thinking of the perception that history consists of a blend of cultures-skein of major human interests

as international as arithmetic

For these future schools will spend, I believe little or no time on compartmental history. These divisions and subdivisions which we call "English history", "French history", "ancient history", will begin. I am sure, to look quite old-fashioned by 1950. Or if the national histories are still in use 1 am sure they will have been completely re-scaled, all their proportions over-hauled and subordinated

to those of earth-history as a whole So, in a well-proportioned English history, the discoveries of Copernicus would take up most of the room now accorded to the fourth, fifth and sixth wives of Henry VIII, St. Francis would be featured in more detail than Thomas a Becket. In short, I believe the view of history which our grandchildren will take is essentially just that blend

of the area with which, when it is considered simply and innocently, nationalism has comparatively little to do.

Knowledge, as we all so longingly admit, far from being imposed upon children, ought to be treasure which they find in their forlicsome search after the wonderful and the beautiful, they should seek knowledge on the run, and find it with an exulting shout, as they find flowers in the woods in spring. This noble and simple ideal demands the abdication of the adult as the sovereign of the schools; it demands in the adult, whether teacher parent, or taxpayer, a spirit of faith and humility far beyond what any of us. I think, yet possess, or can even imagine without such a sense of absurdity. as many husbands used to feel when they contemplated, or tried to contemplate, their wives running for office. It means the actual hold application of freedom to the majority in the schools to govern them themselves. Can we look upon this possibility, fellow-adults, without the fear clutching at our vitals more or iess, lest these riches of knowledge we want to bequeath to the children, they should not care to take? I own that I cannot. That fear school playground when they take over their sc to run themselves.

But then I say to myself: "The teacher, must be free The children surely won't want other kind of teacher than he who freely and teaches what he loves to teach. Must not schools of the future be an association bet equals, a free and pleasurable association kindred minds. Let us draw a long breath take our chances I sanguinely hope there be some teacher, and some children, in those (who will like these notions, and try them expand them and-well, yes-improve them.

Thomas Henry Huxley

Edward Clodd recalls in the same jou the great days of the religio-scientific bat when Huxley was a doughty champion science. The writer tells of a memor duel between the scientist and Bishop Wil force at the meeting of the British Asso tion at Oxford in 1860

The atmosphere was electric, the bishop to time. The vacant place of agrument in speech was filled by declamation, and the deel, then became acted. He finished his harangue asking Huxley whether he was related on grand-mother's side or his grandfather's side t

The Lord hath delivered him into my har whispered Huxley to a friend at his side as rose to reply. And this is what he said. "I as ed and I repeat that a man has no reason to ashained of having an abe for his grandfather there were an ancestor whom I should feel si in recalling, it would be a man of restless versatile intellect, who not content with suin his own sphere of activity plunges into see questions with which he has no real acquaint only to obscure them with an aimless the and distract the attention of his hearers from real point at issue by eloquent digression-skilled appeals to religious prejudice."

Regarding the reception accorded to 'Origin of Species," we read --

Herbert Spencer was an ovolutionist in Drawin. Huxley said he was prepared to se

the stake if needs be in support of the book "Punch" found in Parwinsun material for a so did writers of light verse and squibs. Mr Chope made fun of it in his "Paradise of Bi of which this is a sample:

Eggs were laid as before, but each time and more varieties struggled and bred Till one end of the scale dropped its ancretail and the other got rid of his head. From the bill, in brief words, were developed.

birds, unless our tame pigeons and d

From the tail and hind legs, in the second oggs, the apes—and Professor Huxley Huxley's motto was that of the great Strat "Thorough." Drawin heatated, but Huxley

cak and claws, he opened the campaign in 1860 a series of lectures to working-men, followed by one to the Philosophic Institute of Edinburgh. These were published in a volume called "Evidence to Man's Place in Nature," which appeared in 1863. It pushed Darwin's theory to its logical conclusion in extending the processes of evolution to man, thus including him in a universal order of development whose continuity is unbroken. The

'In view of the intimate relations between man and the rest of the living world and between the forces exercised by the latter and all other forces I can see no excuse for doubting that all are coordinated terms of nature's great progression from the formless to the formed, from the inorganic to the organic, from blind force to onscious mtellect and will. I have endeavoured to show that no absolute structural line of demarcation wider than that between the animals which immediately succeed us in the scale, can be drawn between the animal world and ourselves, and I may add the expression of my belief that the attempt to draw a psychical distinction is equally futile and that even the highest faculties of feeling and of intellect begin to germinate in lower forms of lite.

Of Huxley the man we get some glimpses

He had his share of bereavements which brought out the tenderness and sympathy of his nature. In a letter to Lord Morley he says. The great thing a meet to Lord Moriet he says. The great thing one has to wish for as time goes on is vigour as long as one lives, and death as soon as vigour flags. Then he adds a human note which awakens quick response. It is a curious thing that I find my distance to the thought of extinction increasing as I get older and nearer the goal. No one insisted more fully on the limitation of our faculties none more deply on the mystery which environs us. The known is a narrow fringe round the unknown. We talk glibby of evolution, but we are ignorant as to its cause. Apparently we are as far as ever from any solution of the origin nature and if there he div of the meaning of life. In brief of origins we know nothing, of processes we catch only glummermrs although in this matter more light is slowly coming. As a wise man has said, 'Because science is sure of nothing, it is always advancing

(1) Darwin it is stated

On the twenty-sixth of April 1882 Darwin

Mas builed in Westminster Abbey

It the world which he left "old things had based away, all things were become new."

Theologians of the liberal school, from bishops to our dos, accept the proof supplied by an everingressing number of discoveries that man was not because created. In their attenuts to save the per and created. In their attempts to save the perhalt created. In their attempts to save the hurt from shipwreck, they have jettisoned nearly lift; cargo of beliefs which were held to be essential to salvation". The courageous bean age indepents a growing body of clerky men who are relegated miracles to the sphere of pious limited and who accept "the development of life top the non-living as a fact". How much, further her will go in rejection of the remaining in the life interesting to see.

Life and Art.

In the same review. Alexander Black

Whatever may be figured as the impulsions of art in the past, art consciousness in the future will draw closer to life Havelock Ellis has been speaking of dancing as the loftiest, the most moving, the most beautiful of the arts because it is moving, the most beautiful of the arts because it is no mere translation of abstraction from life, it is life itself. No right to esthetic joy is withheld or diminished in significance by the mistence as by Mr. Ellis, that the esthetic sense is a social necessity. It is a social necessity for reasonatesting in its social origin. That beauty needs beauty is part of the imperative that life needs beauty life, and the artist more each other desirents. Lafe and the artist need each other desperately lafe is still appallingly ugly. Art still has selfish futilities. Lake formulated religion like co-ordinated government it will learn that keeping close to life to get along without its committee because government has been bad without religion because churches have been meffectual, without art because certain artists have wanted a separate god, lifts no responsibility from the shoulders of men and women capable of a devoted leader-him

"The Astrology."

to the same review, Ellsworth Huntington contributes a thought-provoking article on "The Ven Astrology He begins by telling

The ancient alchemists dreamed of transmitting baser metals into gold. They failed but their work hed to chemistry for modern chemists have almost a complished the purpose of the alchemists. They have proved that one metal radium, is actually transmuted into various others, ending with lead so far-teaching is this discovery that many workers in the border-land between physis and chemistry believe that all the chemical elements are ultimately composed of the same and of ions or electrons. If we know enough, they say, we might reduce any element to love toll and the say are might reduce to the say and the say are say to the say. recombine these into other elements according to our choice our hy breaking up the atons we might release almost into its supplies of chelist Alchemy under the gaiss of radosactivity is fast becoming a reality and the reality is more wenderful than the early dream Will astrology run the same coarse An ten astrology sought to r ad the fut'y coarse the same burden astrologies. stars A few hundred years ago alto stars believed that the Biblical writer was a so and fact when he said. The stars of the stars fought against Sisera. If men he are the was certainly worth while to study tr s s long.
The ancient astrologous faired to

that the heaven's belt so that the man shealth prospect the averages of that he had been the test of the structure of the test ASTROBOBIL

races of men, with their varying capacities and talents. The weather depends to a considerable degree upon variations in the sun's activity. Sun-spots are the most familiar evidence of solar activity, but there are many others, including prominences, faculae, floceuli, and electro-magnetic disturbances. A considerable number of eminent scientists have concluded that many of the solar variations depend somehow upon the relative positions of the planets. If the planets affect the sun, the stars might do likewise, if they were near enough Each year the astronomers discover new evidence of the vast amount of matter scattered in space, and of the enormous size, brilliancy, complexity, and activity of some of the stars. Thus there arises a possibility—as yet it is no more—that the stars in their courses may disturb the atmosphere of the sun and thus bring about changes in weather and chinates, and hence in human life.

After elaborating his reasons, he concludes that "the new astrology may not be wholly a dream"

Mlle Curie

Children of the great are not always great-book-have been written about it. But the daughter of Mine Curie—famous French scientist discoverer with her husband of radium—seems to be following firmly in her mother's footsteps. Mile Irene Curie recently read a thesis in the Sorbonne, looking toward the degree of Poeter of Sciences which was promptly granted her. Her lecture, the result of ten years' work, was on the Alpha Rays of Polonium—with other big scientific words oppressive to the layman. The thesis was dedicated to Mine Curie by her daughter and pupil. —The Woman Cite en.

Wanted a Gospel of Scientific Unity

The unity of nature is the gospel that should be preached at the present day thinks In Edwin E. Slosson It would be well, he believes if there are injected into modern science something corresponding to the spirit of here innoitheism that the Jew and Mohammedan injected into theology to counteract the tendent of the specialist to set up his own ology as an independent god and make all the other ologies bow down to it. Here he says, is the opportunity of the teacher of science. In the high school are fresh brains which have not yet been partitioned off into the idea-tight compartments for segregation of the severel sciences. Teachers have a chance to give young men and women "a vision of the promised land from a Pisgah peak before it has been divided up among the twelve jeal his tribes." The Laterary Engest.

What White Colonial Servants Should Not Be Taught!

The Living Age writes -

The Netherlands is indulging in a lively controversy over the reported offer of certain wealthy having property interests in the Dutch

servants at the University of Utrecht. Hi the aspirants for that service have been to at the University of Leyden, which has a fe of six professors of high repute to deal with ferent aspects of colonial administration. But interests, it is said, are finding fault becaus Leyden professors give undue emphasis to thous of ethics, and their teachings on the resultity of foreign capitalism to the natives hable to misinterpretation. The result, it is is to encourage 'a revolutionary atmosphere at Dutch rule among the natives,' and in general attitude hostile to big capitalism.

We wonder if there has ever been such controversy in Britain over the que of suitable education for "Indian" servants

Occult Powers

Mi H Travers, w H, says in The A sophical Path —

There is a universal craze for occult power and any mention of the phrase is sure to a attention. Nor is it surprising that there are post people ready to take advantage of this deand to offer to show us the way to attain powers. But how often do we find what we awant? Who are the self-appointed teachers undertake by fectures and books and less a mitiate us into mysteries and set our feet on path of nower?

path of power?

Still we have to remember, in connexion occult powers especially that all is not gold glitters. Gold is tested by a touchstone, and is one sure touchstone in the matter of powers, and that is the question of motive conscience at the bottom of our aspirations personal desire?

Personal desire is our great bane, by who let ourselves be attracted to all kinds of of Desire is insatiable and grows by feeding him. To gain additional powers, while the of personal desire is still unconquered a puts weapons into the hands of our thefest feeding.

Desire may be harmless in the heasts be man there takes place an unhallowed all between desire and intellect and it is this was the cause of his trouble. Hence it is taught before occult powers can safely or night attained, we must purify out character by climing the self-shness from it. In other words must cultivate spectrual powers. The student Cecultism who is on the right path strive to a life of service to others, and, instead of ambitious for powers, he tries to get rail of ambitious, knowing that it is his chief obstair progress on the path he has chosen.

Child Marriages in America

The Woman Citizen of New 1

It is a great shock to most women to learn the legal minimum marriage age is twelve to for girls and fourteen for boys in New York Jersey, Pennsylvania, Kentucky, Louisiana Vir la Maryland. Rhode Island. Tennessee, Coio-Idaho, Maine and Mississippi, and that iage licenses are still being issued in large iers to children of twelve, thirteen and

coording to a report recently published by the ell Sage Foundation, there are 6,67,000 married ons in the country who were married when were under sixteen years of age in many sagirl can be legally married when she is

he report urges in its program for State lation that the minimum marriageable age for should be at least sixteen that fixe days me notice of intention to main should be n proof of age of applicants required, either n proof of age of applicants required, which is a partismal certificates of some other form documentary evidences that both applicants marriage licenses should appear in person the different. State laws should be made noming and that the minimum marriageable should not be lower than the minimum working or the compulsory school attendance age

Lord Curzon.

Thus writes The New Republic on Lord 170n - Indian career --

As Vicerox of India Curzon, devoted, mexhaustchergy to the perfecting of an aliminstrative ame that was already outworn. His policy and per stimulated Indian nationalism and thus pared the landfor can be. His most considerable cutive act (the division of the Bengal provincwas improssively revoked by to orze V at he and the India of his administrative necha-m was swept away by the Montagu constitution 1919. As Foreign Secretary Curron surply did cont. He was obliterated by Tloyd George in the was obliterated by Thord Gorge in the opening of the Peace Cinference intit the seng of Genoa. When I lovel George was read Curzon was beaten and humiliated by a monotoned by an At Lausunne he was punctured by not and completely worsted by Mustipha mat Last and West able the ruin of hes diploty bid to be redeemed by Rainsay MacDonald.

Foreign Landownership in Japan

We read in The Literary Ingest

the of landowner-hip by foreigners or land to found in some sections of the Japanese es and arises from the fact that a bill for landthe op by foreigners has been laid before the let be the thovernment and is now being examied to the House of Peers

Should this bill become law, tould be able, with greater consistency and logenes, to protest against racial discrimilation against her in America.

Encouragement for the Amateur Scientist

The Lining Age writes

Sn Oliver Lodge who after all is a physicist of immense distinction as well as a student of spooks, comes torward as a champion of the amateur in scientific research. His point is not that the amateur is a better scientific worker than his profes-sional colleague but men by that he can and often does do good work and that he possesses the valor of growniae which sometimes leads to discovering like the airplane. These interactives are called forth by a proposal to place amatem wite-less research under the control of a government department. Sir Oliver however, having a very wholesome district of government department security and that though some regulation may be points out that though some regulation may be necessary it should be reduced to an absolute minimum

Scientifi Correspondent of the Tious 4 - 11h points out the anatous have a good many scientific discoveries to their credit the reason being that they rush in where angels fear to fread An example of this profitable rushing in is the work of the Wright brothers in open detence of excepthing then known of accordances. Moreover, the practical flying men, the accounting who are usually quite inno ent of science have discovered aerial maneruves, which a theoretical student would have de lared impossible

Even in zoology the extraordinanty fusions hing Mendelan theory of heredity is the work of a catholic priest who was indubably an amateur catholic priest who was indulatably an anatom even though his nume will live forcer in the history of the 'egg. "It's does not a an or course that all the doctors or course must be instantly expelled come their laboratories and their experiments per incourage of the charwonam. What the unatern finds is could doveloped and carried on by the professional worker who also has a number of this event so his own to his credit. X are the less that must in insist or treated with a large many content to in he has epidimicly as a little in to respect from he has ordinary

Invisible Light

The same journal needed -

The famou Hindu tea ast so ligad's Chandra Boss, who made a work wide reputator to man his myestic trained not next sonsitiveness has 1 He for teal in a stonishmal new in a more which he calls the super-terma By were or it become detect which he calls a social trained to the super-point of the ways were the next so short in ways were the puch the super-point of social as easy to make the detect of the trained of the calls of the mode of pools which the or hymnic of the embedding of the made of pools which the or hymnic of the embedding transmitted which were hymnic or the embedding transmitted which were hymnic or the embedding transmitted.

Pacifism and Private Defence

In The World Lo were Mr John Havnes Holmes tells reade to it in opinion and conviction and s tar as he can stree'

a a residentialistic . "Typical

THE MODERN REVIEW FOR JUNE 1925

ractice also, he is a non-resistant. And rrites as such:

ill your children or attack your wife?" riably ask some member of an audience to h you have been appealing for an attitude of impromising pacifism toward the abomination iternational war! Being myself a non-resistant, able to answer that I believe it unnecessary esort to force in a case of this kind. Familiar instances in which attack has been overcome instances. But suppose I am not, and do not at to be, a non-resistant in this sense. Suppose m ready to meet force with force in the case of set. I love. Suppose as a matter not of impulse to f moral conviction that I am willing to coerce bind, or strike, or disable, or even kill the assault of my family. What has this got to do with in, or my attitude toward war? Where is the inlarity, much less the identity between using the force as may prevent a man from committing personal assault upon myself or omebody else, if the mobilization of vast engines of destruction in the slaughter of unnumbered thousands of men inocent of any injury, or any intention of injury gainst me and mine?

To get anything like a parallel case here, we could have to imagine my killing the invader of my home whether such killing was necessary or not for purposes of protection then killing his amily and friends, his acquaintances and neighbors, all the inhabitants of his village, and keeping on with this work of murder and rapine until I had sated my list for revenge, and extorted reparations to soothe my injured feelings, and incidentally line my purse. But we do not have to imagine a horror of this kind for we have it right with us in the actual conduct of modern nations. What happens when a missionary is assailed in a remote portion of the world, or an Italian boundary commissioner set upon in Greece or an Austrian archduke assassinated in Bosnia. Armiesat in motion battles fought, cities burned, harvest fields destroyed women raped, and with their children driven homeless into unfamiliar places, men murdered by the thousands, or in the case of the arch-duke. It is the millions. This is not in But what has it to do with the duty of those associated with the missionary or the arch-duke or a woman attacked, to intervene with force against if they are successful in their assault? The two things have nothing to do with one another.

India in Western Films

Cinema films are one of the means by which India is degraded in the eyes of foreigners. Writing on this subject, Industrial and Trade Review for India observes:—

In our issue of February 1st we pointed out the danger to us from these films that only show either the gorgeous jewelry of the Princes which is nerpetuating the fiction in Europe that India is a or, on the other hand, the most harism in order to justify the present system of European imperialism and Christian missions. We are glad to find that our view is shared by a German writer in the Reichsfilmblatt, the official organ of the Association of German Cinematory of Theatre Owners, in which the writer quotes our Review and asks:

our Review and asks:

Will the Emelka dare to give us a picture of the real India? If it does it will have a mission to fulfil. But it will then have to struggle with many obstacles of which the ordinary Terman has not the least idea. At the very moment when the Emelka wishes to produce the projected film as a film of the real India, its permission to travel in India will be cancelled Automatically the English order will come into operation by which no German can enter the Dominion—examples missionaries.

There is not the least doubt that the political difficulties referred to by this German writer play a considerable part in affecting the actions of those Germans who have hitherto received permission to go to India for the production of films. Among them may be mentioned Dr Willi Wolfl, of the Ellen Richter Film Co, who was recently in India and is now exhibiting in Germany a film entitled "A Flight Around the World" in which certain scenes are shown to which objection may be taken.

One of the scenes which Dr. Wolff asserts was taken in India, shows a woman cleaning by nose with her inger. Undoubtedly such separative in India as indeed they occur also in Horia. But instead of regarding this as a mere incident in the entire picture, this particular scene is dwift on and one cannot avoid the impression that it done with disparaging intention. Another proposed which, however was taken in Herlin, and in which, however was taken in Herlin, and in which a German comic actor dressed in Indian clothes heures in a railway scene in India, shows how at Indian railway official kicked this alleged highwith the remark. "Coloured men at the back while on the other hand, he displays service scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which a woman is engaged in the scene in which as good prepaganda for India. He had shown good pictures of sceni in which he regarded as good propaganda for India. He also made the very significant remark to be indian very willingly and thanked it.

which the Indian very rightly replied.

"But that is not an Indian government the have no Government of our own."

It would take up too much space to describe in many hims of a similar character in which cohin but disgust can be aroused against Indians 191 of most the entire American and European film with its guilty of this unpardonable crime. In the case of Germans, such actions are particularly in which life for surely they have sufficient expensive lying Anglo-Saxon War propaganda about the larism, their brutality, and their "Unkultur for able to sympathise with the feelings of other in the ed nations.

"The Little Clay Cart"

Mricefakatika or, "The Little Clay in the heighborhood in

house, New York, in an English version. "Its theme is of all times and all nations, and the ancient Hindu conventions with which it is played simply make it the more delightful." The Woman Citizen also informs us that "the play is so popular that only standing room is sold night after night"

A Woman Inventor.

The same jourval states -

VASSAR'S INVENTOR

Taisia Stadnichenko, instructor in chemistry at Vassar College, has brought fame to herself by the mention of a micro-thermal furnace which will climinate much waste in oil refining. This furnace nakes possible an accurate observation of the disintegration of petroleum, enabling scientists to determine the exact nature of the byproduct torned—a feat scientists had declared impossible. The National Research Council has granted Miss Stadinichenko \$7,000 to continue her research in Washington.

The Present Economic Condition of Germany

M. Ludovic Naudeau writes in L'Illustra-

Let me cite a few facts bearing on this point Before the war Germany consumed annually to 000 tons of copper To-day she uses 250000 tons. The number of unemployed is constantly deceasing. Strikes are rive Samps-lanks deposits are rising. In Berlin alone they amounted to 11,370,000 gold marks in become The new savings and the country are that are during a single single contents. a marks in December. The new savings a muts opened in that city during a single mooth were 6251. The number of failures is failedly diminishing. There have been marked to be too in the prices of coal, gas electricity and it alway freights and postal charges. The salaries it civil servants have been raised. Laberal pensions are paid to ex-army officers. For example, a doubt narks a year A captain's pension is 4000 marks. This is equivalent to 1500 francs, or exactly the maximum pension for we pay to our retired ambassadors. Simultanty taxes are being reduced. For example, the ly taxes are being reduced. For example, the tax has been successively cut from two and half per cent to two per cent, then to one and half per cent, and now-since January 1, 1925 the light per cent, and now—since January 1, 1925 one per cent. The amount of each mined in the light is at least as large as it was before the light in 1913 the quantity raised was slightly over 12 000 tons. During the first ten months of 1924 it is 9,265,000 tons. Meanwhile there has been at onsiderable increase in the coal output of Upper 1935. thate. To cite one illustration, in 1913. German chi ats to Argentina were valued at 61 material gold posos: in 1924 they passed Silter that the posos

Recollections of Tennyson.

Willingham Franklin Rawnsley has contributed to the Nineteenth Century and After some delightful recollections of Tennyson from which a few bits are culled below

I should like to have written that. The sound of a line of poetry (for poetry, to be fully understood, should be read aloud) was very much to him stood, should be read aloud) was very much to him and he certainly wis unmatched in his use of yowels and in the melody of his verse. In speaking of Browning, he once said to me, 'I don't think that poetry should be all thought there should be some melody', and he carried his objection to a jungle so far that when, after publishing his first four bladls of the King, he learned that Enid' was properly pronounced Ennid, he changed his line beginning 'Had wedded Enid' to 'Had married Enid, the ringle of 'wedded Enid' was to his ear quite the jingle of wedded Ennid was to his ear quite impossible H instanced to me as fine-sounding lines and some of his best land he made, them all the lines to his magnificent way of rolling them out the lines about the burnal of Elaine -

out the lines about the burial of radine—

The maiden oursed not as one unknown

Not meanly, but with gengious obseques.

And mass and rolling mass like a quien.

I mucht add that Wordsworth said of Tennyson.

I have been trying all my life to write a poem like his 'Dota, but in vain. It is pleasant to hear. words of genuine praise from one real poet of another and Tenny on spoke non his heart when he said. Read the exquisite songs of Burns, each perfect as a berry and radiant as a dewdrop. There never was an immortal port if he be not one while it is its he said to me. It Keats had lived

while the its he said to me it nears had never he would be been the first of all its light of the holy which came out in 1879 we us a fine poeth indering of the versus of Malory but about the Holy tread volume, which was part held in 1869. Tenny son wrote to my tather 1 and you may nevi volume Arthur and the many British prince as I date. save ton will find out Arthur is the soul. The poet pointed out to me that an ideal was only a picture but he was very particular that it should he prenounced givil as the Greek word from which it is derived

He said. A poet's work should be done by the time he is sixty. If I am to do anything may it must be in the next six years. I either that the best play of Sophocles was written when he was seventy and as a mar r of fit in spate of his age the next twenty years saw the prode tion of no less than eleven new y dames.

He lived three years after the Hem - volume came out | The Tennys is view of lost volume family. Frederick g | view of when he Poems of the Day | view of when he namiv Frederick g were along the Potents of the Doc Very Vision with the Doc Vision Vision were along the was much talked with Wardal with a draw on the days shoughted with the draw out the days shoughted with everyday for a walk and Some of his last 277 c

noughbor in the lee bus bull of

he liked to hen then
Ted the again two Irishmen to fact by an cld or
Two men to

87-11

an alarm of fire One hastily pulled on his trousers, wrong side foremost, and jumped out of window. The other, more cautious, shouted from

the window:

Pat! Are ye kilt entirely

No. I'm not kilt entirely, but'-looking down on the bulge of his trousers in front of him-T'm

fearfully twisted.

He spoke of Gladstone and how he had ventured He spoke of Gladstone and how he had ventured to remonstrate with him on his attitude toward Canada, saying, 'But if you follow a course like that, you will have the colonies cut themselves adult,' and Gladstone answered, 'I wish to God they would.' Tennyson thought such an attitude for a great statesman was quite incredible, and vehemently disagreed with him. Times and opinions have indeed changed since then' We could not find Browning's letter, but, sitting side by side on his larg sofa, we had much interesting converse. not nou prowning a letter, but, sitting side by side on his big sofa, we had much interesting converse and I having thoughtlessly used the only too common adjective awful, he reproached me with, 'You have used that word twice, and I can't bear it,' I said. Yes, but I have used it each time in its proper sense, still, I admit I had better not have used it at all' used it at all

He was very sensitive to criticism but always

He was very sensitive took his wife's opinion as final He complained to me. The critics won't allow me any imagination. They take a line like "Moanings homolosis sea and say Moanings." Horace 'homeless, Shelles, and so on But of course the same things are seen in all ages and naturally described in the same language. In my last volume, in the Progress of Spring I said.
"The starling claus his tiny castanets. The "The starling claps his tiny eastanets. The other day I saw it in a recent novel They will say I borrowed it, and I wrote that line lifts years ago, but they won't believe that Another real dread he had was the being made into a school book, and he appealed to me as a school-master. Don't let them do that The box will hate me.'

Electoral Reform and Organized Christianity in England

The second article on electoral reform and organized Christianity in England appears in the March number of Political Science Quarterly We can make from for only one extract.

The attitude of the High Church Party,
concerned in the "Oxford Movement, to the
liberalism of post-Reform Bill days, is set forth clearly in a tract published in 1340, wherein most of the reform schemes of the period are ascribed to the devil's efforts to bring about an apostasy of the Church of Christ The tract contains such

the Church of Christ The tract contains such paragraphs as the following.

'He promises you civil liberty, he promises you equality, he promises you trade and wealth, he promises you remission of taxes he promises you Reform This is the way he conceals from you the kind of work to which he is putting you. He demands you to rail against your rulers and superiors—he offers you knowledges science, arrichment of mind He scoffs at times

i-atitution which reveres

Prospects of Republicanism in Turkey.

Mr Edward Mead Earle remarks in the same quarterly that "war or the throat of wai has been a powerful motivating force in the accomplishment of so-called reform in Turkey" He then lays bare the cause which led to the "reforms" in 1856, 1870 and 1908

These "vain promises" were said to be characteristic of the "times of Anti-Christ" to which the

Oxford Movement was unalterably opposed.

In each of these cases the progressives Turkey were liberals in their desire to introdu-Western standards of administration into a foften imperial regime, nationalists in their desire

achieve reform before it was forced upon them.

There are certain distinctive differences, however. between the present republican reform in Turk and former half-hearted reforms in the Otton Empire The revolt of Mustapha Kemal agai the Allies was not like the shifty maneuves. Abdul Hamid or the precipitate acts of the You Turks, designed to maintain Turkish hegemony non-Turkish territory it was primarily concer with preserving a Turkish homeland against f Hellenistic expansion and Albed imperial Under the Suitans and to a lesser degree under Young Turks the passion for reform wand foreign pressure became less severe, a Mustapha kemal the most summeant revolution changes—namely, establishment of the bubble, abolition of the Calphate, and ado of a democratic constitution—came after a victory at Smyrna and a conspicuous diplo victors at Lausanne, when foreign intervention little to be feated Before the war refor Turkey, as elsewhere, was interpreted narrowly pointed sense so that the of liberalism were initiation for the stanes of racial progress, the new registrarket is founded upon fundamental is such as the separation of Church and St. which the constitution is but a necessary expension to the constitution is but a necessary expension to the constitution is but a necessary expension. The edicts of 1856 and 1876 were admed under the tender more of a reaction incompetent and corrupt bureaucract. a constitution of 1908 fell victim to an unser trumvirate the present constitution has a chance, at least, of being carried out by more are admittedly inexperienced, but who divorce themselves from Byzantinism. Ottoman traditions.

The writer adds

Whatever may be the ultimate fate of stitution and of the republic, a new so economic order has been established in Fifteen years of almost uninterrupted v their concomitants of disease, famine and have doalt a blow to the productive a of the nation which cannot be overcome the introduction of agricultural and other ery. The exigencies of war assisted in t cipation of comen from many of their fe abilities and compelled, as in other confidence in the relationships be

thousands of Greeks and Armenians have ipped the country of most of its intelligent and isperous middle class, whose place will be taken t slowly by Turks lacking in education and perience. The forcible detachment of the non-rikish portions of the Empire should divert to momie channels much of the intelligence and ergy which formerly was dissipated in the untenance of excessive military forces and a reflung aixil administration. It is as difficult to neeive the return to Turkey of the Osman masty and the Ottoman system as it is to imagine e return to Russia of the Romanovs and their arist regime.

British Snobbery in Science

A rumpus—albeit a rumpus of the decorous iontific sort—has been stilled up in England by a news that the Prince of Wales has accepted a presidency of the British Association for the francement of Science which is to hold its 1926 ceting in Oxford. The British Association is, as

everybody knows, one of the most famous scientific organizations in the world, and the annual address of its President is always looked forward to as one of the important scientific pronouncements of the year Almost invariably, therefore, the President has been a scientific man of great entirence.

Among the few exceptions have been the Prince's great-grandfather Prince's Albert, who presided over the Association on its Aberdeen meeting in 1859. At another Oxford meeting Lord Salisbury presided. However these noblemen were not quite in the same position as the Prince of Wales. Prince Albert had some scientific pretensions however mild Lord Salisbury assisted by Lord Raylogh, actually did write and deliver a scientific lecture. The Prince of Wales however knows nothing of atoms and elections, or fossils or insects or anything of the sort, and pretends to know nothing.

Consequently controverses rage between one school of scientificmen who have a time old crusty distaste for anateurs, and the other party which has a very British, and very human liking for prime os.

—The Living 19.3.

THE MAN WHO SAVED IRELAND: LIFE ROMANCE OF GENERAL RICHARD MULCAHY (II)*

By St. VHIAL SINGH

TPON the conclusion of the Anglo-Irish Agreement of December b. 1921. General Mulcahy, then Chief-of-Staff of the Irish Republican Army, found himselt in an exceedingly difficult position He snew that that instrument did not give id people all they demanded but it did give there the freedom to reconstruct Ireland according to their own wishes, and to manage coastal defence) affairs (excepting with at let or hindrance from any outsider. He further knew that the British Prime Mim for (Mr. Lloyd George) had openly threatened to resume the Anglo-Lush war and to prosecute it to the bitter end if the sh delegates did not append their signa-16 to the document which was placed iere them as representing the utmost the itish would give If the treaty was not tiled Britain would have no option but to carry cut that threat as it afterwa ds transpried, a scheme for raising 100,000 men for the purpose of crushing the Irish robels had actually been framed. If war eventuated, he as the chief feelinical executive of the Army, would be called in on to organise such righting strength as was left in the nation to continue the conflict.

In the estimation of Mulcal's -the man who could speak on these matters with greater authority than perhaps anyone else in the Sinn Fein ranks are peop! had not come quite to the end of their mulitary resources they could easily beyo carrid on the struggle for a tene We becomewer, that the ability to remain stochast and to snow confidence is any pay which the small band of men who sing occupied affines might choose to frame we have a sprastible If, instead of eleven, we to which the Treaty contained can pis sted, upon entering upon are to produce struggle which, once begre me, dia, on too de apprelensive that a long time he w

The first article appeared in the Moderns of the November, 1924.

ous breakdown might occur in the al of the people, or of their representatives ch, even if it were only partial, would be istrous, and there might even be a serious ulsion against persons who had laid them-res open to the charge of being "irreconibles."



Mr. Erskine Childers, one of the "Irregular" leaders, executed by the Free State authorities

In order to ascertain the actual position, Mulcahy, a few days after the signing of the Treaty, put to De Valera who still continued to be the President of Saorstat Eireann (the Irish Republic) this proposition:

Ordinarily the General charged with responsibility for war should be clear not only as to the military policy to be pursued, but he should also know something of the political forces that were going to be at play in the situation in which military action really formed only a part Such knowledge in the case of an officer

-tomant of

more important in the case of one who accepted the responsibility for war with a machine which did not contain the elements of a purely military success.

Mulcany submitted to De Valera his opinion as to the capacity of the available forces for military activity and operations, as he clearly saw that they had not the element of a purely military success in them. Havin



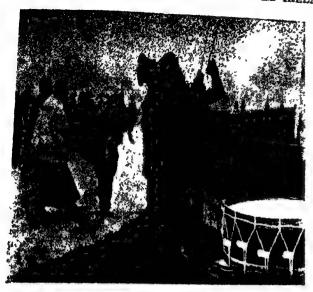
General Richard Mulcaby, outside his home lasfield House, near the Portobello Barracks, 1911

done so, he asked what the plan was newhich general political operations were be carried out, of which, obviously, military operations were only to be not

De Valera declined to discuss that p on that occasion and at no time subseque would be discuss it.

II

Mulcahy's ideas on the Treaty were clear. "While it did not concede to that we demanded," he said in talking, "it did give us absolute controur national resources, absolute controur administration, absolute control of the control o



eneral Mulcahy and General Hogan raising the Tri olout upon taking over "Collins Barracks", Dublin, from the British

ilisation of our resources—for the building of our country. It took the Englishman at of Ireland's business and, therefore, it of a position in which friction was exitable between the Englishman and the rishman. We realised the possibility of being absolutely friendly with the English people as distinct from English officials who interfered with our business.

"In this respect," Mulcahy continued. "I am reminded of Thomas Francis Meagher's natiative of his penal voyage to Tasmania He had just escaped the gallows at the hands of English officials here in Ireland at the time he wrote

As for the officers, they were inc. generous animal fellows. Owing to the restrictions imposed is the Home Office our intercourse with them as the may easily suppose, was extremely limited, but limited as it was, we were soon led to concern truest esteem for them. England may well be proud as long as she has such brave, upraching the proud as long as she has such brave, upraching the hearts to serve her. Their frank, generous warm nature, their manly, gallant bearing form its tithing contrast indeed to the cold, cramped The office of the officials here.

That talk showed to me that Mulcahy was not an "irreconcilable"—that he was not a later of the British—only a lover of his own people—that the motive spring of his his was not venom for the alien, but devotion to his own country. He wished to deprive the British of the control they had acquired over Irish affairs; but having Jone

so, he desired to live in peace—and, if possible, in friendliness—with them, his next door neighbours.

Realising the disaster which would result from an interneeme fight. Mulcahy sought to find a way by which the factions into which the Treaty had split the active Sinn Fein workers could be made to sink their differences and form a "joint plan of co-operation" After a fortnight's vain effort, he intervened, on December 12, 1921 in the debate on the Treaty which had commenced in the Dail on the 14th instant idem, and spoke his mind plainly "None of us" said he, want this treaty None of us want the Crown None of us want the representative of the Crown None of us want our harbours occupied

by enemy forces none of us want what is said to be partition and we want no arguments against any of these things.

An alternative to that Treaty was, however, necessary. Mulcahy emphasised Much had been said about a document (officially known as Document No 2) which had been put forward by the President at a secret session of the Dail, and to which he permitted no direct reference during the public debates until such time as he chose to introduce it in such form as suited him. He personally saw no alternative to the acceptance of the Treaty. That instrument secured to Ireland the control in Treland with full executive and administrative powers, and the Longitus in Ireland responsible to that control. He asked his fellow-Deputies.

Are we going to choose in the next onward march of this nation the were us which will give us dead in our country the Crompton-Smiths of England and the Potters of Louand of accepting going to take our own resources and grow to manhood in friendliness and with sea or claim of avoiding that polarisation of mind and a learsation in antagonisms with the Finglish population we have been forced into at the possibility.

This fine appeal was less on the Vera and his anti-Treaty of the damary 7. 1623, when the Iwas was token, 64. Deputes (recluding Maloday) was token, 64. Deputes (recluding Maloday) was in the front of the reinfection and 7 as another to the field President, and nominated Maloday as the Minister dent, and nominated Maloday as the Minister

The state of the s

for Defence, in addition to continuing as the Chief of Staff.

III

Within a month of the ratification of the Treaty and the setting up of the Provisional Government, the evacuation of the British troops began The Beggar's Bush Barracks (in a Dublin suburb) were taken over on Feb-



The Four Courts, the hand-omest structure in Ireland, after bombaidment by Fice Stateguins to dislodge the Irregulars who had made it their stronghold, and who, on leaving completed the work of destruction by exploding a name under the building

ruary 1, 1922. Some fifty men, led by Captain Patrick Daly with Lieutenants Joe Leonard and Patrick O' Connor—many of whom had taken part in the Rebellion of Easter, 1916—marched through streets lined with a cheering excited throng to the Barracks and relieved the British of their first military stronghold in the capital.

"Did the British impose any conditions?" I asked the General on one occassion.

"There were no conditions of any kind," he replied. "It would not have been reasonable for the British to impose any. When we look over any barracks for occupation, their boran." Soldiers

who were opposed to the Treaty managed to take some of the barracks over from the British and dug themselves in—particularly in southern and south-western Ireland. In mid-summer, when the differences between the opposing wings of Sinn Fein culminated in the bombardment of the Four Courts in Dublin and the destruction of that noble structure, the finest in Ireland, and almost immediately the flames of internecine warfare tlared up in the country. They constituted a perplexing problem for Free State.

IV

Hardly had the campaign opened when General Collins, Head of the Provisional Government and Commander-in-Chief of the Free State Army, was shot dead not far from his birth-place in county Cork and the responsibility of saving the life of the new State fell upon Mulcahy. In the oration which he delivered at the grave-side of his friend, and co-worker he revealed his own soul. He said in Gaelic

"Unless the grain of coin that falls into the ground dies, there is nothing but itself in

it, but if it dies it gives forth fruit."

That sentence, containing the quintessence of Gaelic civilisation—of all civilisation—constitutes the corner-stone of Mulcahysphilosophy and is the lodestar of his life. Without such a philosophy to inspire him he could not have carried to a successful conclusion a campaign directed against hisformer comrades. Only a highly-developed sense of stern duty could give a man the determination to take action which. To another circumstance, would nauseate him.

The military problem, in itself, was highly complicated Some of the best Army others had "gone irregular -a significant phase characteristic of the Irish genius—and taken away with them nearly all the best soldiers They had not only managed to occupy some of the best barracks in the country, but hal succeeded in effectively aiming themselves hi plundering a British vessel which under an insufficient guard, was carrying large quantities of arms, ammunition and equipment out of Cork Harbour. The Free State had by improvise an Army, as also to import and to distribute arms, ammunition, and general equipment, before it could operate against the "irregulars" who held the country south and west of a line drawn from Waterford 1 Limerick.

The military problem was, however, complicated by other causes. The anti-Treatyness

looked upon the men who remained faithful to the Dail as renegades. Some of them did not hesitate on December 7, 1922, to open fire upon the Deputy-Speaker (Padraic O'Maille) and Deputy Sean Hales, while they were riding in an open car near the quays in Dublin on their way to attend the Assembly The latter died up on the spot, while the former lay for months in hospital and survived only because he possessed a powerful frame* The evening newspapers of the

ful frame * The evening new papers of the next day announced that four of the "irregular prisoners in the hands of the military—Rory O'Connor, Laam Mellowes, Joseph Mckeley and Richard Barrett—had been executed in Mountjoy Jail that morning "as a reprisal"

As the Minister for Defence who had to sign these warrants high authorised these exutions, Mulcahy explained the Dail, on December 8th, asons which had prompted him to take such diastiction "The action that has ken place" he declared, has a taken place because a man is been assassinated whom held in honour, but because forces more victors, or insidious was striking rainst representative trovernment in Ireland, than any haloved by the British After isclosing the fact that the peaker of the Dail had

beater of the had teceived 'the armed letter from deatening adds of the destructive forces in Ireland od referring feelingly to the assassination bich had taken place the previous day he ented out that the fabric of Givernment ested on the Deputies elected by the people to design their laws and to regulate their The Army Council 'tesponsible for 110 hen safety to the people' was determined to " that "the representatives of the people an meet here in council, can walk through be country freely and numolestedly and hischarge to the people the very onerous and responsible duties that the people gave put on them " Exceptional and drastic

action had been taken because the assassination of Deputy Hales was the beginning of a policy on the other side to finish off the Dail He then continued

If, when our work is done, we do leave as a result of it an Irish people behind us they may blame us if they wish for any stains alleged, that our actions leave on the fair name of our country or on what were our own tai names but ne shall leave an bish people behind us. In recommending to the Government that this morning seation should be taken we did not



cannot representative Government in Treland than any left to right are to r McMahon General Mulcahy Lt Con
meloved by the British After 10 Hegarty 14-ton O Sullivan and 14-ton O Munithul's

to enumend that the ross or men should retaken who fird nothing to do with the pole of that was being pursued to-day. We did not recommend that action to taken as a junisonment or action as vinceance or that a ton botate neuroneous or that action be taken under term atton. We have too long four the resp stibilities that are on its to give way to such termitation. We have too long held our hands and on hearts and our minds sacriberably in the dame like the warron of old, and gone stendally and straintowindly through our duties to act in 12 to the low very much about temptation. The rition that was taken this menting was taken as a ferrical reason to se use that this court visibilities of action to destroy dark thrown into chaos a the form of the actign importance of that this court visibilities are not acting round of men acting together for the destroyed and thrown into chaos a the form of the actign into two new people fruit no ties.

there spoke i no war assessed the will to date anyther to do anything mo matter how diffic. It agrees a repellent,

For further particulars the reader is referred the author's article entitled. "The Pail or the Irish House of Commons." in the August issue of this Review.

regime.

so long as he believed it was required of him to save his people. That is the quality of which heroes and martyrs are made—that is the quality which enabled Mulcahy to win through the period of the Anglo-Irish war

and the internecine struggle.

That policy has, however, given offence to many persons—exposed him to severe criticism, especially from that section of the people who do not see eye to eye with him politically, and who accuse him of breaking the pledge he had solemnly given to keep the Army "Republican." The executions horrified the people in general, and left a bitter memory behind. "Fight, Mulcahy' Don't murder", ran an inscription crudely painted in large letters on the wall surrounding Trinity College, Dublin. Those words accurately reflected the attitude of a considerable section of the community.

1

By the time (December 16, 1623) I arrived in Ireland, Mulcahy, aided by capable and loyal officers and men, had practically finished the latter job. Armed resistance to the Free State had broken down completely. Open fighting had ceased. The "Irregulars" had given in or had taken to the hills and were "on the run". With the exception of a few places in the south and south-west, the military had handed over the responsibility of maintaining peace to the Gardu Siochana, the civic guard, organised on a purely civilian basis, to take the place of the semmilitary police maintained during the British

Mulcahy, at the time of my arrival, was engaged in demobilising the Army It was, however, necessary to carry through the work of weeding out men, who, though quite useful in a time of crisis, were not good enough for a standing army, and particularly of sending away men who had held high rank, or of reducing them in rank, either because they were not fit for the rank they held, or the necessity for doing 40 had disappeared. It hurt materially—and what was still worse, it hurt the pride of the persons affected. It was, therefore, bound to rouse human passions. In the peculiar circomstance in which the country was placed, owing to the dislocation of economic life and the consequent unemployment which prevailed, it whipped up a storm.

The need of the nation was, however,

The reparation which would have to be ma for the destruction to life and property wou amount to as much or more, and wou cripple the present generation.

Impelled by this goad, Mulcahy reduce the Army from 50,000 to about 13,000 office and men. When his reorganisation schell had gone through fully, the standing arrowould for a time be 15,000 strong, and would be standing and would be standing arrowould for a time be 15,000 strong, and would be standing arrowould for a time be 15,000 strong, and would be standing arrow to standing arrow to

cost about £3,000,000, a year.

Just when task was nearing complete a group of officers who had been opposed Mulcahy's policy and programme mutuus. The Minister for Defence and Command in-Chief suddenly found his hands tied dealing with the matter, by dissensions the inner circle of the Government we executive Council.

The crisis involved his own resignation that of another Member of that Council (to Minister for Industry and Commerce), at the retirement, forced or otherwise, of the three members of the Army Council at many officers, some of them holding intrank. The President assumed, for the timbeing, the Military portfolio, General Ed O'Duffy, was placed in supreme communates the General Officer Commanding the Force and Major-General (raised to the rank Lieutenant-General) Paedar MacMahon appointed the Chief of Staff.

The explosion which removed Mulcal from office served also to demonstrate had well he had done his work. The hear which he had built held together, them shaken to its foundation. The Army, instead breaking up into factions, or seeking usurp power by a Coup d'Etat, remained in to the civil authority and silently accept the changes inaugurated in the high

direction.

TT

As a private member of the Dail Mulcale stands perhaps even higher in the estimate of his fellows then he did as an Executive Councillor. He has not permitted a sing word about the late crisis to escape his lip which would show that he had been eight tered or was thinking of himself even for moment—his thought, at any rate the thought to which he has given expression, have to variably been of others—his former colleague and above all, of the nation. Though shelonging to the Government Party he is formidable critic of the men in power.

Preedom from responsibility which bre shouldered for ten years without bre

except such as was afforded by incarceration in prison and the internment camp, will give incheral Mulcahy's mind and body a measure of rest which they should have had long ago lie has, for the first time in years, a little lessure to spend with his family and friends, who until recently saw practically nothing of him. With his wife and four children (Padraig, 4, Elizibeth 3, Risteard 2 and Unite 4 months) he still lives at Lissonfield flouse, where I first saw him, though the Military Guard is no longer at the gate to challenge anyone who seeks to enter

VII

I often wonder what Mulcahy's future wall be. That he has a great contribution to make to the progress of his people, I have not the least doubt. In what capacity, how-

ever, unlitury or coul-

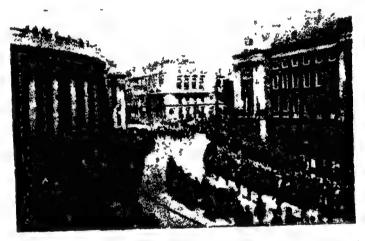
If Mulcahy has further apportunity of guiding the destines of the Irish Army. he will, I am sure, accomplish great good His ideas on military training or anisation are unique in conversing with me late one evening he frankly told me that he knew very little of general military science in so tar as it was a thing divorced tion his native intelligence and common sense. He posses ed books of various sizes and descriptions relating to uni tary matters-yes, books had gathered round him in turns ways. They Here wreten by ambitrous men wh had made a thorough state of the problems with

wie h they were dealing. He had found, however that for his people, whose problems were on their own doorstep, and were very pressing. the range was too far and too wide and, the fore, they were much too absorbing and sed cive, so much so, indeed, that ordinary military books had the effect of blunting men's mo de to the simple problems of life. For the Shalle factics that alone could be effective for the type of warfare carried on in Ireland he and his edeagues had set themselves to produce a shall series of books, each running into 30 of an all octavo pages, and embodying cards al points of common sense to be read and is read until fully mastered. He attached great importance to a somewhat thorough

mathematical education, tending, as he said, in the "straight line" direction, Euclid, Mechanics, Graphic Statics, and Machine Drawing, seemed to him to be an adequate substitute for the study of military science

A man with such ideas is needed to superintend the military organisation of a small nation which does not possess the possibility - practically unlimited resources in men and money --to carry on such organisation on the elaborate basis evolved by Sandhurst and other similar institutions

For my own part, I should like to see Mulcahy at work developing the potential wealth of the country. He has a constructive type of mind—possesses a magnetic personality and the driving power which enable a man to get things done. His speeches in the Dail and his talks with me, have convinced me that if his ideas in regard to



Funeral Procession of General Michael Collins Killed in Amoush by the Tregulars in 1922 (Photo by courtesy of Dr. H. G. Stach, D., ac

the improvement and extension of communications, arterial dramage, and the reconditioning of agriculture and industry were carried out, the unemployed in Irelaid could be easily absorbed, and the way payed for Irish prosperity

Two years are, Muleany the serving as the Minister for Defence a serving production. The Minister for Defence a serving production of the Army, submitted for the Army crys by the serving and the Army crys by the serving demonstrate of the serving demonstrate of the Army crys by the ser

survey made of the economic improvement needed and of the number of unemployed to be absorbed in each zone. Attention should be directed particularly to reconditioning the roads and building better ones, in his opinion, for roads radiating from the important ports to various parts of the country, and a number of other trunk roads, were especially needed Provision for housing was also an urgent necessity, because he feared that wages and greater lessure on the part of the workers with bad housing may give rise to as serious a situation of social unrest as bad hours or bad wages. He further suggested the carrying out of important works to train rivers and drain low-lying, boggy land, and thereby bring waste or practically waste areas under tillage



Recruiting for the Free State Army at Recruiting Headquarter-Great Burnswick Street, Imblin. Photo by Courtesy of Dr. H. G. Smith Dublin,

These schemes. Unleaby pointed out, would soon pay for themselves. That was particularly the case in regard to roads, the money spent upon which, he believed, would be saved to the country in two or three years, even if the saving only came about through doing away with the expensive motor repairs falling upon the traders. As to drainage, it was proposed to drain a particular area in accordance with a scheme worked out by the Agricultural Department several years before—a scheme which would put money into the pockets of the people.

The speeches which Mulcally made in the course of the debates on the Budget estimatthis rear, particularly the estimates of " our exceedingly

asked his fellow-Deputies not to be stingy fixing the scale of pay of teachers, especia those in the secondary schools To sh them the folly of making £200 per annum minimum pay, he compiled a long list persons who carned as much or more. list included draughtsmen, electricians, bri layers, cabinet-makers, carpenters, joine coach-builders, plumbers, gas-fitters, plastorbakers, table hands, oven men, butchers, swi board attendants, tin-smiths, sail-makers, t makers, and upholsterers "You are start off," he warned the Deputies, "whatever in be said about what as done in the past, whatever may be said about what led up the present situation here ... with new ha educational system, and the upon нен outlook and new hopes

want to attract the you men leaving the universit to the ranks of the second teachers' profession I think would be unfair in the st that we hope to make no that there should be he simply a scale of salar without any reference nensions"

On another joccasion M cally suggested that the Ecation Department should up a special establishment training teachers, coming fr districts where, despite Brit efforts, liish was still a liv language, through the mediof that language, so that ti would serve as leaven in general mass of the peop He was auxious to pro-

that it was possible to bring to the task teaching the young, highly educated men: women who had received their training a education through the medium of the li language, and who had the self-confider and poise and full and proper expression t tenchers who deserve to be called teach should have. He believed that if sometime definite was not done to rear up young teach in an absolutely Irish atmosphere, they " neglecting a most important matter jude from the abstract: and comparative point view."

The plea which Mulcahy made on " another occasion for assigning to play i culture it+ true place in the scheme of edit tion and making adequate arrangements

* 1. toucking, rang with sincerity and carre

ss. "At a time when we have our own slice forces and our own army machine,") said, "I think that a little consultation with ite Police or the Army authorities, and a tile consideration of the position in their aining schools on the part of the Minister, ould provide for systematic physical training in the schools." With assistance and undance of the Irish physical instructors in he Irish police and Army forces, asystematic fort could be made to deal with gymnastics.

and physical education in the primary schools, with resultant reactions on the health of the people

I man of such versatility and genius, of high national ideals, tossessing tireless energy and great driving force, can be put to almost any national task which may be crying out to be performed. A nation which can produce such a man ha cause to feel secure in regard to its litture.

X0TES

Earl Winterton on Assam.

Earl Winterton has taken credit in the House of Commons for the great improvement that has taken place in Assam during the past four years with regard to the reduction of opium consumption. This is unfair. The consumption of opium during the cears 1875-1920 only very slightly varied according to the prosperity of the harvest, or the revise. The opium consumption in 1929 was hardly less than that in 1875. To give the figures, in 1875 the consumption was 1876 maunds, while in 1920 it was 1748. But from the time that Mahatma Gandhi visited Assam, and after the effect of the

Non-cosoperation movement was felt, the consumption has gone down so rapidly and steadily that today it stands at 854 maunds. That is to say, it is today only half what it was 5 years ago. But the chief credit for this is surely due to the Non-co-operation movement, which the Covernment did its utmost to suppress by sending nearly one thousand workers to juil 10 pickering the opinin shops.

The Government's Breach of Faith.

The American delegate at Geneva declared as clearly and pointedly as he possibly could,

that the British towernment had been guilty of a breach of faith with regard to the Hague Convention relating to the opinio trathe I ad I hort ceed couplained largette of this accusation which he saw was vory wounding and ed. The Amenear "Leather war still further and char Governor 1 But s idad mare " " ora 101 a t keeping of tool or afflor? Lad R . and and 11 2 2 2 2 3 · c · colge talked to part ds " . . lam. Am mean in nathatian the accusation, but nhi 4



Opiem Spoking in Assam

the Americans did nothing of the kind. They continued to assume that Great Britain had neither fulfilled its obligation under the Hague Convention, nor was it really intending to do so. At last, when a simple proposal, that within 15 years opium smoking should be suppressed at Singapore and other places, was rejected by Lord Robert Cecil, America withdrew from the Conference under orders from President Coolidge. This situation is told in the plainest possible language in the report of the proceedings of the Geneva Conference, which is now at hand. How far the American position is justified may

be seen from the article which is printed in this number of the Modern Review A further point has recently been brought forward to justify the British position. It is stated that the Hague Convention was never finally ratified before the European War. and that during the European war nobody ever thought much about it. Therefore, the writer states, a technical breach of the Hague Convention has never been committed But this argument is the argument of a man of business using hard business methods, and not the argument of a statesman and a humanitarian. Great Britain professed in the loudest possible terms at the Hague Convention, that she was

actuated by the highest considerations of humanity in her opium policy in the Far East. Those who are thus actuated by humanity, and humanity alone, do not use quibbles, or stick merely to the letter of a solemn engagement, without keeping the spirit of it. They go at once beyond the letter, in order to show the spirit of humanity which actuate sthem.

Lowlands in Kenya.

A Memorandum has recently been principled by the National Liberal Federation stating very forcibly the reasons why the Government of India should not send any officer to Kenya to explore that part of the Lowlands which might be offered to Indias as a compensation for the agricultural lands in Highlands, which have now been exclusively appropriated by the white settlers The Imperial Indian Citizenship Association has also published a statement which records my own impressions of the conversations in

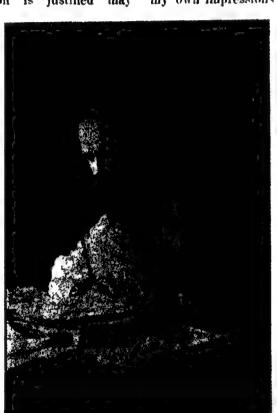
London with regard to Kenva in 1923 have received, from one who intimately knows the country the following answer to a question, as to whether there are really empty lands in Kenya, such as ladians might take up without any danger of expropriating the African natives writes to follows .-

"I nearly forzet to answer what you say about the offer of land in the low country of Kenya to Indians for settlement I wish you would emphasise to you friends the following points."

"1. There are all mense empty areas in the low country of Kenya. Some of the land may be work cultivating, but not

of it has been tested. The reason it has not been tested is, that it is all perfectly usele without irrigation. And as there are large rivers in Kenya, I presume arrigation is impracticable.

description does not apply is the lower T Valley. It is not a large area, but if C be irrigated fairly easily. The exploiting the last 20 years has halved the mapopulation, so that there might be room for Indians. But this area is very maken



Mr. C. F. Andrews

C. F. A.

"3. All Indian agricultural immigrants to Kenya would have to do their own cultivating. There are no African labourers

I have just come back from Assam, where large areas of tertile vacant land are still waiting for occupation Apart from all other considerations, it would seem to me the height of folly for Indians to go over to a new country, which is very malarial and would need irrigation, and would seriously hamper the native population if it again increased in numbers, instead of taking up land in their own country which is crying out for settlers. The injustice in m the Kenva Highlands was not in the refusal to Indians of Crown Grants of land for colonisation, but in the entire prohibition of open sales and transfers of land between Indians and Europeans, even when the latter wished to sell their land to Indians

CFA

Prof. Sten Konow on India of To-day

Professor Sten Konow sarticles, which we have reproduced elsewhere from The Chicago Duly News, are dated from Santimiketan, and in is introduced to the readers of that paper is "a visiting professor in Dr. Rabindranath Tagore's university To prevent any possible misconception, it is necessary, therefore, to -tate that as Visva bharati, the name by which Rabindranath Tagore's university is known, is not a political institution, its authorities do not enquire into the political opinions of those whom they invite to teach and deliver lectures there. It is neither hable to blame nor does it take credit for the political views of its teachers. For purselves we are prepared to congratulate Sten Konow on the truth of most of as observations, and where we differ, to give im credit for honesty of purpose, though we do not think he is free everywhere from unconscious bias.

In fairness to Dr. and Mr. Konew it hould be stated that Indian names were eightly given them by the university in token love and respect.

"Oriental Mentality"

We do not quite follow Di Konow when he says that bolshevism is "more akin to Asiatic than to European idens" Bolshevism rose in Kuropean Russia It is no doubt rightly considered a menace moother

countries, but every "pend" is not necessarily Asiatic like the so-called "vellow pend"!

Moreover, the Orient is so vast a region that it is rather risky to speak of "the oriental mentality" is some single entity equally characterising, e.g., the Japanese and the Chinese at one end and the Jews and the Arabs at the other. Europe covers a smaller area than Asia, yet we have heard and read that the Nordic rices have a mentality different from that of the Mediterranean races. Even in the small country called Great Britain the Celts and Savons are said to have different mentalities.

But assuming that there is such a thing as oriental mentality characteristic of all Asiaties it seems to us that it is not something quite peculiar to Asia Rabindianath Tagore, who has travelled much and "surveyed mankind from China to Peru says that he does not believe in any characteristic which is exclusively Oriental, bearing no intimate relation to the Western mind

Dr. Konow obscives

The oriental mentality can perhaps nowhere be more clearly graspid than in India and especially in Indian art. There one does not meet with individual features but with types and more or less general ideas. And in a similar way Indian religious aim at emancipating man from the fetters of individual limitation and not generally at individual happiness and bliss.

What the professor says of Indian art is only part of the truth. His observation is true only of some forms of Indian art in some provinces and ages. But even in the oldest Indian paintings, as in the Ajanta and Bagh caves, as well as in paintings of the Mughal, Raiput and Kangra schools, there are very many specimens in which individual character is to be found in the features gostures and poses. Individual character is to be found also in large numbers of modern Indian works of at. On the other hand, we have found in many old Italian madennas and other conventional pictures, not individuo character, but 'types and more or less general idea-

Not do we think that Pr d | k in w is quite correct in describing the a new to findian religious in the way he has done for dain religious and their subdivisors and their subdivisors and exactly the same

Put taking by less threat the correct what is the class of advided limitation Certainly, it is the attainment of biss I the individual in the Lyanishads Braining

is spoken of as Rasa (Raso rai sah), that is to say, as full of that quality which gives joy, and it is also said that by realising Brahman, man becomes "blissful" (anandi bharati).

The aim of all devoters in all Indian religions is not to be merged in the Infinite after emancipation from the fetters of individual limitation. As the Sakta saint Ramprasad puts it tersely, "Chini hote chai na Ma, chini khete bhalobasi", "Mother, I do not want to be sugar, I love to enjoy sugar."

If the object of human life according to the Indian religions were totally unconnected with individual happiness and bliss, the national genius would not have blossomed into so many different kinds of literary, plastic and other aits. Even the Buddhist monks, who are popularly supposed, particularly in Christian countries, to lead a joyless, colourless life, did not find it inconsistent with their spiritual aim to dwell in such beautifully decorated abodes as the Ajanta cave temples, which surely helped to make them happy and blissful

In the Hindu scheme of life, of the four arramas, or periods or stages of existence, the garhasthya arrama, that of the householder or family man, is said to be the pivotal one—that on which the others depend for their existence and fruition—And it is well known that the Hindu calendar is dotted with numerous religious festivals, meant for spiritual improvement as well as recreation.

The attainment of chatur-varga, namely dharma (right living), artha (riches), kama (objects of desire), and moksha (liberation) is a Hindu aim. This aim is not unconnected with the promotion of individual happiness and bliss.

In Mahayana Buddhism, many Bodhisattvas vow not to accept miriana for themselves so long as a single individual is left in pain. It may be assumed that the object aimed at, indirectly at any rate, is the happiness and bliss of individuals.

Professor Konow says that the bolshevists' theory "is based on a different conception of man and man's right which is more akin to Asiatic than to European ideas" and that Asiatic ideas or "the oriental mentality can perhaps nowhere be more clearly grasped than in India". This is calculated to indirectly convey the impression that bolshevism may find a congenial soil in India. And the professor does in fact attempt to show that

Let us look at the matter from a different angle. Perhaps the Hindu socio-religious organisation gives more tangible indications of Hindu ideas and Hindu mentality than theories deduced from interpretations of Indian art and Indian scriptures. The Hindu organisation is, however socio-religious built on foundations far different from polshevist theory and practice. Bolshevism stands for proleturian dictatorship; it does not stand for the predominant power and influence of the nobility and the intellectual classes. But what is the Hindu social theory followed in practice? At the top are the intellectual class of Brahmanas and the ruling and military All the other castes, formclass of Kshatriyas ing the vast majority or the proletariate, are at the bottom. This is the reverse of the bolshevik plan

Of course, wherever there is political or social oppression or both, bolshevism may gain adherents, and there is such a possibility in India, as in many other countries. But this is far different from suggesting that Indian art and Indian religious give indications of India peculiar fitness for the reception of bolshevism

Using the Koran for Propaganda, Turkey. China, Afghanistan.

What Prof. Konow writes in relation to using the Koran for propaganda may be based on correct information, we do not know

His observations on what Mastapha Kemal Pasha has done, we believe to be based on

What Dr Sten know writes of the lichariour of the bolsheviks in the Caucasus is to the best of our knowledge, founded on fact. He appears also to have correctly described the general aims, methods and policy of the bolsheviks.

We cannot say how far his information about China is correct. But we know that he is in a position to be well informed about Afghanistan.

Bolsheviks and Indian Nationalists

It were much to be wished that Profe or Konow had, for the sake of his own reputation, not indulged in vague sweeping allestions of the holsheviks having connection with Indian nationalists. We would not cheek to properly qualified statements capable of proof. Any politically-minded Indian who wishes his speeple to be masters in their and mationalist. Maha and

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andhi, Mr. C R. Das, Pandit Motilal Nehru, andit Madan Mohan Malaviya, Sir Surendrath Banerji, Mr. Sripivasa Sastri, Lala ajpat Rai, Maulanas Shaukat Ali and Mohaled Ali, Mrs. Sarojini Naidu, Mrs. Annie esant, Mr. Jinnah, etc., etc., and their collegues and followers are all nationalists. The rofessor says.

Similar considerations have induced the soviet idiorities to seek connection with Indian nationalts. There can be little doubt that Russian money is been placed at the disposal of Indians.

Dr. Konow speaks of "Indian nationalists" and "Indians" without any qualifying of imiting adjective One is, therefore currous a know whom the professor charges with everying Russian money and how he would propose to prove his indictment subsequently, no doubt, he refers to the Indian adopendentists, but he does not say that hey alone have received Russian money

And speaking of independentists the present safter confesses that he is a dreamer of that ont, but regrets that no stream of gold has yet found its way to his empty treasury-vaults from the overflowing bolshevik offers

We do not "hear the praise of bolshevism sing by people who are themselves far removed from its underlying ideas it is possible, however that some brainy Indians vium we do not know, took Prof. Konow into their confidence, not suspecting that the chief was taking notes but faith he spirated them.

History of Indian Unity

in Sten Konow observes that "the idea of or Indian nation has not come as a natural ensequence of the historical development of the Indian people". He probably means that the idea of an Indian nation is not a purely renous growth unconnected with foreign conjugatest and rule, but that it is due to and tran as a reaction against the foreign domestion."

But does the historical development of a problem to necessarily exclude foreign refluence, every send either through conquest or by some of means of contact? We do not know of an great people whose historical development owed nothing to foreign contact. The unit of the different peoples of Great Britain main much to the Norman conquest, the nationalism of Italians was in parts born of a leartion against Austrian rule, German

unity owes its origin in part to the pressure of France, Norwegian nationalism owes something to the pressure of Danish rule and Swadish predominant partnership, and so on and so torth. But even if Indian nationality were a peculial and extraneous product, it would not necessarily be less valuable to the people of India than national unity is to other peoples. After all, it is the thing that matters most, not how it was bora or how we came by it—so long of course as it is a reality, not a sham

We do not know, not would we guess, with what object, it any, the Professor has discussed the genesis of the idea of an Indian nation. We want to treat it as a mere academic discussion and offer in that spirit some remarks not unconnected with the subject.

Independent nations have written their own histories to suit their own purposes They have duried over or entirely omitted to refer to their own internal divisions and differences and described very briefly those periods of their history during which they lived under subjection to foreign peoples, so as to create the impression that they have been almost throughout their histories independent and invincible and one people with common auns and interests. We do not want any such falsification of India's history But we cannot at the same time overlook the fact that owing to our history having been written for the most part by inferested foreigners conquests and invasions and difference of race and language etc loom larger than they ought to, and periods of Indian independence and peacetul accelopment almost disappear from view

The degree and extent of unity and community of aims and interests which existed in ancient India, are also lost sight of We think there was some such units, though if might not have been political or administrative unity for long periods When Prof. honon says that " to a great sextent the whole population came under the influence of Arvan civilisation, he implies some such unity, though it cannot be doned and we have no disposition to done the the easte system became a hindrance to the development of the teeling of we've a beautiful that there were other 1 sto which stood in the way of units mitted to be histor all place that in ancient India "all not an establishing a common empire ed The capito of Asoka or that of Samud , separa was a real entipire,

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not less extensive than the British Indian empire, so long as either lasted. No doubt, neither was permanent. But the Roman empire or the Macedonian empire and some other empires of antiquity had also limited spans of existence. So the historical truth seems to be that ancient Indian empires were real empires, though they were not as long-lived as some other empires of antiquity

We do not refuse to give due credit to the British people for what they have done—it may be in their own interests—to unify India. But we cannot at the same time ignore what Indian empire-builders achieved

in ancient times

The long periods during which Indianshave suffered from disunity and foreign domination, are calculated to produce a feeling of despondency which our opponents cannot be expected to dispel. One remedy lies in the study of history Let us, for instance, turn to the history of Italy We read in the Encyclopachia Britannica, eleventh edition—

The difficulty of Italian history lies in the fact that until modern times the Italians have had no political unity, no independence no organisad existence as a nation split up into numerous and mutually hostile communities, they never through the fourteen centuries which have elapsed since the end of the old Western empire shook off the yoke of foreigners completely they never until lately learned to merge their local and conflicting interests in the common good of undivided Italy. Their history is therefore not the history of a single people, centralizing and absorbing its constituent elements by a process of continued evolution, but of a group of cognate populations, eximplifying divers types of constitutional developments."

Our difficulties are, no doubt, not the same as, and in fact they may be greater than, those which the Italians had to face and overcome—the problems of no two countries can be exactly the same. But if the Italians could be free after fourteen centuries of foreign rule, it is not beyond the range of probability that India, too, would be free, seeing that her subjection has not been of such long duration.

"Some Results of World War"

Some of the results of the world war described by, Prof. Konow bear witness to his powers of correct observation. They are to he found in the last eight paragraphs or so

"Proud of Belonging to the Ruling Nation"

Doctor Konow states that there was a tin when "to a great extent the educated India looked upon himself as a British citizen at was proud of belonging to the ruling nation. We also have read such published profession of pride. But during our life of sixty years we have not heard a single. Indian political of any political party say in the course, private conversation that he was proud-belonging to the ruling nation.

Who Want Home Rule?

Dr. Konow says .-

The strengthening of nationalism in India with consequent claim for home rule or independents been brought about by the educated class. The people at large have had little or no variant the movement.

This statement is to be read with a subsequent statement that

The soil is gradually becoming prepared the spread of the nationalist movement \min the Indian masses. To a certain extent the \min ment has already made its way to them.

This process is not peculiar to India I many another country it is the educatelasses alone who have at first striven a political change. It is in Russia that higreatest proletarian revolution has be brought about. But there, too, it was to students and other educated people, where first worked in the villages, to prepare to people for the change; and Lemin, the greateleader of the revolution, was a universiman and a lawyer. He did not belong the masses

The professor says that at present to certain extent the nationalist movement he already made its way to the Indian mass. When he was in India sixteen years are if he had any experience of Bengal, he might have noted that the movement was even then far from being confined to the educated classes.

Is Gandhi's View not Political?

Dr. Konow holds that Gandhi's vin the religious and not political. We cannot subscribe to this opinion. Our opinion is that Gandhi is above all a politician. Into a politician who wishes to reach his political political and spiritual means. He

does not, so far as his main activity is concerned, like Buddha teach the people the way to nirvana, nor like Christ tell them of the heavenly kingdom to be established hereafter, nor like some Hindu sage of yore dwell on the path which leads to moksha or spiritual liberation; the burden of most of his speeches and writings is how to win earthly Swaraj.

Gandhi and Bolshevist Revolutionaries

Professor Konow is right in pointing out that Mahatma Gandhi differs fundamentally from the bolshevist revolutionaries. As the Mahatma's teaching of ahimsa has found a more congenial soil in India than it could have found anywhere else, it shows by implication that India is far less likely to welcome real bolshevism than many other countries.

Vitality of National Idea Doubted

Dr. Konow doubts whether the national idea would have any vitality if the homerulers succeeded in making India independent of Great Britain. The future, of course, can never be predicted with absolute certainty m any matter in any country; but our doubts regarding the vitality of the national idea are not as grave as the professor's And one reason why they are not so, is that making India independent of Great Britain would necessarily depend so much on the national idea being deep-rooted in the minds of all classes and communities, that after it had become so widely imbibed and deeply moded the chances of its dying out would nut be great.

Hindu-Moslem Relation

Hindus and Mosloms, Dr Konow observes that it is scarcely to be hoped that those relations will become better if the British cease to exercise control over the country it would not become us to assume the role of the prophet. But all political parties in India have good reasons to believe that the strength of the British position in India he-partly in communal rivalries and dissensions that the Government takes full advantage of these rivalries and dissensions, and that many (lovernment servants, whether instinctively or in pursuance of a secret settled policy foment communal featousies and conflicts.

If this belief be well founded, as we believe it is, the disappearance of a third and controlling party—a party which directly or indirectly promotes and profits by communal disunion-may in course of time partly conduce to better Hindu-Moslem relations. It is not, of course, a fact that the British Government is the only or chief cause of strained relations between Hindus and Moslems -there are other causes But wellauthenticated facts prove that Butish policy has made those relations worse. For instance, the idea that Moslems should claim and have separate representation in the legislative bodies originated with Lord Minto On the eve of the enunciation of the Morley-Minto Reform Scheme, it was at Lord Minto's private suggestion that a Woslein deputation waited on him to claim separate communal representation Lord Morley in his "Recollections" tells Lord Minto with reference to this move, "you started the Moslem hare In his Coconada congress presidential address Maulana Mohamed Alı characterised that deputation as a "command performance" It is well known that the separatist Moslem claims have gone on widening and increasing, so that Moslems now demand a separate and fixed share of seats in all representative bodies, including village unions and the university senates and syndicates, and a fixed proportion of appointments in the public services In provinces where the Moslems are in a majority, they want a proportionate majority share, and where they are in minority, they want a shale in excess of that to which their numbers would entitle them to. These separatist claims have given rise to endless and butter wordy waitare and sometimes indirectly to blows and bloody strife

Landlords and Tenants

Dr Sten Konow describes with grave apprehension the conflicting interests of landlords and tenants and the landlords' tyranny. His fears are not entirely groundless. But his picture may convey the impression that the landlords are all Indians, and it is they alone who oppress the tillers of the soil. Such, however, is not the case. The diovernment is the landlord in many provinces. Rock-lenting is practised by the trovernment as well as by some. Indian landlords, the rent being increased at each successive settlement. Indian peasants are for the most part poor, ignorant and disunted. In spite of that fact, however, in Kana district in Guirat, for

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example, the tenants, a few years ago, refused to pay rent to the Government, because been it had fixed at an exorbitantly high rate. The struggles and sufferings of the passive refinal triumph of Kaira are sisters well known to all students of contemporary history. Similarly, in the Champaran district in Bihar there was, a few years ago, a struggle between the European landlords, who were indigo-planters, and the cultivators followed by passive resistobliged to ance. The Government felt appoint a committee, of which Mr. Gandhi was a member. The cultivators gained their points. In Bengal in the last century there was terrible oppression of the tenants by the European indigo-planters. Hurrish Mookherjee took up the cause of the cultivators in his Hindoo Patriot. At last, even the pacific Bengali ryots turned. A picture of those days is to be found in Dinabandhu Mitra's play Nil-Darpan, for publishing an English translation of which the Rev. Mr. Long was sent to iail.

We mention these facts, not in defence or exculpation of the conduct of oppressive Indian landlords, but to rectify the one-sided impression which the professor's article may convey. He says that cultivators are rackrented in spite of all Government regulations. Phat may be true in some places and cases. But all well-informed Indian publicists know that the Government has not done all that can and should be done. The rent payable by 'he cultivators should be fixed in perpetuity or for a long term of years, say 50 or at least 30, and peasant proprietorship should be exended to all provinces as rapidly as practicable. Above all, arrangements should be nade immediately for the universal free elementary education of children and for universal adult education. This would directly and indirectly protect the cultivators against oppression. But the Government has never initiated or even encouraged any schemes for universal education. It was left to the late Mr. Gokbale to fight for it; but he was deleated. After more than a century and a half of British rule, ninety-four Indians out of a hundred are illiterate.

Oppression of the Poor

We do not desire in the least to absolve rom blame all those among our countrymen the noor. On the contrary, we cracy and the intelligentsia in Russia conveys to all oppressors. But the Norwegian professor's picture appears to produce the impression that the Government has done all that is possible for the protection of the poor and it is the Indians who are solely to blame for the lot of the poor. That is not a correct impression.

For decades, nay generations, coolies in the Assam tea-gardens lived in a state of practical slavery and often received inhuman treatment. It is Indian publicists who have at great risk exposed these abuses. Even after some improvements, only recently large numbers of coolies left some of these plantations, which resulted in many tragedies. But the Government has not yet amended the laws to secure such terms for the coolies as would enable them to live like human being.

The horrors and miseries born of indentured labour abroad are also due to British rule and British exploitation.

In regard to the exaction of forced labour also, the professor speaks as if the Government and Europeans in general are entirely blameless. But who does not know that in places like Kumaon begar and uttrar, forced labour and the forced supply of provision, have been enforced according to laws made by the British Government? "This kind of oppression is sometimes resorted to in the name of the highest British officials." Yes, but these officials know, and connive at such oppression for their own comfort and convenience.

the Government knows that Similarly "the Indian police are underpaid, with the result that bribes are taken or exterted. and there is much resulting oppression. The is one principal cause of discontent against British rule. There are two chief remedies One is to educate the masses and improve their economic condition, the other is to pay the police adequate salaries. Both should go together. But education and economic betterment will stiffen the backs of the masses and make them assert their light not only against Indian oppressors but against foreign domination, exploitation and oppression also. That is one reason why the Europeans (Jovernment and non-official have always fought shy of mass education; and many altruistic honorary educators of the poor have been deprived of their liberty as political suspects. As for giving adequate salaries to the police, how can money be found for such a purpose after lavish militar senenditure and the payment of higher sale

European officers than what similar State servants receive in some of the richest

countries in the world?

The professor tells many stories which Indians have told him. As no Indian has told us these or similar stories, we are not in a position to comment on them. It is particularly noteworthy that we read even the story relating to "this neighborhood" for the first time in the Doctor's article. It is possibly because the present writer is a nolitical recluse that such stories do not reach his ears.

And one can easily see how dangerous it is when some nationalists who are themselves supporters of the ancient Indian society, pose as bolshey-iks. Sooner or later, the depressed classes will learn to understand that bolshevism is not merely nationalism but a social gospel, which is bound to make a strong appeal to them. And some day political agents will come from abroad and enlighten them still more.

We do not say that this danger is beyond the bounds of possibility. But we should like to know who are the nationalists who pose as bolshevika.

There lies the real bolshevik danger for India Provisionally bolshevism is to most Indians only a tague idea which the nationalists fancy they can use in their struggle against the British. But what about the day when it becomes a reality.

A Gloomy Foreboding

The professor concludes his last article with the following paragraphs:—

If the masses can be organized and disciplined If the masses can be organized and disciplines by leafers with strong will and settled aims they will some day rise, not against British rule, but against their oppressors, the wealthy Indians and the upper classes generally. And there will come a cataclysm which will make an end of the ancient Indian society and to Indian civilization. And millions of those who rose in rebellion will themselves die the death of starvation. because it is, as selves die the death of starvation, because it is, as the soviet republic has taught us, so infinitely more

difficult to build up than to pull down
If such an upheaval should come after the
Inlians had succeeded in turning out the British,
nothing would be able to keep it down. The firm
hand of the British ruler alone could succeed in
averting the disaster.

Dr. Konow implicitly believes in the Anglo-Indian (old style) claim that it is the apper classes who are the oppressors and the Europeans are the protectors. But he does not know or ignores the fact that speaking generally, most measures and movements for the amelioration of the condition, of the masses owe their inception to these upper classes; there is no room to give details. Ile himself states that Gandhi has devoted its

life to a disinterested fight for those who are exploited and depressed. But the Mahatma does not stand alone He has had forerunners in such work, he has contemporaries and coworkers, and he will have successors They may not all be as emment as he, and their work may not also get as well advertised as his; but they have been, they are, and they will be.

To Doctor Konow the British empire is a great and the greatest beneficent agency in Asia. We do not want to say that it is satanic, single epithets and brief characterisations must be inadequate and unjust either way It is only point by point, item by item, that the claims of the British

Covernment can be examined

In the professor's opinion "the Butish administration in India has been of a high order, and the individual Briton will exert himself to the utmost of his power" We have in the past shown again, and again, and others, too, have done so, that the British administration is efficient mainly, if not solely, for its own purposes and interests, and the individual Briton (barring a few real philanthropists) exerts himself to the utmost of his power chiefly, if not wholly, for promoting British interests; what benefits have accrued to Indians have been generally byproducts

The poverty of the masses, which the writer contrasts with the wealth of some Indian persons of the upper classes, has been due not a little to the ruin of indigenous Indian trades and industries and the destruction of Indian shipping brought about in the earlier periods of British rule, and the process still goes on. That some Indians are getting rich is also a by-product of British methods of administration, exploitation and

self-aggrandisement.

Europeans in India have been at least as great oppressors and impoverishers of the masses as the wealthier countrymen of the latter. The contrast between the wealth of the Europeans and the poverty of the masses is greater than that between the wealth of the Indian upper classes and the penury of the people Under the circumstances we fail to see why there is greater probability of the masses rising against their own countrymen than of their rising against Butish rale .- we do not want them rise against other. Of course, we know that our British, rulers always pose as the protectors and benefactors of the masses and try indirectly to poison. their minds against the, classes. But may

we ask, what, compared to what has been accomplished in far shorter periods in Japan and the Philippines, the white rulers have done for the education, wealth, housing and economic betterment of the masses in India?

The professor speaks of the contingency of a rising of the masses after the Indians had succeeded in turning out the British, and takes it for granted that this rising would be against the upper classes of their own countrymen. But does he not see that the British can be turned out only by the masses and the classes making common cause against the British? Will anybody tell us how else the British can be turned out—assuming of course that the majority of Indian political parties want to do so, which is not true?

The masses can be made to have confidence in and combine with the classes only by putting an end to social tyranny and agrarian and capitalistic oppression. Every student of the contemporary situation in India knows that attempts are being made by some persons exclonging to the upper classes to put an cond to all such tyranny in every direction. in Success an endeavour would also be tantamount to averting the upheaval apprehended by the professor.

Of course, bolshevist and even British propagandists may try to incite the Indian masses against the classes. We should, therefore, try our utmost constantly to avert any such catastrophe.

Forced Labour in Kenya

A revolt against the British Parliament has evidently taken place in Kenya carrying still further the labour policy of the late Governor, Sir Robert Coryndon. The Acting Governor made the following speech which was reported in *The Times* newspaper on March 20th.:—

"There is the strongest possible moral obligation on the part of the Government of the country to give the fullest assistance it can in securing to the European settler in this country the benefit of the developments which he has created to the lasting advantage of the Colony. I wish to make it perfectly clear that such is the policy of the Administration and that Government expects every administrative officer to give all possible encouragement to the labour within their district to work on the lands which have been opened by the settlets....."

" Inder-Secretary of State in London

the Acting Governor, made all kinds of adm sions which showed quite openly what k of a spirit was in them. If they had kno how soon the Acting Governor's words wo be contradicted in England, perhaps the would not have spoken so openly. But temptation was too great for them, and have a series of remarks, entirely of character, which show that the idea in Ken is fixed, that the one function of Government must always be to provide forced lab for the white settlers themselves.

Lord Delamore began as follows:-

Many officials were excellent friends to civition (he said), but there were a lot who were of sympathy with their own people. Some of twere at present put into native areas, they should put into white areas and come in contact with town race. Such a contact would teach them facts of the case. Those young officials who y stationed in the reserves did not understand native temperament and they became a menactivilisation,"

After him, Captain Montagu continued follows:-

"The Administration was certainly not plat the game...In this country young university saturated with democratic and socialistic is were being introduced, and had become a med to the prestige of the white man."

Captain Schwartze supporting Lord 14 mere declared that he thought,

"That the whole problem could be solved disciplining the Junior members of the Adminition. The Government was anxious to help was constantly hampered by those young offer who laughed at, or ignored the Government policy."

Upon this, someone named Mr. Har went still further and said as follows:

"Until the Civil Service was combed out present unsatisfactory state of affairs would exact the Junior officials whose views had been distorted by debating societies and who were inspired by anti-white ideas and Rolshevist tendences with defying the Government."

And Mr. Hawtroy ended this edifying a clarifying debate with the following animit ntterance:—

"The Government should regard the Europe farms as a training ground for the native perition—as a Kindergarten—and compel the native leave the reserves and work. It was necessary to conquer the Nonconformist conscience England, which held that a native must not we The Government was controlled by Hown Street and could not insist on compulsion."

I have been reading, month by month the East African Standard which is the leading paper of Kenya. This policy of companion the natives to come out of the reservable matter settlers.

heing continually advocated as the ultimate nolicy of all white settlers. A great debate is promised in the House of Commons on the subject at the end of May or carly in June. Dr. Norman Leys' book on Kenya will probably come in for scathing criticism from the very large conservative land-holding section in the House of Commons; but the facts that can be brought forward are damning, and whatever might be said about the book itself, the policy which Dr. Norman Leys sets forward is likely to be carried through. The white settlers will not have their way. The House of Commons has just been cordially congratulating H R. H the Maharajah of Nepal for his action in doing away with domestic slavery. It would be inconceivable for the same House of Commons to defend the system of forced labour in Kenya itself.

C. F. A.

Robbing the African Natives in Kenya

"It has been proved by competent authorities that the area of good agricultural land in Kenya is exceedingly small, and that there is hardly sufficient even now for the expansion of the native races." So, if the confiscation of 10,000 square miles of territory from the natives for being granted to the white settlers was an initial crime and blurder. leading to serious mischief, "it is obvious that the confiscation of another 10,000 square miles from the natives in order to give it to the Indians, would be a still more serious evil." But this is what has been proposed. With respect to this proposal, it is stated in the memorandum on the Kenya lowlands proposal, prepared by Mr. C. F. Andrews and issued by the Imperial Indian Citizenship Association

In spite of the fact that in London, 1923, the whole In spite of the fact that in London, 1923, the whole suggestion of a compensating area being given in the Lowlands to Indian settlers was rejected there is a tendency here and there among certain Indians in East Africa not to reject it, but to accept it. But I think it can be said without hesisation that the foremost Indian leaders are still wholly against the proposal and feel that it would be a fatal compromise, such as would put the Indian claim for equal justice among the natives on an entirely wrong basis. Among these foremost leaders I would mention the Rt. Hon. Srinivasa Sastri and Mahatma Gandhi.

Let me is conclusion arrose out the case a little

Let me in conclusion argue out the case a little from the Indian point of view

(1) To socret a large slice of territory exclusive ly for Indians in the Lowlands would be a definite and formal renunciation of the Indian vision in the Highlands.

(2) The policy of accepting territory in the

Lowlands would certainly involve a weakening of the present Indian friendly relations with the African natives. Indians are living in Kenya to-day on terms of friend-hip with the natives and not on terms of hostility. But to take this large slice of territory from the natives would mevitally lead to hostility growing up between the Indians and the natives.

(3) The policy of accepting land in the Lowlands would mean the beginning of an imperialism which would be unlike any form of Indian emigration in the past. It would not mean the occupation by Indians, as colonists, of lands that were entirely useless and never likely to be occupied by the natives of the country because it has been proved by competent authorities that The area of good agricultural land in Kenya is exceedingly small, and that there is hardly sufficiently even now for the expansion of the native races It would mean a definite expropriation of the native and as such would be an endices source of mischief, aggravating an exil situation

(1) To accept territory in the Lowlands, would be a reversal of the whole Indian claum; for as I have shown in 1923, the Indian deputation definitely rejected such a suggestion and equally definitely declared that their only wish was to recover the declared that their only wish was to recover the ligal right of open sales and transfers of land anywhere in Kenya Colony. This position, which was taken up by us all formally in 1923 would obviously be thrown on one side and it could never be taken up again if once the compromise light been used. had been made

These then are some of the main reasons why such a false step should not be taken by the Indian Geverament with the consent of the Indian people. The essentially moral cheracter of Indian entrement with moral cheracter of Indian entrement is at stake. Indian leaders to-day are speaking as strength as possible gained the critispirity of Western imperialism which has been so crushing to their selves in India and also in other Eastern countries. They assert, that the form of facility subjection and dispossession of other of fortible subjection and dispossession (f other people from then own territors by a foreign power is wrong in pranciple and must not be carried out now further but rather be undere.

For India to be a partner of Great Britain in imperialistic crime would be a great moral-disaster and would bring other evil consequences in its train.

Independence and Swaraj

In his presidential address at the Fandpur session of the Bengal Provincial Conference, Mr C R Das said in part -

Independence to my mind is rarrower ideal than that of swarar It in plies it is true, the negative of dependence that it itself it gives he no positive ideal. I do not for a moment suggest Swarat. But what is necessity is not more independence but the establishment of Swarat. India may he independent to merrow in the sense that the British people nerview in the sense that the British people nervicave us to con destiny but that will not necessarily give us what I understand by "Swarai Irdo presents an interesting but a complicated preview of consolidating the many

patiently conflicting elements which go to make of the Indian people. This work of consolidation is least process, may even be a weary process; of without this no Swaraj is possible...

Independence, in the second place, does not give ou that idea of order which is the essence of swaraj. The work of consolidation which I have mentioned means the establishment of that order.... In my mind Swara, implies firstly, that we must fo my mind, Swara; implies, firstly, that we must have the freedom of working out the consolidation if the diverse elements of the Indian people; secondly, we must proceed with this work on national lines, not going lack two thousand years ago, but going forward in the light and in the spirit of our national genius and temperament. Thirdly. in the work before us, we must not be obstructed

by any foreign power.

What then we have to fix upon in the matter of ideal is what I call Swaray and not mere Independence, which may be the negation of Swaray. When we are asked as to what 18 our national ideal of freedom, the only answer which is possible to give Swaray. is Swaraj. I do not like either Home Rule or Self-Government. Possibly they come within what I have described as Swaraj. But my culture somehow or other is antagonistic to the word 'nule'—be it Home Rule or Foreign Rule. My objection to the word. Self-Government is exactly the same. If it is defined as government by self and for self, my objection may be met, but in that case Swara; includes all those elements.

We have no desire to quarrel with words. But it must be pointed out that Mr. Das takes into consideration only the derivative meaning of "independence." He, no doubt, takes care to say that he does not for a moment suggest that independence is not consistent with Swaraj, but what he actually does is to assume that the contents of Swaraj are not found in the connotation of independence.

The full meaning of independence is not confined within its derivative sense. The derivative meaning is merely negative—the absence of dependence. But surely when The Americans fought their war of independence they did not fight for a more negation. That they acquired something very positive by their success in that war is proved by the political, economic and cultural position of the United States among the free countries of the world. The independence which they won has given them the power to gradually 'consolidate' the conflicting elements in the American population and to establish 'order.' CzechoSlovakia Take another example. won independence in consequence of the last world war. The solidarity, prosperity and enlightenment of that country show that in their case, too, independence is not a mere negative thing. Of course, there may be independence in the sense of a mere absence of dependence. But we must look facts in the face, not confine our attention

to the first meaning of a word given in dictionaries.

It should also be borne in mind that we Indians do not use the word "independence" in our vernaculars; we speak of "Swadhinata" or "Swatantrya," whose meaning is not negative.

In the case of Swaraj, Mr. Das assumes that it can have only that meaning in which he understands it. But are there not Indian Moslem who think that they had Swarai when Aurangzib was emperor? Are there not Panjabis who think that they had Swarm when Ranjit Singh reigned over the Land of the Five Rivers? Are there not Marathas who think that they had Swaraj under some Peshawa or other? But can it be said that in the days of those potentiates there was Swaraj in Mr. Das's acceptation of the wordthat there was 'consolidation' and 'order', for example, in the sense in which he understands them? Mr Das cannot name any Sanskrit or other dictionary in which the meaning of Swarn, is so defined as to prove that these Mosloms, Panjabis and Marathaare wrong in their use of the word and tha he alone is right in his interpretation of it.

Mr. Das practically assumes that independence does not mean sovereignty of th people and that Swaras necessarily mean such sovereignty.

He assumes that under Swaraj within the British Empire, the people of India are qui likely to have every opportunity for sel realization, self-development and self-fulfi ment, and if they do not get such oppo tunities they would carve out Swarn outside the Empire. What the chances of our gettisuch opportunities are may be judged fro the fact that though the Canadians are European extraction there is even now "aff the War," a movement for independer there. It is not likely that we who do belong to any European stock would obt such ample opportunities as to extinguish ever in our souls any desire for indepe ence. In South Africa, too, men of Eupean race are supreme. But there also th is even now an independentist movement.

On the other hand, not a single indepe ent country has ever sought or now, "I)ominion status the War", seeks. Swarai) within the British Empire. Denm Switzerland, Belgium, etc., are among smallest countries of Europe. But none them would exchange their independence the edvances of "Dominion status" within British Empire.

Not that its sounder Dominion status" like that described by Mr. Das valueless;— it is very much to be preferred to our present condition. What we object to is Mr. Dan's attempt to prove by special pleading and word-jugglery that Swaraj within the British Empire is better than independence To prove his thesis he supposes that "India may be independent tomorrow in the sense that the British people may leave destiny." But the fact is. us to our the British people mean to stay on and will not leave us to our destiny unless they are compelled to do so by some sort of struggle, as many of their leading men have declared. And to carry such a struggle to a successful close would necessitate just the kind of consolidation and order which Mr. Das speaks of.

"No Nation can Live in Isolation"

In order to prove the value of the Doninion status, Mr. Das observes

It is realised that under modern conditions no nation can live in isolation and the Dominion status while it affords complete prote true to each constituent composing the great Commonwealth of Nations called the British Empire so uses to each the right to realize itself develop itself and fulfil itself, and therefore it expresses and implies all the elements of Swaraj which I have mentioned.

It is true that under modern conditions no nation can live in isolation. But how do the nations (not the subject peoples) of the world actually manage to maintain then individual and separate existence. No doubt by inter-dependence. But the parties to this inter-dependence do not always remain the same. According to circumstances and according to the interests of the different parties, the groups vary in their constituent elements. There was a time when France and England belonged to opposed groups. now they are, externally at least, allies Once upon a time Britain was an ally of Russia But there is no alliance between them now During the earlier years of this century Japan fought Russia and defeated her. Later also, during the world war, there was little love lost between them. But now they are allies. From before the war there was an Anglo-Japanese alliance. But in spite of that fact Japan has sought and obtained the friendship of Russia. Examples may be multiplied. What we drive at is that independent nations maintain their exprence by choosing their friends according to varying circumstances. Is there the least posibility

that India's interests will always coincide with those of 'read Britain'? It cannot be so, considering teat our histories, cultures, racial stocks and geographical positions with all that they imply, are different. So our interests will clash, as they do even now and have even done so since the beginning of the British connection with India In consequence of such confect of interests, is there the least possibility of India as a part of the British compile ever being free to ally herself, if necessary, with any nation which is immical to Great Britain? There is none

Inter-dependence is a great ideal. But it can be truly realised only by independent nations and only so long as they are independent

"Equal Partners"

Many British and Indian politicians speak of the ideal of Britain and India being equal partners in the British commonwealth of nations. But have they seriously dived deep enough to discover the implications of such equality.

When equality is the thing to be discussed, no one, we hope, will object to our examining in the hist place the name itself of the commonwealth. In the British Empire, Indians outnumber by far the white population Therefore, as there is to be no racial superiority or inferiority, the commonwealth should be named the "Indian commonwealth of nations' after the inspority of its rahabi-Would the white citizens of the commonwealth agree to this? They would not. Well, as they have been masters so long, they may not agree to the total obliteration of then names. Would they then agree to the commonwealth being named the Indo-British commonwealth by way of a compromise? That also is hardly likely

In the next place, why should the capital of the commonwealth be situated in a small island, which is not inhabited by the majority of the commonwealth citizens? If the capital ought to be situated in a region which contains a majority of the population, it should be located in India. If it should be situated in the biggest slice of the earth's area comprised within the commonwealth, it should be located in Australia. What do the equal partnership men say to this? It is not right that the majority should have to send their representatives to a place which is nearest only to the habitations of the minority.

The next question to be decided is whether there is to be monarchy for ever. Of course, if the commonwealth is to become a republic, the president and other leading men may belong to any of the countries and peoples comprised within it. But if monarchy is to continue, why should the kingly office be for ever confined to a royal house of purely British or European stock. When there is a British reigning king, should he not be required by some constitutional law to marry an Indian woman, and when there is a reigning queen, should she not be similarly required to marry an Indian man? Otherwise there cannot be "equality". It must not be supposed that it is absurd to limit by law the choice of mates by kings and queens. The British constitution does lay down that a British queen or a British King must be protestant by faith.

And then why should the monarch reside in great Britain, which is inhabited by the minority? He should either live in India

or be peripatetic.

In order that equal citizenship may be real, there should be a commonwealth parliament to which all the peoples living within it are to send representatives. All representative bodies tend roughly to conform to the principle that the number of representatives should be proportionate to the number of electors. Adult universal suffrage is also coming to be more and more the rule. So in the proposed commonwealth parliament the Indian representatives would far outnumber the representatives of all other parts. Can the white citizens view such a prospect with equanimity.

It is easy to talk glibly of equal partnership, but it is not at all easy to face the idea in its real concrete form. We would welcome real equal partnership, but white men cannot

do so.

The British Empire Not an Organic Unity

The British Empire is in fact a huge mass, having no common life. It has no organic unity, and cannot have any. In the human or any other animal body, the pain or pleasure, health or illness, strength or ickness of one part affects or influences the other parts. No such thing is found in the ase of the British empire. India and Britain have been joined together for more than 150 years. During this period, Britain has made great strides in wealth, health, sanitation, salucation, enlightenment, acquisition and

exercise of civic rights, etc. Have we advanced with the progress of Englishmen in all or any of these respects? Whenever Englishmen have obtained any rights have we obtained the same automatically or even by striving?

On the contrary, the fact is that in many matters, Britain's progress has been at our

expense.

Things which are not held together organically by a common life cannot have a lasting connection. Therefore the British empire is bound to disintegrate, even if it be called a commonwealth.

Moreover, the days of the dinesaur, the megalosaurus and other huge animals are gone. Man is a much smaller creature, no doubt; but he is finer and of a higher type. Simplarly the days of huge and unwieldy empires are also numbered. Standardised and uniform life is no life. The days of small States with their distinct achievements, cultures and outlooks are in sight. They may and ought to be friendly to and co-operate with one another, but of free choice and independently.

Of course, in being a part of the British empire we have some advantages. For instance, in the matter of defence and protection; India has not to shift for herself. But in reality it is not an unmixed advantage. It has been progressively dwarfing our manhood, and absorbing also a much greater proportion of our revenues than it ought to, thus preventing or retarding progress in sanitation, education and material develop-

ment.

The Case against Violence

We are against the use of violent methods for progress towards our political goal, which can be nothing else but freedom and independence. We do not know how or when we shall reach the goal, but we cannot agree to call any other objective our goal; though we would accept "the Dominion status" as a

sort of half-way house.

Many of Mr. Das's objections, against the method of violence are quite sound. But when he speaks of the method of violence being hardly in keeping with our life and culture, it is difficult wholly to agree with him. It is true that "violence is not a part of our being as it is of Europe." But in a country where from time immemorial the socio-religious system of caste has given an konoured place to warriors, where many

avatars belonged to that caste and waged war and where one avatar's preaching of war is the central theme of a revered sacred book, it is unhistorical to claim non-violence as the sole or principal feature of its life and culture, "the special psychology of the Indian mind", though that may have been and is the ideal of iadividual men. China may with greater justification claim non-violence as in consonance with its life and culture, as the military profession is not held in honour there.

Mr. Das considers armed revolution impossible in India and even in England today. Knowing nothing of the art of war or of the strategic possibilities of different parts of India, we cannot express any opinion on the subject. But we should be prouder to be non-violent in spite of armed rebellion being practicable; it would be humiliating to feel that we were non-violent, because there was no help for it.

Mr. Das's next argument against the method of violence runs as follows

Violence is sure to be followed by more violence on the part of the Government and repression may be so violent that its only effect on the Indian people would be to check their enthusiasm for Swaraj. I ask those young men who are addicted to revolutionary methods, do they think that the people will side with them? When life and property is threatened, the inevitable result is that the people who suffer or who think they may suffer recoil from such activities. This method therefore is impractical.

It cannot be denied that there is some truth in this. But why does not this sort of fear deter Mr. Das from inculcating the duty of mass civil disobedience, if necessary Says he:—

The atmosphere for civil disobedience is created by compelling the Government to raise money by the exercise of its execeptional powers; and when the time comes we shall not hesitate to advise our countrymen not to pay taxes which are sought to be raised by the exercise of the exceptional powers vested in the Government.

In the few cases of civil disobedience in small areas which have occurred, the Government has not remained non-violent. There is nothing to show that civil disobedience on a larger scale will convert it to the cult of ahimsa.

Repression and Revolutionary Movements

Mr. C. R. Das has been able to prove by a detailed narrative of events and dates that

90-14

Repression was followed by revolutionary movement which again was followed by further repression, and that even when the British Government allowed measures which may be described as benevolent, they were always attended by others of a repressive character

The Catholic Hierarchy in China & Opium

We are glad to read the following in The Catholic Herald of India -

Drastic action has already been taken by the Catholic Hierarchy of China against all Catholic Chinese who should cultivate, manufacture, or traffic in opium making the offence punishable with the refusal of the sacraments Similar action may be expected in South America against growers of the cocoa plant

Sir Bamfylde Fuller on the British Services in India

The America Bazar Patrika quotes the following opinion of Sir Bamfylde Fuller on the British Services in India—

"Young British officials go out to India most imperfectly equipped for their responsibilities. They learn no law worth the name, a little Indian history no political economy, and gain a smattering of one Indian vernacular In regard to other branches of the service, matters are still more unsatisfactory Young men who are to be police officers are sent out with no training whatever, though for the proper discharge of their duties an intimate acquammance with Indian life and ideas is essential. They land in India in absolute ignorance of the language So also with forest officers, medical officers, engineers and (still more surprising) educational officers'

Exploiting Rabindranath Tagore's Name

Great men have often to pay a penalty for their greatness in various ways. One is that "enterprising" men exploit their names without their knowledge and permission for making money. The following extract from the Gazette, Montreal, Canada, dated Feb., 28, 1925, will explain what we mean

SPREAD PHILOSOPHY OF YOGIS IN U.S.

Robunds anoth Tagne Announces Plans for Founding of College

Calcutta, February 27—America is to have recollege for imparting instruction in the philosophy of the Yogas of India, Rabindranath Tagore, famous Assatic poet and philosopher announces here. His poet and philosopher announces here. His cousin, Puntit Joga Narayan, several other prominent Rahman priests and a number of wealthy limited States entizens now tourng the world aboard

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the Canadian Pacific Steamship "Empress, of France," including W. E. Clarke, Chicago, Dr. W. J. W. Copeland, Elmira, N.Y., and Charles de Houville, Albany, N.Y., and Carl F. Boetticher, Evansville, Ind., are responsible for the plan. Should it be found impossible to establish the college in America, these men will open it at Benares."

We have the Poet's authority for saying that he knows absolutely nothing about this College and has no cousin named Pandit Jogi Narayan. It is to be hoped that his friends abroad will not be taken in by the announcement of the Canada paper.

Bolshevist Plans Regarding India

The following telegram appears in the daily papers -

"The Times" Riga correspondent states that in a speech outlining the Soviet's plans for ousting Imperialists from Oriental countries, Stalin men-tioned particularly India, Morocco, Egypt. China and Java

Regarding India, he said that the revolutionary work there must be aimed at creating an alliance between the workers and the poorer section of the native hourgeoisie, which alone could make the eventual victory of Communism possible

He emphasized that different tactics would be necessary in other countries where the peculiari-

ties of the movement must be studied and utilized

Professor Sten Konow's article, entitled "Bolshevism in India Follows Queer Trail," which is reproduced elsewhere in this issue and Yonne Pouvreau's article on "The Heroic Struggle of the Republics of the Caucasus Against the Bolshevists" in the last July number of The Moder's Review should be read in this connection

We have said more than once and say it again that there is no other way to stave off the inroads of bolshevism and prevent it from obtaining a foothold in India than earnestly and unceasingly trying to ameliorate the social and economic condition of the poor and the depressed in a spirit of true brotherliness.

The note which follows shows to what dangers the Hindu community is exposed in another direction.

Intended Mass Conversion of Chamars

The Amrita Bazar Patrika publishes the following: 4-

(From a Correspondent) Lucknow, May 23. Hearing the cintended conversion 5000 Chamars to Mohammedanism in Budaun district, I, in company of Sj. Shanti Sarup, had been to the affected villages. While at Ujhani we were told that the situation had become normal and the danger of conversion did no longer exist. And on discussing the situation with the Chamar Headmen in the villages, however, it was found that the Chamars were still dissatisfied with the Hindus and might go over to Islam any moment. In fact they were even then negotiating with Hindus and might go over to Islam any moment. In fact they were even then negotiating with Mohammedan leaders. The situation is grave and requires to be handled by very influential and reputed leaders. The evil cannot be remedied so long as the Hindus do not meet the just demands of depressed classes in a spirit of truthfulness and benevolence.

Benevolence is very frequently synonym for patronising and condescending charity. But that is not what will suffice to prevent the mass conversion of Hindus of certain classes to Islam or Christianity for social and economic reasons. Only an active sense of justice and a genuine feeling of human brotherhood can avail to give these classes the help needed and to restore to them the sense of self-respect of which they have been inhumanly deprived turies

Good and wise are they whose conduct towards others is regulated by just. and fraternal principles before the pressure of circumstance makes it necessary. Prudent are they who are able to perceive betimes the signs of the times and are just and humane in order to avoid being crushed under the chariot wheels of Nemesis. But foolish and suicidal is the conduct of those who have been so blinded by pride, prejudice or superstition or so lethargised by use and wont that nothing can make them do unto others as they would that others should do unto them. Should we not all try to avoid being classed with the last?

Earthquake in Japan

Japan has again been devastated earthquake, though it is not so catastrophic in its consequences as the one which occurred in September, 1923

The sympathies of all nations go out to Japan in her terrible trials.

States Subjects Conference

In his inaugural address as president of the fifth session of the conference of the subjects of Indian States, Mr. B. S. Kamat impressed upon the rulers of Indian States the desirability of making an earnest beginning in the direction of the establishment of representative institutions and suggested a Round Table Conference with popular representatives for the purpose. He also demanded immediate grant to Indian States subjects of the liberty of the press and liberty of speech on the same terms as in British India This, in his opinion, should be the minimum demand of the Conference on behalf of the subjects.

This Conference ought also to consider in what organic relations the Indian States should stand to a self-ruling India

Mahatma Gandhi's Tour in Bengal

There can be no question that the vast majority of our men and women—particularly our women-require some means of earning a living. Most of those who have some remunerative occupation, need a supplementary source of income The spinning wheel, though it may not bring in much money, is the easiest of such means to adopt. In the case of our women particularly, it is a means of giving them the power to maintain them self-respect. Therefore, even those who are not charka-enthusiasts like Mr Gandhi, would be sincerely glad if his tour in Bengal led to the wider use of the spinning wheel in the huts and cottages of Bengal Those who do not want to make a business of it can, in any case, provide for themselves their own clothes by the work of their own hands That would result in not a little saving to themselves and to the country at large. And the moral gain, in making the people self-confident, selfreliant, self-disciplined and industrious would be great

We have always thought that Mahatman does not go far enough in what he says regarding the removal of "untouchability Nevertheless, we should be truly glad if we Bengalis could get rid of the curse to the extent he enjoins, though it is not so bad in Bengal as it is in some other parts of India.

We do not know how far his visit will improve Hindu-Moslem relations We can only hope against hope.

Above all, we should consider ourselves blessed, if his tour made some of us at loast

endeavour to be as spiritually-minded and as unselfish and fearless in our lives as he

The Char Manair Case

In a village in Bengal called Char Manan a dacorty took place The Police arrived on the scene almost at the same time The villagers mistaking the police to be also among the dacoits maltreated some of them Then, it was alleged, in order to punish the villagers larger numbers of police-men came to the village, whereupon most of the male villagers fled It was futher alleged that one Musalman male died in consequence of the cruel treatment he received at the hands of the police, and a good many women were ravished and otherwise ill-treated. Dr. Pratap Chandra Guha Ray was among those who made these allegations and he was prosecuted. His trial had been going on, now in this court, now in that, for two years Recently the Bengal Government has withdrawn the case against him, on the ostensible ground that it was instituted long ago. We do not believe that that is the real cause. If the case were at all strong, the Government would have proceeded with it to the bitter end. To us it seems clear that Dr. Guha Ray has been harassed because he tried to get some policemen punished whom he considered guilty of revolting and lawless conduct. That he has got off even now is a piece of good luck But we cannot congratulate the Government on the practical immunity which offending policemen enjoy What is also to be ashamed of is the cowardice of the Hindu and Moslem men of Char Manair who fled from the village, leaving their womenfolk to be victimised by some police underlings

Calcutta University Post-graduate Education

A committee had been appointed by the Calcutta University Senate to consider and report upon the means of effecting, economies in the post-graduate departments and stabilising them. The majority of the members of this committee drew up one report and a minority of four diew up another After everting debates in the Senate, lasting for several days, the majority report has been

The state of the s

opted. This result could be anticipated on the beginning. For, for a number of ars, the Senate has consisted of a majority the followers of Sir Asutosh Mookerjee, d the committee also consisted for the most art of his followers.

Not having seen either of the reports, we e unable to discuss them on their merits. it one remark we must make in favour of e position taken up by the majority. Lord ytton, the pucca Governor of Bengal, had omised more than once that he would make grant to the university which would suffice make up the deficit, after the real needs the university had been made known to m. He had not definitely fixed the amount the promised subsidy, nor had he said at the university must effect such retrenchents as would make its own resources ffice for its needs without any State help e majority, therefore, did not feel called upto make retrenchment the sole or main ject of their deliberations, which is what minority did. We think under the cumstances, the majority were right.

As regards the grant of three lakhs per num which the university asks the Government to make, we consider this a moderate mand when the grants made to some ier Indian universities are considered. For tance, take the case of Lucknow. It edues a smaller number of students in a aller number of subjects than Calcutta t in its report for the year 1924, for a py of which we are indebted to Dr. G. N. arkervarti the vice-chancellor, we find it ted in the treasurer's report.—

"The estimates of 1924-25 indicate an expendis of Rs. 19,09,478 against a possible net income
Rs. 6,85,971 (including Rs. 50,000 expected from
scriptions) and unless the University receives a
rernment grant of at least Rs.13,95,000, it is very
ibtful if the whole of this expenditure can be
ertained. In this connection it may be pointed
that the Universities Economy Committee apnted by the Legislative Council have recomnded a block grant of Rs. 7,87,000, excluding
Medical College Hospital, (which will in future
shown under the Medical Provincial Budget),
is sum is calculated on five years' averages, and
t of this amount has to be kept in reserve for
ess of expenditure over the block grant two
rs hence."

If the Bengal Government and the ngal Legislative Council had definitely used to make any grant, it would then we been certainly necessary to think of astic retrenchments, to the extent of even olishing the chairs in some subjects. But the case was not so desperate as that,

one fails to see the necessity of the many motions for lopping off several subjects. It seems to us strange that Pandit Haraprasad Sastri of all men felt called upon to move for the abolition of the study of Pali, which contains so much valuable literature and so many source-books for the study of arcient Indian history, sociology and religion.

We have already said that we have not seen the majority and minority reports, and therefore do not know whether all the existing members of the teaching and office staff are going to be retained.

We have repeatedly given expression to our opinion that there should be no pluralists, that not a single professor should be retained who does no teaching, lecturing or research work—we once definitely named at least one such man, that plagiarists should not be encouraged, that disciplinary action should be taken against them, that there ought not to be a superfluity of librarians or secretaries or clerks, etc. etc. But we do not expect that there will be any reform in these directions.

The Proposed Secondary Education Board

It is said, the Bengal Government is going to introduce a bill for the creation of a board which will take charge of the Matriculation and Intermediate Examinations and the classes which prepare students for the same.

The Sadler Commission, no doubt, re-commended the creation of such a board We could not see our way to support this recommendation -But leaving aside the objections which we formerly urged, let us see what conditions were attached by the Commission to the recommendation. One was that the board was to be an independent unofficialised body, uncontrolled by either the Government or the university. But it is said, the board which the Government wants to create would be an officialised body practically under Government was that Government Another condition should give a subsidy of forty lakes for the Intermediate Colleges to be created. This also, we are told, would not be forthcoming

There is some experience, too, to guide the Indian public. Intermediate Colleges have been now in existence in the Allahabad Upiversity for some years. They have, however, been pronounced a failure. Vide. for instance, the extract from the Allahabad University Magazine given in our last issue, p. 565, on this subject. As regards pecuni-ary support, if the U. P. Government with its larger revenue could not give enough money for Intermediate Colleges in U. P. how can the Bengal Government with its beggarly income do so?

We do not want any extraneous body to have the strangle-hold on our colleges and University. But practically the proposed Board would have such a hold. Most of our colleges cannot go on without the inter-mediate classes. Moreover, if the proposed Board insists on passing too few Matriculation and Intermediate candidates, as the University has hitherto insisted for financial reasons on passing a very large percentage of them, how can the University of the majority of colleges go on?

The Madras Vice-chancellor

We congratulate the University of Madias on the selection of Sir Venkataratnam Naidu as its Vice-chancellor He is a man of high attainments and high character who has spent his life in doing good to society as an educator, a social reformer and a religious teacher.

Some Hindu Resolutions

It is a hopeful sign of the times that the Hindus assembled at Faridpur last month passed the following resolutions -

Whereas for want of Vedic Culture among the Hindus and inability to perform religious rite and ceremonies by oneself there has been a gradual degeneration of manliness and spirituality, this Conreference requests every male and female member of the Hindu accety to read the Vedas and perform the religious rites and ceremonies by his own hand.

This Conference recommends and supports the following means for the removal of untouchability from among the Hindus and does ever tevery

from among the Hindus and does expect every Hindu to observe them in his daily affair, vir

Every one irrespective of colour and creed has the right to read the Vedas.

Every Hindu will have equal rights to access

and use of all public temples, schools and water

All Hindus will be able to drink water teached by any other Hindus.

Priests, washermen, barbers, bearers etc. will be entitled to serve every Hindu irrespective of castes and no Hindu should raise any objection in that respect.

While affirming that Brahmacharya should be the ideal of the Hudu widows, this Conference holds that if any Hindu widow remarries, she or her husband should not be outcasted or deprived advantage of the Hindu

As many Hindu women are being oppressed and outraged by rufhans and are being compelled to live miserable lives and sometimes to adopt other religions, this Conference requests every Hindu to be determined to prevent such outrages and to keep all outraged women in society and to give them all corts of help if necessary. them all sorts of help, if necessary

Whereas the power of organisation is almost extinct amongst the Bengali Hindus and whereas mutual sympathy in case of dangers and difficulties in total sympathy in case of dangers and difficulties is found wanting amongst them, this Conference resolves that a Hindu volunteer organisation beformed in every district subdivision thana and village for help in cases of dangers and difficulties under the Provincial Hindu Sabha. It will be the duty of these volunteer organisations to serve and succour every oppressed and needy person irrespective of caste, creed and religion.

This Conference expects that the Bengal Provincial Hindu Sabha will try its best for the attainment of health and strength by all classes of Hindus by physical cultura.

of Hindus by physical culture.

This Conference expects that the Bengal Provin-

cial Conference will make special efforts so that every Hindu man and woman reads the Gita Whereas in Bengal, due to various factors, the number of Hindus is dwindling day by day and whereas many Hindus have embracing other religious it is therefore resolved that in order to consolidate and are resolved. that in order to consolidate and strengthen the lindu society the Hindus should take back in their fold those who have torsaken the Hindu religion but are now willing to come back to the Hindu society after performing necessary lites

All these resolutions are in consonance with the outspoken presidential address delivered by Sii P C Roy at the Faridpur session of the Provincial Hindu Sabha

Interdining at Tamil Gurukul

An acrimonious controversy has arisen out of an attempt to make interdining among students of all eastes in the Tamil Gurukul compulsory Much as we are in favour of interduring, we consider it absolutely wrong to make it compulsive. In the Visya-bharati University interdining is optional, the result being that the vast majority of the students and staff interdine

The Bawla Murder Case

Whether capital pum him of should be retained in the penal codes of nations is a question which continues to be discussed. , as it has not yet been abolished in is, it can be asserted without any hesitathat the men who murdered Bawla, the nbay Muslim millionaire in the attempt to map his mistress Mumtaz, have been htly awarded the highest penalty of the

But these men were evidently hired tools in e hands of some powerful and wealthy man men. From the details of evidence published, is clear that the moving spirit or spirits t this crime is a resident of the Indian tate of Indore Public opinion rightly urges be Government of Bombay to ferret out the ffender or offenders and mete out conlign punishment.

The Nizam's Ban Against Malaviya

Hitherto the Nizam vented his spleen mostly upon newspapers. Now he has passed an order that Pandit Madan Mohan Malaviya should not enter that ruler's territories. The Pandit had been invited to preside over a conference of Hindus in the Hyderabad State. When will the Nizam learn wisdom? He is not a minor. His subjects are mostly Hindus, and it is only right and proper that they should have the liberty to set their house in order under the guidance of a man of their choice.

Perhaps the Nizam thinks this sort of policy the best suited to win over the opinion of the Berar Hindus to the restoration of that province to him

"Separate Budget for Moslem Education"

One of the resolutions passed at the educational conference of Bengal Moslems held at Berhampore under the presidency of Mr. Fuziul Huq demands that there should be a separate budget for Moslem Education.

If separatism is to be just, it ought to be logical. If there be a separate educational budget for a particular religious community, justice would require that that community should not have the benefit of the general educational budget; for no one can justly demand to be served twice, whilst others are served only once. Is that what the Bengal Moslems want? Let them then press for the establishment throughout the country of

primary and secondary schools, colleges and universities for themselves alone, and let them withdraw their boys and girls from all institutions meant for all religious communities without any distinction.

Indians Holding King's Commission

Mr George Lansbury has learned from the reply to a question asked by him in the House of Commons that in the Indian army 3300 British' officers and only 81 Indian officers hold the king's commission. "Indianisation" has reached this stage after eight years. At this rate complete Indianisation would require 326 years' That is jolly good news.

Cow Protection

At a special session of the Cow Conference held in Bombay, Mahatma Gandhi, presiding laid stress on the point that cow protection meant not merely non-slaughter of cows but also that cows should be properly bred and taken care of After emphasising the need of educating public opinion in the matter, the Mahatma urged people to help cow protection societies to carry on their work and support the proposed establishment of a dairy in Bombay.

Maulana Shaukat Ali in giving his support to the movement for protection of cow observed that the fact of his being a Muslir did not stand in the way of his looking up on the cow with as much reverence a Hindus.

Sir Frederick Whyte on von Hindenburg

When the German nation chose to ha as their political head a military genius li Field-Marshall von Hindenburg, the alarmis of the allied countries sat up and saw visic of fresh wars. It is of course foolish to as ciate the beginning of wars with Field-M shals; for Field-Marshals merely carry wars, while financiers, politicians and ideals of a particular class begin them. Althou some people would like the world to belie that it was the militarists (whoever the might have been) of Germany who starthe last war, the world knows a little

Sir Frederick Whyte, President of the Indian Legislative Assembly, interviewed by the Associated Press gave the following opinion

on the recent election in Germany

I see no reason to tremble for the peace of Europe because von Hindenburg is the German President but do have qualus about the future when I think of him vis-a-vis the French in their present frame of mind. It appears that two causes brought about you Hindenburg's victory—(1). The orought about von inndenourg's victory—(1) The last German election in Germany showed a decline in the strength of what we may call the 'Laberal' parties because they had failed to give the average German either a sense of domestic security or any sign of returning prestige abroad. The German shove all wanted to feel a fum hand on the remainer to the American did when they also tall 'Tall' in the strength of the American did when they also tall 'Tall' in the strength of the American did when they also tall 'Tall' in the strength of the American did when they also tall 'Tall' in the strength of the American did when they also tall 'Tall' in the strength of the American did when they also tall 'Tall' in the strength of the str inst as the Americans did when they elected Calvin Coolidge or the British electors when they returned

the Baldwin Government to power last autumn
"Von Hindenburg gained millions of non-aguresive German votes, especially those of women on this account. To that extent he is not a pertent of the revival of German militarism but merely fluggerman symbol of a world-wide desire for study German symbol of a world-wide desire for study of the mast Government after the disturbances of the past

reactionary and some of them look to him as the agent of a Hohenzollern restoration. In a measure therefore, his election is a victory for the Monarchusts. But since the monarchust hook for its not win on its own strength we must look for its possible allies among those who may despin of the forman future in any other hands

Now what has made moderate thermans who number millions, despair of any appeal except that of force? The bald truthful answer is the French Government. From the occupation of the Rain down to the latest announcement regarding the conditions on which France will permit Germany to enter the League of Nations, each successive French Government from M. Pomerre to M. Pamerre to M. P leve has done its best or its worst to prove to the Germans that the appeal to reason is vain and that they must appeal to force Most Germans do not want to appeal to force but are being slowly driven back to it.

You Hindenburg's election is, therefore ad inger

signal. Moreover, it greatly increases the difficulties and the influence of the British Government. Mr Chamberlain has it in his power to deprive the German election of its evil results, but if he is to succeed, he will have to be equally him with both with Germany and with France especially with France."

We quite agree with Sir Frederick in his diagnosis of the reasons which induced the Germans to sway away from "Liberalism towards "Nationalism." Germany is not the only country in which perfectly sober-monded people are finding it essential to establish a firm government able to take things well on

hand, drive all nonsense out of national induses and guarantee proper execution of the nation - will Germany has suffered a lot on account of political slackness. Should we be surprised if Germany tried to go back to her pre-was efficiency and marvellous organi-Sation?

We do not know it Sir Frederick is right in assuming that the Germans "despair of any appeal except that of force, but he is not far off the mark We do not know if France alone is to blame in driving treimany back to her faith in force. There is a good deal of truth in what Sir Fiederick says The German election may not be a danger signal but there is trouble brewing in that country. It is for England and France to do a little thinking in between taking all sorts of "action," if they want to aveil the consequences of all that they have allowed to take place from the Peace of Paus till vesterday

The Indian Daily Mail re Forward

On April 30, 1925, The Indian Daily Mart of Bombay published what they have called an exposure of Forward . "Andaeious Attempt The accusation is that to Bluff Advertisers Forward, a Calcutta daily edited by Mr C. R. Das, has used a 'disingenuous certiheate of enculation provided it by a Government Certified Auditor And that the circulation claimed by Finund is three hundred per cent in oxcess of its actual enculation as calculated by The Indian Duely Mail It is not possible for us to offer any opinion on the controversy. We merely give a summary of the indictment for its topical interest. It ippears from Pic Indian Daily Mail's "exposure' that l'onund used the following document to attract advertisers

To MI . WIT TAY CONTAN

This is to entity that I be amued the business of Forward with a year to arrive at the REU. CIRCLIATION of the labe on three dats he paring SURPLAST VISHS and council that the worder is 770 per diem

this document is signed by an Mi Ser. tempta who is a Government Corphed Auditor The Indian Didy Mail commonting upon

this precious document says.

The methods when a fovermient Certified Auditor outht to adopt to dis over the toal errulation of a ewspaper are thoroughly wellknown. They consist in the xamunation of the accounts of

THE PARTY OF THE P

newspaper, not of "the printing"—whatever at means.—No man—leave alone an auditor—
his senses will examine the "printing" of a swspaper to find out "the real circulation". The me is as different from the other as chalk is from

There is not a sentence in the "certificate" that will bear the slightest examination for a moment. But, on the strength of it, "Forward" claimed a circulation of 38,000 copies.

Turning to the Profit and Loss Account of the Forward Publishing Co. for 1924, copies of which reached shareholders in Bombay a few days ago, we take the following figures of revenue

61,615 Agency Sales 34,149 13 3 Subscriptions Cash Sale 68,588 6 3

Total 164,353 9

from subscriptions and sales alone during the six months between July 1 and December 31, 1924—not the whole year—would have been Rs. 3,80,000. But the total revenue of "Forward" from all sources, including advertising, for the whole year was only Rs. 3,34,627.

There is also another way of arriving at a cal-culation of the correct net daily sale of "Forward." Newspapers in India pay a discount of twenty-five per cent. to sales-agents. Let us assume that all copies of "Forward" in 1924 were sold through agents and that the figures in the profit and loss account represent net receipts at the rate of three pice per copy. Rs. 164.353 are equivalent to 10,518,592 pice, which divided by three will give one the total number of copies sold in the year. one the total number of copies sold in the year. The result is 3,506,197 copies, or, assuming 300 publishing days, 10,000 copies per day.

The Indian Daily Mail attempts yet another way of arriving at an estimate of Forward's circulation.

The total value of the paper consumed in 1924 were Rs. 1,17,300. That represents a monthly expenditure of Rs. 9,775. Whatever else may be possible, it is quite impossible to produce more than a third of 38,770 copies of the "Forward" newspaper at a cost of Rs. 9,775 per month. We are assuming normal import prices, but the Directors state in their report, "We were obliged to buy paper locally at about double the cost of foreign paper, involving us in heavy loss.....We have now placed orders for paper both in Sweden and in Central Europe at satisfactory prices." and in Central Europe at satisfactory prices.

So that, if Forward had to pay higher prices than usual they must have printed even a lesser number of copies than assume

by The Indian Daily Mail.

We reiterate our inability to express an opinion on this delicate matter. We should however like to say something in favour (Forward. From their "document" one doc not get any idea of the Real Circulation assumed or otherwise, of the Forward. The certificate states that the average "printing per diem was 38,770. It does not sta whether the "printing" was carried (throughout the day. That would have bee in violation of the Factory Act. Assumin that a day consists of 24 hours and the working day at the Forward Press of hours, the "Printing" done at the "average rate of "38,770 per diem" should give us "real" "printing" of 12,923.3. copies. Th does not go much against the estimate mad by The Indian Daily Mail. Auditors a people who habitually like to state thin If, as a result of the mathematically. training they end up by making things obscu to the unmitiated, should we grumble?

Britain's Wealth

The report of the Commissioners of Inla Revenue for the year ending March, 1924, show that 89,000 persons paid £62,500,000 super tax a total income of £510,000,000. One hundred as thirty-four persons had incomes of over £100.0 a year - Reuter.

From the above one gets an idea of the number of extremely wealthy people th Britain possesses. It shows that there a 89,000 people in Britain who have an average per capita income of over £5730 or R 85.950 per annum. One hundred and third four persons had incomes exceeding Rs. 1 00000 lacs per annum.

A. C.

The Calcutta School of Architecture

India has been from centuries past a lar of wonderful buildings. Her architecture h evoked admiration in other lands and th building art of India has attracted the a tention of students all over the world. Bu as in many other fields, Indians ther selves have been the most backward in bo appreciation and the revival of Indu architecture. The builders' art in India h the revival of Indu suffered along with all other arts as a resu of the degeneration that had set in in Ind with the loss of her political independent

This is demostrated by the large number of uncouth and hybrid constructions that offend the eye whenever one has occasion to traverse the streets of any city or town in India. People have forgotten their own architectural ideals and have not made any serious study of foreign architecture. The result is the nameless jumble of walls and windows which is such a constant source of irritation to the sesthete.

Fortunately for us the Swadeshi movement although primarily a political movement has started a sort of Renaissance in India. Under the stimulus of Indian Nationalism every branch of Indian life has seen development and progress. Architecture has been no exception. It is pleasing to find in postswadeshi and specially in post-war buildings a revival of the ideals of Indian architecture. The most modern buildings (when constructed by the right men) combine Eastern mestinetics with Western science. For the execution of this ideal type of work, we require the services of men who have studied both art building engineering thoroughly present there are not many places where one can get proper training in this line We are glad to note that Mr. V. V. Vaduerkar L. S. A. (London) who has been for a long time attached to the Visva-bharati has started a school of architecture in Calcutta. premises of the school are at No 226 A Bowbazar Street, Calcutta and the name of the school is the Calcutta School of Architecture. Mr. Vadnerkar is arranging the hours to suit every class of students wish the school every success. Intending students should apply to Mr. Naduerkar for details. A. C

A Ghastly Incident which Hides a Ghastlier Truth

We reproduce the following from daily

Sentence of death was passed yesterday by Mr.
Justica. Page, presiding over the High Court
Criminal Sessions, on Jogendra Nath Khan, who
was charged with the murder of his ten-year old
wife Lilabati.

wife Lilabati.

The girl was married to Jogendra two years ago but fived with her parents, who are sweetment-sellers in Sankaritolish Lane, Calcutta On February 9. Jogendra came to Calcutta to take his wife to his place in the Midnapore District, but as the next five days were inauspicious the girl's parents asked him to wait a few days and he agreed. For the first two hights the couple slept in a room set apart for them but on the find

night the girl refused to sleep in the same room with her husband and slept with her mother instead.

On the night of February 12, Jogendra having asked for some pan, his mother-in-law sent the girl to his room with it. Jogendra closed the door and, shortly after, the mother and the nighbours heard the noise of two successive blows followed by groans. The mother rushed into the room and found her daughter lying face downwards on the floor in a pool of blood. A stone pestle besmeared with blood was found near her head, which was so badly smashed that her brains had come out.

The story is one which will sicken every decent man. The fate of the poor girl will rouse pity in every heart. The brutality of the man, whose execution is hardly enough of a punishment for him, will fill all minds with disgust and fury. But these are not the only things one is made conscious of when one goes through

the gruesome tale

The whole incident should be charged to the criminal system which allows extremely young girls to be handed over as fullgrown women to the tender mercies of men whose instincts are no more under control or polished than those of wild animals (It would be only right to say that the instincts of animals are far more true to reality and are never so feverishly morbid as those of men A wild animal knows if its mate is fully grown and does not attempt to treat a female cub as a mature beast) The guilt also rests upon the Government which boast of their benign nature and calmly leave malignant systems to work the degeneration of the nation They would excuse themselves by proclaiming their policy of noninterference but everybody knows that wherever interference helped then own ends, they have interfered They do not want to displease people unless it paid them to do so. In the case of the child wires who are subjected to the worst torture and some time to muiderous assault, so that husbands may satisfy the cravings of their diseased minds, the Government would lay the blame on Indian society and get busy where it is useful. We do not for a moment support Indian society or sav that it is not to blame, but we must say that the Government blame, but we must say that stamping out are scandalously slack in stamping out. They filthy systems and harbarous customs ought to make the life and honour of Indian womanhood safe from brutal assault and rape (and their various side-issues) by both scoundrels and husbands The League of of Nations or all civilised nations should mulate the British Government to move this matter, if they do not wake up to seir duty by themselves. In the story iven above, it is palpable how the girles forced to sleep in the bed of a full-rown savage when she was merely a child of ten. Her refusal to surrender to this grangement so infuriated the husband that he murdered the child rather than give up what he considered to be his rightful claim. Are the government going to proceed against the parents of the girl as persons who helped the terrible process?

One word for the leaders of orthodoxy in Hindu India. Some of them fight so hard for the retention of the system of handing over children as wives that to their audience Hinduism appears as a glorification of sexual crime. No sincere man credits them with honesty of conviction as well as with educated minds. Throughout the ages reactionaries have exploited the average man's prejudice against change. Our reactionaries are no exceptions. The average man sees nothing unusual in the usual, be it ever so injurious. If religious sanction (either true or perjured) is added to the customary strength of an evil, it becomes doubly difficult to wipe it out. Tales of horror and shame, such as the above, which are not at all rare, should penetrate the religious hide of our reactionary big men and reach their conscience.

A. C.

More Bolshevik News

One of the most regular items in the columns of British journals is the news of Bolsheviks conspiring against the British Empire. Since ages ago, we have been served with the news of Bolshevik leaders proclaiming their intention of helping "Indian Revolutionaries," (whoever they are) to the last bullet or to the last Russian coin of the lowest denomination. Perhaps the British papers forget to send copies of the various resolutions the Bolsheviks pass to the movers of the same; or why should there be so much resolving and so little doing? Even Bolshevik leaders may err through ignorance. We reproduce one more below.

Among the resolutions passed at the enlarged plenary session of the Executive of the Third Internationale recently held in Moscow, says the Morning Post, is one proposed by Zinoviel himself which insists on the necessity of supporting the demands of the Isdian Nationalist organisations and

•

the creation of an "Independent Democratic Republic" in India after "the Indian people have overthrown the British yoke."

The resolution also demands that the Comintern and the Soviet Government shall "accord the

The resolution also demands that the Comintern and the Soviet Government shall "accord the maximum of support in their power to the leaders of the Indian revolutionary movement, directed towards the overthrow of the British Empire."

We hope Zinovieff subscribes the Morning Post.

A. C.

Sir Purushotamdas Criticises Budget Calculations

Interviewed by the Bombay Chronicle Sir Purushotamdas Thakurdas expressed views on the recent announcement of the Government of India's loan policy currency policy to the effect that he considered it rather extraordinary that the Government should find it unnecessary now to borrow in order to balance the budget. in view of the fact that it was but two months ago that the Finance Member was persuading the Assembly to pass the Finance Bill. He naturally infers from this that the Finance Member could not foresee even - two months back a saving of 12 crores. In his opinion a budget that could go wrong by twelve crores in two months must be a budget based on very loose figures. He hoped the Government would make this situation clear by giving details of the sudden and unforeseen improvement which enabled them to do away with the necessity of floating a loan of twelve crores said to be required by the Government two months back. He also criticised the Government as follows:

When members of the Assembly asked for a remission of taxation either in the postal rates or in the salt duty, or in regard to the Cotton Excise Duty, the Finance Member pleaded that any tinkering with the proposed figures on ever so urgent or important grounds would enable the Government of India to disown their responsibility for the Budget. Perhaps the Finance Member then did not realise that the result of the wrong currency policy he was persisting in might before sixty days had expired compel him to modify his own calculations to the extent of twelve crores.

Sir Basil Blackett may take consolation in having collected till now enough money to do away

Sir Basil Blackett may take consolation in having collected till now enough money to do away with the necessity of borrowing twelve crores of rupees this year for capital expendisture and to that extent the rates for Government securities may appreciate, but the prosperity of the country as reflected in the condition of trade and industry would be found to be extremly low. To this extent Government will find they have purchased better credit for the inselves in the financial market at a dear price. Whether that is a consolation to the

Government or not remains to be seen. It certainly cannot be a consolation to those who are anxious to see the country advance in all directions, since there is no doubt that the state of commerce and industry at the present time in India is far from satisfactory and cheerful, and the buying power of the people as a whole has been sadly low. One natural result of this is terrible unemployment of the middlackses.

We are awaiting a Governmental reply to Sir Purushottamdas' criticism.

A. C.

An Appreciation of Settlement Officers

Sir Ganga Ram giving evidence before the Economic Enquiry Committee said that he did not think it worth while to carry out an economic survey as suggested by the Committee; because Zemindars never gave correct information. He was in favour of ascertaining the potentialities of the land in regard to production; but he did not advocate the for the purpose. expenditure of money He did not say how one was going to get the required information without spending any money. Sir Ganga Ram in answer to Pandit Hari Kishan Kaul said, "The Settlement Officers can never get at the truth; the statistics of Settlement Officers are not worth the paper on which they are written."

Later on another witness Mr. Townsend, Commissioner of Juliundar opined that there would he no difficulty in getting information as to the value of production under agriculture; in fact, this information was contained in Settlement Reports. There appears to be a difference of opinion between Sir Ganga Ram and Mr. Townsend.

Orders for Railway Material Go Abroad

Ever since protection for Iron and Steel got into the Indian mind, one of the chief things that people hoped for or feared (according to their interest) in that connection was the injury that it was expected to inflict upon the Iron and steel trades of Great Britain We have, of course, never thought for a moment that Britain will suffer in any way on account of the sort of "protection" that has been given to the Indian trade. The news given below proves nothing but has some value as evidence in support of the view of those who think that the present scheme of

protection is a method of disbursing revenue and will not help the proper development of the indigenous Iron and Steel industry in India

London, May 13.

The Barsi Light Railway Company has ordered 5 000 tons of rails and also steel sleepers from the United Steel Companies Limited of Workington for the extension of the lines to Miraj. Orders for fishbolts and nuts will be placed with Messrs Guest, Keen and Nettlefold. It is hoped that subsequent, valuable orders for new locomotives, rolling stock and other equipment will be placed with British firms,—Reuter's Special Service.

A. C.

English Sportsmen Join In

England always boasts of her sportsmen and of their strict adherence to the principles of fair play and broad-mindedness. Recently at Cambridge two Indian players, both old blues refused, to play for the university because Mr Lezard, who is junior to both of them, was elected captain and they were passed over It is the customary thing in the University Lawn Tennis Club to elect the seniormost blue as Captain. Messrs Rutoam and Hadı, the Indian blues, were passed over in spite of their seniority on account of some metaphysical "difficulties" that were expected to arise from the election of an Indian to the captaincy The nature of the difficulties is of course not divulged and many people have associated the same with mental condition of the electors. If race prejudice creeps in into the field of sport also, it will indeed he a tragedy. Many pens have got busy since the refusal of Rutnam and Hadi to take the insult lying down and brave Englishmen have already told the world that they had a right to please themselves and manage their own affairs in their own way. One gentleman, an ex-member of the Cambridge University Lawn Tennis Club has even gone into politics in this connection. This is not the first occasion that English sportsmen have failed to live up to their principles We remember other cases of passing over Indian, when captaincies or college colours were at stake. We admire the courage of Rutnam and Hadi in standing up against this sort of meanness They will have to suffer a lot of peering and sneeping, but they shall have the pleasure of having done the right thing

THE CLEANSER

Why do they shun your touch, my friend,
and call you unclean

Whom cleanliness follows at every step
making the earth and air sweet for our dwelling
and ever luring us back from return to the wild?

You help us, like a mother her child, into freshness
and uphold the truth, that disgust is never for man.

The holy stream of your ministry carries pollutions away
and ever remains pure.

Once Lord Shiva had saved the world from a deluge of poison
by taking it himself,

And you save it every day from filth with the same divine sufferance.

Come friend, come my hero, give us courage
to serve man, even while bearing the brand of infamy from him.

RABINDRANATH TAGORE

[This poem is a free rendering of Satyendranath Datta's Bengali poem "Methar" ("The Scavenger"), which appeared in Prabasi 16 years ago.]

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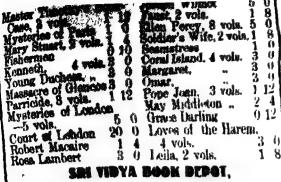
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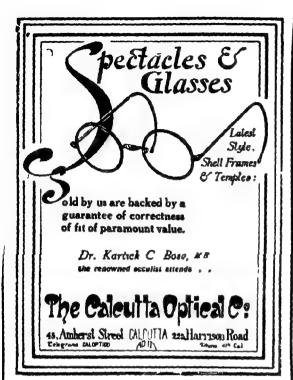
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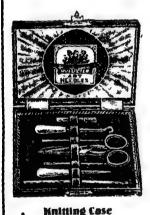
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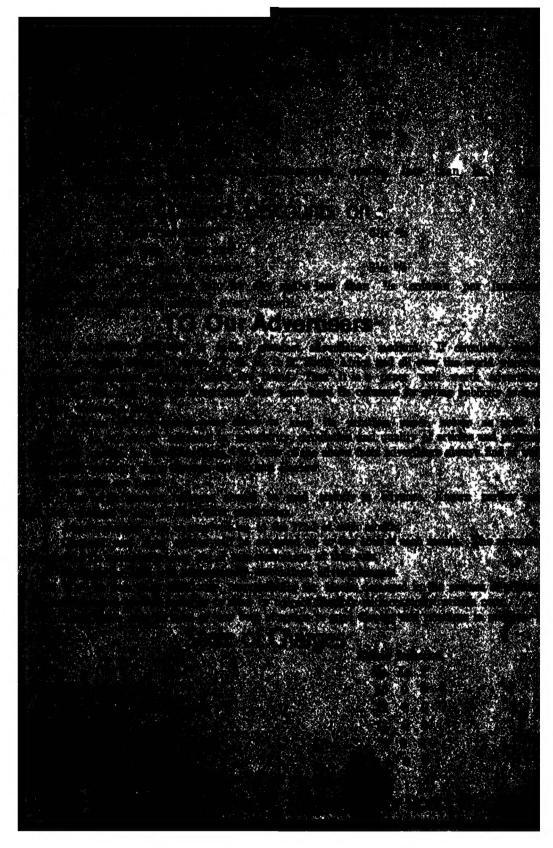
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